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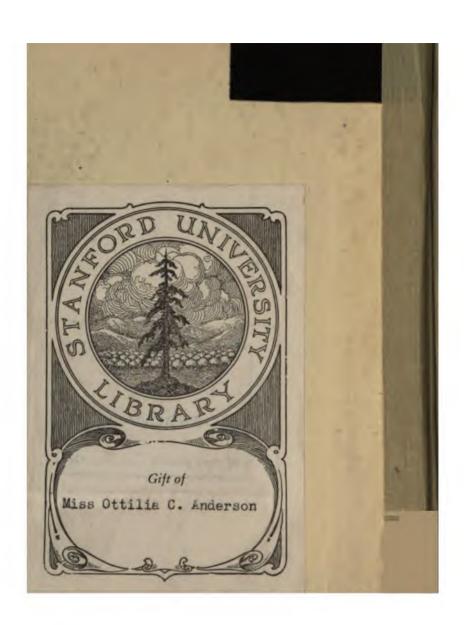
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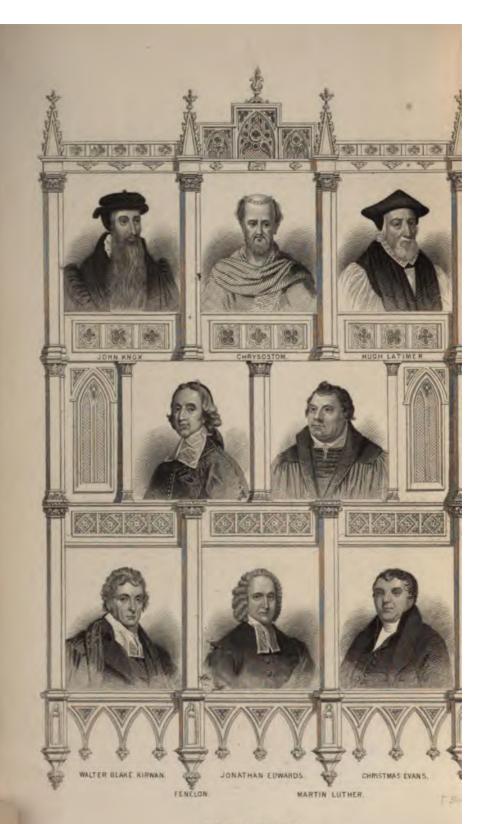
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HISTORY AND REPOSITORY

OF

JULPIT ELOQUENCE,

(DECEASED DIVINES,)

CONTAINING

THE MASTERPIECES

OF

POSSUET, BOURDALOUE, MASSILLON, FLECHIER, ABBADIE, TAYLOR, BARROW, HALL, WATSON, M'LAURIN, CHALMERS, EVANS, EDWARDS, DAVIES, JOHN M. MASON, ETC., ETC.,

WITH DISCOURSES

PROM

BRYSOSTOM, BASIL, GREGORY NAZIANZEN, AUGUSTINE, ATHANASIUS, AND OTHERS AMONG THE "FATHERS," AND FROM WICKLIFFE, LUTHER, CALVIN, MELANCTHON, KNOX, LATIMER, ETC., OF THE "REFORMERS."

ALSO.

SIXTY OTHER CELEBRATED SERMONS.

ME AS MANY EMINENT DIVINES IN THE GEREE AND LATIN, ENGLISH, GERMAN, IRISH, FRENCH, SCOTTISH, AMERICAN, AND WELSE GRUECHES; A LARGE NUMBER OF WHICH HAVE NOW, FOR THE PROFT TIME, BEEN TEANSLATED. THE WHOLE ARRANGED IN THEIR PROFES GROEF, AND AGOOMPANIED WITH

HISTORICAL SKETCHES OF PREACHING

IN THE DIFFERENT COUNTRIES REPRESENTED, AND

BIOGRAPHICAL AND CRITICAL NOTICES
THE SEVERAL PREACHERS AND THEIR DISCOURSES.

BY

HENRY C. FISH, D.D.

TWO VOLUMES IN ONE VOL L

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INTRODUCTION.

IT is believed that nothing like this work, either in design or arrangement, has ever been issued from the press. Its nearest resemblance is found in a German work, entitled Geschichte der Christlichen Homiletik, by C. G. H. Lentz, in two volumes, 1839. It is a history of Christian homiletics-in their principles and practice-in all ages. The plan is, to give sketches of prominent men, criticisms upon their preaching, and brief specimens of their manner of discourse. In this way there are introduced about three hundred pulpit orators. The work of Lentz, however, which has never been translated, differs from this work, not only in the character of the selections, and in many other particulars, but especially in this, that it contains only brief specimens, or extracts, from the several men represented; while in that here submitted, the rule has been to give an entire discourse—thus affording the fairest view of the preachers, as well as furnishing a large number of sermons of the highest order.

The design of the work may be stated in few words. It is, First, to render available, to the lovers of sacred things, the great master-pieces of pulpit eloquence, and the best discourses of all countries and times—hitherto either locked up in foreign languages, or procured with much difficulty and expense: Secondly, to furnish a history of preaching in all parts of the world where the Christian religion has prevailed, from its introduction into each respective country down to the present time, with a view of the pulpit as it now stands: Thirdly, to bring again upon the stage the great and the good of other days; keeping alive and promoting their acquaintance, and allowing them to speak to the living;—which is done by giving sketches of their lives, and by reproducing their choicest discourses.

The arrangement will readily be perceived. The work has both a local and chronological order; the latter is made to determine the former—that is, the country comes first in order which furnishes at

the earliest date, some prominent preacher whose discourse is introduced. Hence, England takes precedence of Germany and other countries, because Wickliffe—the morning-star of the Reformation—appears first. For a similar reason, the French precedes the Scottish pulpit, etc.* And so of the preachers in each particular country: they are introduced, one after another, according as they arose and took their respective positions.

The want of such a work has long been felt, especially by those preparing for the sacred ministry, and those who have but recently assumed its responsibilities. Referred as are the students in our Seminaries, by their teachers in Sacred Rhetoric, to the marked sermons of the great pulpit orators, it is often no slight disappointment to find that such discourses are not within their reach. Indeed, it is to such a personal regret on the part of the author of this work, while pursuing his theological studies, that the germ whence these volumes have sprung, is to be attributed. A purpose, early formed, to devote his leisure moments to the preparation of such a work, has been strengthened by occasional expressions as to its great desirableness. Mention may be made of an article in the "Princeton Review," of 1854, by Rev. J. W. Alexander, D.D., where the utility of such an undertaking is the subject of particular remark.† It has also been peculiarly gratifying to find, upon correspondence, that several eminent clergymen and professors in our theological institutions, have long entertained sentiments in keeping with those which are there expressed.

Indeed, the advantages to be secured by a work of this sort, if properly executed, must be obvious upon the least reflection. The HISTORY OF PREACHING is worthy of far more attention than is generally given to it. It is a remarkable fact that very little has been written upon this subject. Church histories have been written, and histories of nations, and kingdoms, and events; but the PULPIT—the mightiest agency in civilized society,

"The most important and effectual guard, Support, and ornament of virtue's cause,"

and the chief instrumentality for the salvation of the world—has received but little attention at the hands of scholars and historians. It is true that sacred poets have sung its praise, and statesmen and philosophers have acknowledged the necessity of its molding and

^{*} A single exception is rendered necessary in the case of the Irish pulpit.

[†] July number, Article III, near the conclusion.

restraining power; but the historical aspect of the pulpit has been treated as if wholly undeserving of extended notice and careful study. And yet, in their bearings upon the interests and destinies of men, how trivial have been the fortunes of empires and kings, compared with the success or failure of this one agency of preaching!

What can be more interesting and instructive, than the study of ecclesiastical and civil history, from the stand-point of that central power—the pulpit? To note its position and peculiarities in any given age and country—to trace its influence, and mark the breadth and depth of its imprint upon the face of society—to determine the cause, or causes, which gave it strength, or brought it into a state of inefficiency—surely a pursuit of this nature can not be unattended with interest. Nor can it fail to yield the most important lessons. In any branch of inquiry, we can ill afford to dispense with the knowledge of what has preceded us. It is a common complaint that the pulpit of the present day is not exerting its just measure of influence—that it is not answering the call which the awakened mind of this age is making upon it. If this be so, may not some of the causes be discovered and removed, by taking counsel of the past, and by a careful comparison of existing peculiarities in preaching in various parts of the world? country or age can claim perfection in the manner of presenting The excellences of every pulpit vary from those of every other. Sacred eloquence assumes different forms in different ages and localities. Its power is lessened by overlooking any of these forms. To attain to a perfect model, it is requisite to avoid the imperfections, and appropriate the excellences, of the several schools of pulpit oratory; and to do this, a knowledge of preaching in other ages, and among other nations, is indispensable.

To facilitate such an acquaintance with the pulpit in different countries and times, and to stimulate inquiry in this direction, has been the object in furnishing the historical sketches of this work. The remark that they have cost the author not a little labor and research, imperfect as they are, will not seem strange, when it is borne in mind, that there is not a complete history of preaching in any one portion of Christendom; (so far as has come to his observation), and that, therefore, the requisite materials have been gathered, of necessity, in fragmentary parts; mostly in civil and religious journals of different countries, and historical lectures, and foreign and domestic reviews.

As will be seen, these sketches cover about ninety pages; and

embrace each of the eight divisions of the world, where the Christian religion has extensively prevailed. It may also be remarked, that the biographical and critical notices, and indeed the discourses themselves, as here arranged, help to render the historical aspect of the work more complete.

The main advantage, however, which is contemplated in this work, is the elevation and improvement of the ministrations of the pulpit, by means of presenting the best models of preaching which are to be found in the different languages. The mind is quickened and stimulated, as well as enriched, by being brought into contact with the strong thoughts of strong men. It is said to have been a frequent custom of one of the greatest statesmen which our country has produced, to rouse his mental energies to vigorous exertion, previous to some mighty effort, by endeavoring to master one of Paul's great arguments in the epistle to the Romans. Cæsar might never have had his splendid triumphs as Roman Imperator, had he not one day fallen upon a statue of Alexander, which adorned a certain edifice in Spain, and been fired with new enthusiasm, by the recollection that the conqueror of the world had died at about the age of thirty years, while he, though five years older, had accomplished so little. In like manner many an ordinary mind has been put to shame on account of its low attainments, and nerved to new and lofty endeavors, by meeting with some noble production of human genius. Here lies one advantage of perusing the masterpieces of pulpit eloquence. It is not possible that the greatest sermons of the greatest preachers, should be brought distinctly before the minds of the ministry, especially the younger portion, without giving to them a decided impulse in the line of intellectual greatness, and genuine Christian eloquence.

Much is gained if, by this means, only a high ideal of excellence, in the department of preaching, is formed. Indeed a just conception of what ought to be done, and what may be done, is a chief point to be attained, in order to eminence in any profession. For this, more than for any thing else, the artist visits the distant shrines of genius, and seeks the exquisite models of the great masters of art. For a similar reason, familiarity is sought with classical writings. Proficiency is acquired in the use of language, as well as in artistic skill, by imitation more than by precepts. "Invention," says Sir Joshua Reynolds, in his Discourses before the Royal Academy, "is one of the great marks of genius; but if we consult experience we shall find that it is by being conversant with the inventions of others, that we learn to invent; as by reading the thoughts of

others we learn to think." It was by studying Homer and Thucydides that the great Athenian orator acquired his vehemence. Of Cicero it has been said, that he incorporated into his manner, the strength of Demosthenes, the copiousness of Plato, and the delicacy of Isocrates: and of Plato, that though he despaired of excelling Homer in poetry, yet by the very attempt, he acquired a sweetness and majesty of style which occasioned him to be called the "Homer of Philosophers."

It is upon this principle, that the gospel minister acts wisely who studies the best specimens of pulpit eloquence. No high-minded man will do this with the design of servile imitation. To make any one preacher a model, much more to act the part of a plagiarist, by using without credit other men's productions, is what every independent and high-principled mind will despise. But while following his own genius, and acting independently as to his style and trains of thought, it is the part of wisdom to read with care the choicest discourses of the most eminent preachers. To proscribe their use altogether, from fear of abuse, were as unwise as if the artist should refuse to look upon the frescoes of the Vatican, or walk in the galleries of Florence or the Louvre, from fear of losing his native manner; or as if the scholar in belles-lettres, or oratory, for the same reason, should refuse to read the writings of Cicero, or Addison, or Burke.

A few words may be necessary as to the execution of this work. The aim has been to represent, so far as possible, each country, each period, and each evangelical denomination; and at the same time to admit no sermon unless of a decidedly superior order. To gain these several ends, and yet restrict the work within its proper limits, has been found exceedingly difficult. Many eminent preachers, in any given country or Christian connection, have, of necessity, been excluded. In not a few cases, this has been done with very great reluctance; so much so, that, should the work meet with general favor, it is not impossible that, at some future time, another volume may be added as supplementary. At the outset, the design was entertained of introducing sermons from a number of eminent living divines, in different countries. For various reasons this purpose was abandoned; and, should Providence permit, they will appear in a separate volume.

It is proper, also, to state, that caution has been exercised as to the *editions* of any author's works; and that no change of any kind has been made without distinct notice. In a very few cases, rather than exclude an author altogether, a part of some lengthy discourse has been omitted, the circumstance being clearly indicated as it occurs. It is scarcely necessary to say that sermons of a denominational or controversial character, have not been introduced. There is little or nothing in the entire work, it is believed, to which exception may be taken by any class of evangelical Christians.

It will be seen that about thirty of the discourses are from foreign languages. No effort has been spared to secure for these productions, their fairest possible expression in English. A large number of them appear now, for the first time, in their new garb. Where advantage has been taken of any available source for the rendering of a sermon, it has not been done without careful attention to the point of accuracy and reliability. The author is not at liberty to give full particulars as to the sources of the respective trans-Among the translators are Professors A. C. Kendrick, George R. Bliss, Edwards A. Park, A. N. Arnold, and H. I. Ripley, President Barnas Sears, and the Revs. R. Turnbull, D.D., D. W. Poor, and William Roberts. It may farther be stated, that the rendering of Gregory Nazianzen is by the first of these gentlemen, in the order of their names; that of Melancthon, Schleiermacher, and Harms, by the second; that of Basil, by the fourth; and that of Chrysostom, by the fifth. The translation of Bossuet and Flecheir, is adopted, by permission, from the valuable work of Rev. Dr. Turnbull, on the "Pulpit Orators of France and Switzerland." That of Vinet is from the same pen. That of John Elias, is by the Rev. Mr. Roberts. Other particulars need not be given.

It only remains that mention be made of the very timely assistance rendered, in the prosecution of the work, by several Christian ministers and theological teachers. Especial obligations are due to Professor Edwards A. Park, of Andover, whose generosity and friendly aid will ever be held in grateful remembrance: also to the Rev. William R. Williams, D.D., and Professor H. B. Smith, D.D., of New York city; Rev. W. B. Sprague, D.D., of Albany; Rev. Dr. D. P. Kidder, of Newark; Drs. Joseph Belcher and J. Newton Brown, of Philadelphia; and Rev. R. Irvine, of Canada West, who have kindly permitted free access to their valuable libraries, and aided by their counsel and extensive information.

NEWARE, N. J., April 27th, 1856

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Sketch of the Greek and Natin Pulpit.



THE GREEK AND LATIN PULPIT.

A COMPLETE historical criticism upon the preaching of "the fathers" must be considered a desideratum in theological literature. Such a work would present a thorough and faithful delineation of the early pulpit, in reference to the places, frequency, manner, and form of public discourse, the doctrines inculcated, the integrity and ability of the preachers, and the value of their extant productions. It will be obvious that the briefest possible allusion to these several points, is all that can here be attempted.

At the first, public worship was extremely simple. The places of assembling were, undoubtedly, the private houses of the Christians; sometimes, the streets or the fields; and, during persecutions, solitary retreats. Under such circumstances the first preachers declared the simple but sublime truths of the Gospel. In process of time, however, it became necessary to have some uniform place of gathering, and houses of public worship were provided. In his history of the time of Diocletian (A.D. 284), Eusebius makes mention of "famous assemblies in the churches," and of the people being dissatisfied with the "old edifices," and erecting "spacious churches from the very foundations, throughout all the cities." During the persecution under the reign of . this monarch, these buildings were destroyed; but, as is well known, upon the conversion of Constantine, (A.D. 324), magnificent temples every where sprung up; the emperor and men of wealth emulating each other in the work of increasing their number and splendor, oftentimes with the belief that by so doing they atoned for their sin. At some convenient point within the church-edifice was the episcopal seat, or the elevated rostrum, whence the people were addressed.

As regards the *frequency* of preaching, it was not confined to the Sabbath. Upon festival days, and special seasons, sermons were delivered every day. The homilies of Chrysostom upon the book of Genesis were preached in course, one day after another. The same is true of those upon the Statues. It was no uncommon thing to have two, or even three sermons before the same assembly; first by the presbyters, then by the bishop. "When the Gospel is read," says the author of

"Constitutions," "let the presbyters, one by one, speak the word of exhortation, and last of all, the bishop, who is the governor or pilot of the ship."* In like manner the people were often assembled at different times on the same day, to hear the word, not unfrequently in the morning, and afternoon, and evening; as will be seen by Chrysostom on Bearing Reproof (Hom. xiii. t. 5), and on Genesis (Hom. x).

The manner of addressing the people had several peculiarities. It was usual for the preacher to sit, and the people to stand, during the delivery of a sermon—the reverse of the present custom. The practice varied in the different churches; in some, both the preacher and the people sitting; in others, the former standing and the latter keeping their seats. But it seems to have been more common for the speaker to address his congregation, in a sitting posture, from the ambo, or reading-desk, or episcopal seat; as we know was the case with several of the most noted preachers, by repeated allusions in their discourses. This was doubtless in imitation of the form of the synagogue worship, where the teachers "sat in Moses' seat"—as also of our Saviour's habit of sitting down to address the multitude, referred to in such passages at Luke ii. 46, iv. 20, v. 3. John viii. 2. Matt. v. 1, etc.

The place assigned to the sermon was immediately subsequent to the reading of the Psalms and lessons out of the Scriptures. It was usually ushered in with a short prayer for Divine aid, in which the people were called upon to join. Thus in "Augustine's Christian Orator" (Book 4, c. xv.), it is said that the preacher should pray, both for himself and others, before he begins to teach; and "to this end, before he loose his tongue to speak, he should lift up his thirsting soul to God, that he may be able to discharge what he has imbibed, and pour forth to others, that wherewith he has filled himself." It was also usual, in many places, for the preacher, before uttering the first sentence of his sermon, to use the salutation "Pax vobis," or "Peace be to you;" to which the people replied, "And with thy spirit." Besides this the discourse was sometimes introduced with a short form of benediction (especially upon some happy deliverance); as in Chrysostom's fourth sermon to the people of Antioch, which begins thus: "Blessed be God, who hath comforted your sorrowful souls," etc. Many others begin after much the same manner. It is proper to add, also, that the sermon was generally concluded with a doxology to the holy Trinity.

The form which the discourse assumed, varied somewhat in different localities. At first it seems to have been much after the order of an exhortation; neither long nor eloquent, but full of warmth and love. Gradually more importance was assigned to it, and the portion of time it occupied was of a greater length. The sermons of the fathers, however, are almost universally short. Very few of them could have

Lib. 2, cap. 57. Constitutions," and Hom. of Chrys. (3 in Col.) etc.

required so much as an hour's time for their delivery. Many that come down to us, and which appear to have been fully reported, might have been pronounced with ease in fifteen or twenty minutes. Perhaps the average time did not reach thirty minutes. The sermon was usually based upon some passage of the Psalm, or lesson, which was read on the particular occasion. In rare instances the preacher took no text, only treating of such matters as seemed to call for remark.* Sometimes several passages, taken from the Psalms, Epistles, and Gospels, were brought together as the basis of discourse.

The expository method was very common; the preacher delivering skind of running commentary upon a particular portion of the Scriptures, often following on, consecutively, through a whole book. In the homilies of Chrysostom and Augustine—the two great patterns of the Greek and Latin pulpit—there are connected discourses upon the whole of Genesis, the Psalms, the Gospel of Matthew, of John, etc., and several of the Epistles, sometimes covering all the chapters in their proper order. In the expository discourses it was common, first, to develop the meaning of any given passage of the portion selected, and then follow it up with a pertinent lesson, or lively application, bearing directly upon some present custom, or event, or practice. Here the preacher showed himself great latitude, and often traveled far away from the special point of departure, indulging in consolatory remarks, or pointed rebukes, or fervent appeals. In some cases the ethicon, or moral lesson, was reserved for the conclusion of the sermon, and there introduced with warmth of feeling and great effect.

The discourses of the fathers were also free and familiar. The word by which they were designated among the Greeks (outlia, homilia, from homileo, to converse in company), seems to imply this. Whether this be so, or whether the word implied no more than the usual Latin appellations, tractatus, sermo, or allocutio (a name applied by Tertullian) -which mean, substantially, any exposition or handling of Scriptureit is apparent upon the least observation that the early preachers had little regard for exact method, and made no show of great learning or argumentative skill in their ordinary discourses. With very few exceptions, there is an entire absence of the divisions, and formal propositions, so common in our own day; and little of labored interpretation, and close discussion. There is more of careful exegesis and strong reasoning in the homilies of Chrysostom than in those of any other father; and yet is he far more noted for force of eloquence, than for just criticism and sober demonstration. Even where the preacher gave to his sermon the form of an extended address upon some particular text, it appears

[•] For references to such instances, see Bingham's Antiq. of Chr. Ch., B. 14, chap. iv Also consult same work for authorities on other points here introduced. Coleman's Ancient Christianity may also be consulted; and Neander, Giesler, etc.

to have been, nevertheless, discursive, and, if rich in thought, was ye without unity or argument, or the skillful arrangement of the severs parts. To this remark there were some exceptions; but, in the main, i holds true of all the fathers. Discourses were sometimes previously composed and committed to memory; in rare instances read from the manuscript; but commonly, either delivered after a plan prepared be forehand, or altogether from the suggestions of the moment. Those that have come down to us were not, in the main, preserved by the original manuscripts of the preachers, but by means of short-hand writers, who attained to great perfection in the art, and took down en tire discourses at the time of delivery. They were often revised, however by the preacher, and read in the families, and preserved with great care

As to the doctrines inculcated by the early pulpit, though at the first they were simple and scriptural, they at last became widely varied, and to a great extent erroneous. If we are to credit good authorities, in the second century the Christian system preserved its native and beautifus implicity. According to Mosheim, the preachers "inculcated no othe doctrines than those of the Scripture, and avoided all vain subtleties and mysterious interpretations." But certainly as early as the third century many of the Christian teachers abandoned the old paths, and "structured out into the devious wilds of fancy." The degeneracy of the pulpit from this time onward to the Reformation, is most lamentable. In the early part of the fourth century, the different schools of theology—the spect lative, the traditional, and the historico-exegetical, were in full operation and henceforward, theological disputes formed the central point of the ecclesiastical, and sometimes of political history of the Roman Empire.

A most interesting and instructive chapter might be written upon the causes that operated to vitiate the doctrines of the Greek and Latic pulpit. We may here but briefly allude to some of the more influentianthe first grand source of evil was the union of philosophy and religion. It was not without the best of reasons that Paul admonished his so Timothy to avoid "oppositions of science, falsely so called," and charge the Colossian brethren to "beware lest any man spoiled them throug philosophy and vain deceit." He who has carefully read ecclesiastics history, and traced opinions and practices to their primal source, appreciates the wisdom of these injunctions. It is impossible to tell whether any of the early Christian teachers were perfectly free from the influence of the prevailing philosophies of their day. The Platonic opinions, a generally in vogue, are clearly traceable even in the writings of Tertu lian, the first representative of the theological views of the Norta African Churches.

This system was remarkable for never drawing with accuracy the line between materialism and spirituality. And we find the writer referre

to, ascribing to the soul the nature of ethereal matter, and teaching that God was a body; nay, that every substance was corporeal.* In the school of Ammonius at Alexandria, the youthful Origen imbibed the Platonic philosophy; and, by insisting that there is a hidden sense in the Scriptures, and that they are "of little use to those who understand them as they are written," and giving to these sentiments the weight of his prodigious influence, he corrupted, beyond estimate, the primitive implicity of religion. The Bible was now to be understood as the Platonists explained the history of their gods, according to its allegorical or mystical meaning; and, of course, by being degraded from its true authority, it became subservient to the dreams of every visionary interpreter.

Besides this, the evil was increased by many of the Platonic philosophers coming over to Christianity, and retaining the philosophical mantle, instead of forsaking their speculative tendencies. It may be added, that from the source now indicated, not the doctrines only, but the practices of the times of which we speak, became corrupted. For, since spirit was viewed as refined matter, evil spirits might contaminate those who came in contact with their possessors, and might also be cast out by certain ceremonies and bodily exercises. Hence arose public exorcisms, the multiplication of fasts, aversion to matrimony, non-intercourse with the unbaptized or excommunicated, and penances and painful austerities, and an undue appreciation of the efficacy of the ordinances. In a word, ritual piety was exalted, and the teachers, with the taught, were more concerned about the form of godliness than its spirit and power.

Another source of doctrinal corruption is found in the Judaizing influences of the times. There was prevalent a spurious literature, attributed by the Jews to honored persons of antiquity, which the Christians made use of, and altered to suit their own wants, and which had its influence.† A common desire also existed, to compare the Mosaic institute with the Christian, of which it was regarded as the type. Hence the theocracy of the Old and of the New Testament became gradually interchanged and confused. This was the source of numerous and important theoretical and practical errors, which need not here be named, but which lasted through many centuries.‡

The authority of tradition, which was early acknowledged, became a further source of error. It is distinctly traceable as far backward as Tertullian. In his De Corona Militis, we find him speaking thus: "If no Scripture hath confirmed this, assuredly custom hath confirmed it, which doubtless hath been derived from tradition." And again he speaks of "observances, which, without any Scripture document, we defend on the ground of tradition alone."

See his De Anima, and various Montanist writings. In Lib. ii. c. xvi, he is found using this language, "Deum esse Corpus contra Marcion."

[♦] See Gieseler i. 157, and note 25.

² Consult Gieseler i. 159, etc., and Neander's Hist, 1st, 3 cent. pp. 111, 112.

But the grand, primal source of the corruption of the ancient pulpit may be stated in few words. It was a want of a distinct apprehension of the doctrine of Justification by Faith. The theory even was denied by not a few, when pushed by the arguments of their opponents. The tion cometh to none without baptism." He denies that faith only is sufficient; and desired to the sufficient and desired to the sufficient and desired to the sufficient to th ficient; and declares it does "not avail without its condition." But where the theory was admitted, the early preachers failed to detect the natural bearings of this doctrine. Practically, the doctrine was lost, very early after the time of the Apostles, and the Christian teachers went astray after vain devices and unmeaning ceremonies. A priesthood arose, and an infallible Church, and baptismal regeneration, and exorcism, and extreme unction, and indulgences, and the whole round of mechanical piety. Had there been a clear perception of the doctrine that a man is justified by faith only, such departures from the truth had never obtained; for all these errors this radical doctrine cuts up by the roots. But upon the doctrinal character of the ancient pulpit, our limits forbid further remark.

> We come now to notice its general efficiency. Most of the early preachers of whom we have any knowledge, appear to have been men of distinguished natural gifts. Nor were they destitute of mental culture. It is true there were those who rejected all study, and maintained that the sacred teacher need not search after knowledge, since every thing must proceed from the operation of the Holy Spirit. And some placed confidence in the magical effects of priestly ordination. But the majority thought otherwise, and many of them devoted themselves assiduously to learning, sometimes traveling from city to city in quest of superior advantages. At first there was a great want of schools for the training of the ministry; that at Alexandria being, for a time, the only one. At the end of the fourth century, that at Antioch was formed, and widely diffused a taste for sacred learning. From this, as the mother, several others sprang up, and exerted an influence in the same direction. It was also common for young men of promise to visit celebrated schools of general education, to perfect themselves in polite learning, and especially in the ancient languages and the rhetorical art.

> But the habits of style here contracted were unfavorable to the simplicity of the Gospel, as they nourished vanity and a love of display in the pulpit, by no means diminished by the frequent custom of loudly, and even boisterously, applauding the preacher, when he uttered a fine passage. To some this was exceedingly offensive; but too often the preacher was susceptible to its injurious influence.* The cloisters should also be named among the means of clerical education; but here a certain

^{*} See on this point Neander's Memorials of Christian Life, p. 206, for citations of its reprobation, by Augustine and Chrysostom.

narrowness of mind was engendered, unfavorable to liberal culture, so that on the whole, their influence was perhaps unfavorable rather than otherwise.

From the facilities for learning which were furnished to those who entered the sacred profession, after the first few centuries, an able and efficient ministry might have been anticipated. But errors of doctrine, and endless and ill-tempered discussions on immaterial subjects, caused it to become inefficient. The union of Church and State, under Constantine, aggravated the evil, and rendered the pulpit, in time, almost completely imbecile, except for political ends. The clergy became, to an alarming extent, mercenary, and ambitious of worldly honors. The many outward advantages possessed by this order, excited unconverted and even unprincipled men, to seek for ecclesiastical offices, and often too successfully. A few earnest and good men there were, who protested against this entering the sanctuary with unwashed hands and unsanctified souls; but their efforts were fruitless, and, despite all influences to the contrary, the sacred office was converted into a means of gain. The number of the clergy was swelled beyond estimate, and they were commonly found either rolling in voluptuousness or resorting to the arts of unworthy flattery, or low intrigue, to obtain some selfish end.* With the extensive secularization of the professed ministers of Christ, and their decline in moral integrity, there came, as a consequence, a sad decline in learning and pulpit talent. Before the close of the seventh century, the bishops were so deficient of learning as to be unable to compose their own discourses; most of them using, as a substitute, the garbled productions of those of more genius who had preceded them. By these means, and thus early, was the ministry degraded, and shorn of its strength.

From what has now been stated, an estimate may be formed of the general character of the extant productions of the Greek and Latin pulpit. He who reads these writings with the expectation of meeting with clear analysis and profound reasoning, will be greatly disappointed. The fathers were rather ornamental than solid. They can not be accepted as safe interpreters of the Scriptures, though their expositions are often correct and impressive. Those of Chrysostom, in his homilies, are especially valuable, though frequently fanciful and unsound. Augustine, among the Latins, possessed a stronger mind, but is less reliable than his rival among the Greeks. It should not be forgotten that Christianity was yet in its infancy; and that every man is, to a certain extent, the product of the times in which he lives. If the ancient teachers oftentimes missed the meaning of the inspired text, it is no marvel, taking

^{*} On the character of the clergy in the fifth century, see Mosheim, i. 327. In the sixth century, do., 390. Also Neander, and Gieseler, and other authorities, in support of this observation.

[♦] Mosheim, i. p. 435, Harper's edition, 1847, may be consulted in proof.

into account the age and the surrounding influences. And who can but that it was permitted, to warn us against trusting to human dom, however ancient and venerable, instead of the sure wor prophecy?

But it has been well observed that "antiquity, with all its im ties, is a rich mine, whose ore will reward us when we know how t it." The writings of these early times have their intrinsic worth. from the light which they cast on the history of doctrines, they are rich in thought, and furnish examples of nice discernment and ele fervent, and even sublime oratory. Many of the fathers bestowed s attention upon the art of chaste composition and impressive 1 address. Several of them had been teachers of this art. Perhan popular style would be considered too florid in our day, but, in poi eloquence, some of the early preachers challenge our highest ad They have rarely been equaled, and never excelled. particularly true of those in the East, where the Greek tongue spoken; for the purity and eloquence of the Latin began to de soon after the reign of Augustus. For the reasons here stated, r speakers have always been recommended to read a few of the prin preachers. Fénélon observes that, "after the Scriptures, the know." of the fathers will help a preacher to compose good sermons."

The fame of Chrysostom—the prince of preachers—is well ki The following is the criticism, in part, of Du Pin, upon the produc of this great Greek father: "His eloquence is popular, and very p for a preacher; his style is natural, easy, and grave; he equally a negligence and affectation; he is neither too plain nor too florid; smooth yet not effeminate; he uses all the figures that are comm good orators, very properly, without employing false strokes of and he never introduces into his discourses any notions of poets o fane authors; neither does he divert his auditory with jests. His position is noble, his expressions elegant, his method just, an thoughts sublime."* The homilies of Chrysostom, for the qualities indicated, are especially valuable. Those of Basil are generally the to come nearest to Chrysostom's in solidity of matter, beauty of ingenuity of thought, and sharpness and vivacity of expression. to these, the writings of the two Gregories, Nyssen, and Nazianze considered of special value. Those of Ephrem Syrus were also in repute among the ancient churches.

DISCOURSE FIRST.

TERTULLIAN.

Quintus Septimius Florens Tertullianus was born at Carthage, about the year A.D. 160. His father was a Pagan, and a centurion in the service of the proconsul at Carthage. Tertullian was at first an advocate, or perhaps a rhetorician, and did not embrace Christianity until he had arrived at mature life. At this time he joined the Church in his native city; and, either there or at Rome, obtained the office of a presbyter. It would seem that he remained in this connection but about five years, when he adopted the sentiments of Montanus. His fall is most satisfactorily explained on the ground of the affinity of Montanism with the original bent of his disposition. Whether he always remained in connection with the Montanistic party it is impossible fully to determine. Tertullian wrote much, and on a variety of subjects, and contributed greatly to form the theological opinions of early times.

He possessed an ardent mind, a quick perception, and a lively, picturesque imagination, which led him to revel in rhetorical embellishments, sometimes to the point of excess and exaggeration. His intellect was remarkable, not so much for balance and harmonious arrangement, as for brilliancy and penetration. But though often faulty in style, Tertullian is always read with interest and even pleasure, from his beautiful imagery, his originality, and peculiar force of expression. Though none of his writings are found in the precise form of discourses, the Production which follows may properly come under this description. For greater convenience of reference and conformity to the plan of this work, a passage of Scripture, in the line of discourse, is prefixed.

It may not be superfluous to remark that the *De Patientia* has always been regarded as perhaps the most exquisite of all the author's writings. Neander speaks of it, in his Antignosticus, as "Tertullian's beautiful treatise," and commends its spirit of love and gentleness. He also well remarks that the production is important in the history of ethics, as it

s the first that discusses the nature of a cardinal Christian virtue, and include a striking feature in that new extensi some winest eminated from Christianity.

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I I wiese i in Livi Start vin siftner insines fit de the consequences and I would be true an entire training To be counted which I am an genier min, femile man in white There is to good theme. Thereas I is not that they will then in the traction and symmetry has been the family Themselves from a the marker of that that, and should direct the energy, commences houses a tier sundanting by the comme A LET OTH ANTENSAUL & THE THEFT TIPS AND INT IN THE But a ner best and I sout the the sun literate might may is an emerica that he same a not sowns and it mewith the filler to act a larger of the filler to the fille and surving times were to the real recognition of some grown Time a vel sa cris s were entern to the range of a de Impe Sympoles an vent il se de l'altre conte viinne unison in the reformance in them. The that which is the most gain is the mas morte make a final and the time fire fire will Transport is the first to the second of Transport THE RESET I SIMILER TO PRINT AND THE THERE I SERVED Better & Carlow The Section Markets with Color and Leading क्रिया कर भी में स्थापन के के व्याप्त का का का अपने हैं। के क्रिया कर करते हैं I treated the the I am over sea will be even a montener. ज्ञालक अन्तर अन्य पार को को प्रथम का अन्तर को उप प्रध्यक्राल The I have the series of the series of the I had a series and the I had TO THE THE THE SERVICE COME ON THE PROPERTY OF AL DE TOURS THE DE JONE BALL A ACT BY SUB-THE IN THE The second of the said rest of the time the said at diele Aire. Note de l'Affect et 1 mais le le lemis : Aire mas THE THE BE STREET IN THISHIP, BE NOW AS A CHARLEST THERE OF ME AT TOTAL TRANSPORT TO THE LAST THE TANK THE TANK THE THE THE TYPE STREET, HOME WITH THE THE STREET THE Threspiter, meet 7th in internation resides a some visions MEDIE SO THERE I I THE TELE LESS CARACTE MINING THE PARTY IN the various humors of their sects, and the strife of rival opinions, yet having a common regard for patience alone, in respect of this one alone of their pursuits they are joined in peace; in this they conspire together; in this they are confederate; this they pursue with one mind in aspiring after virtue; it is in patience that they set up the whole display of their wisdom. There is strong testimony on its side, when it advanceth even the vain sects of worldly philosophy unto praise and glory. Or, is there not rather an injury done to it, when a divine thing is made to grovel among the doings of this world? But no matter for them, who shall presently be ashamed of their own wisdom, when it is, together with the world, destroyed and brought to dishonor.

II. To us it is no human affection of cynical indifference, schooled by a stupid apathy, which giveth authority for the exercise of patience, but the divine ordering of a lively and heavenly rule, setting forth God Himself as the example of patience; first as the Being who scattereth the dew of His light over the just and the unjust equally, who suffereth the offices of the seasons, the services of the elements, the tributes of the whole creation, to come alike to the worthy and the unworthy; bearing with those most unthankful nations who worship the follies of their own craft, and the works of their own hands, and persecute His name, His household; bearing with covetousness, with iniquity, with wantonness, with the maliciousness which daily waxeth insolent, so that by His own Patience He robbeth Himself; seeing that the greater part believe not in the Lord for this reason, because that for so long a time they have not known that He is wroth with the world.

III. And this instance indeed of Divine patience being, as it were, afar off, may perchance be reckoned among those things which be too high for us. But what shall we say of that which hath in a manner been handled among men openly in the world? God suffereth Himself to be conceived in the womb of a mother, and abideth the time; and being born, waiteth to grow up; and being grown up, is not eager to be acknowledged, but putteth a further slight upon Himself, and is baptized by his own servant, and repelleth the attacks of the tempter by words only. When from the Lord He became the Master, teaching man to escape death, having well learned, for salvation's sake, the forgiving spirit of offended patience, He strove not; He cried not; neither did any hear His voice in the streets; the shattered reed did He not break, the smoking flax He did not quench. For there was no lying voice in the Prophet, yea rather in the testimony of God Himself, who put His own Spirit in

His Son, with perfection of patience. None that desired to cleave unto Him did He not receive; no man's table or house did He despise: yea, Himself ministered to the washing of His disciples' feet. He scorned not the sinners nor the publicans. He was not angry even with that city which would not receive Him; when even His disciples would have desired that fires from Heaven should presently appear against a town so scornful. He healed the unthankful: He gave place to those that laid snares for Him. This were but little, if He had not had in His own company even His own betrayer, and yet did not determinately make him known. But when He is delivered up, when He is led as a sheep to the slaughter, for so He openeth not His mouth more than the lamb, when in the power of his shearer. He at whose side, if He had desired it, legions of angels from Heaven would at one word have been present, approved not the avenging sword of even a single disciple. In Malchus the patience of the Lord was wounded. Wherefore also He cursed the works of the sword forever after, and by the restoration of soundness to him whom He had not Himself hurt, He made satisfaction through patience, the mother of mercy. I passin silence the Crucifixion, for it was for that that He had come into the world; yet was there need of insults also, that He might undergo death? But being about to depart, He desired to be filled to the full with the pleasure of patience. He is spit upon, is beaten, is mocked, is foully clothed, still more foully crowned. Wondrous constancy in patience! He who had purposed to hide Himself in the form of man, followed none of the example of man's impatience! In this especially ought ye, O Pharisees, to have acknowledged the Lord; none among men could have worked patience such as this. Such and so great proofs—whose greatness is with the nations indeed a diminishing, but with us is the cause and building up of faith—manifest clearly enough to those to whom it is given to believe, not only by the discourses of the Lord in teaching, but by His sufferings in enduring, that patience is the nature of God, the effect and excellency of a sort of innate property.*

IV. It is this, then, which both followeth and goeth before faith. Briefly, Abraham believed in God, and by him was accounted righteous, but it was his patience that proved his faith, when he was commanded to offer up his son, I may not say for the trial, but for the testimony (in a figure), of his faith. But God knew him whom He had accounted righteous. A command so grievous, which even

^{*} There is here a slight omission, for the sake of brevity; as is true in one or two sther cases indicated, but not so as to do violence to the train of remark.

the Lord was not pleased to have fulfilled, he both heard with patience, and, if God had willed it, would have performed. With good reason, therefore, was he blessed, because he was also faithful with good reason was he faithful, because he was also patient. Thus faith, illumined by patience, having been sown among the nations by the seed of Abraham, which is Christ, and having brought in grace over the law, appointed patience as her helper for enlarging and fulfilling the law, because this alone had been before wanting to the teaching of righteousness. For in times past they were wont to demand eye for eye and tooth for tooth, and rendered with usury evil for enl; for patience was not as yet, because neither was faith, upon the earth. In fact, impatience in the mean time availed itself of the opportunities of the law. It was easy to do so while the Lord and Master of patience was away. But when he came afterward, and joined in one the grace of faith with patience, from that time it hath not been lawful to provoke even by word, nor even to say, thou fool without danger of the judgment. Anger was forbidden, passions restrained, the wantonness of the hand checked, the poison of the longue taken away. The law gained more than it lost, when Christ said, Love your enemies, bless them which curse you, and pray for them which persecute you, that ye may be the children of your Father which is ira Heaven. Seest thou what a Father Patience gaineth for us? In this main commandment the whole rule of patience is briefly com-Prehended, since it is not permitted to do evil even when it is deserved.

V. But now while we are going through the causes of impatience, the other commandments also will fall into their proper places. If the mind be disturbed by the loss of property, it is warned in al-Inost every place in the Scriptures of the Lord to despise the world; nor is there added any more powerful exhortation to despise money than the fact that the Lord Himself is found with no riches: He ever justifieth the poor and condemneth beforehand the rich. Thus did contempt of riches foreminister unto patience of losses, showing by the rejection of wealth that the damage of it also ought not to be regarded. That therefore which we have no manner of need to seek after, because the Lord also sought not after it, we ought to bear the diminution of, or even its privation, without disquiet. The Spirit of the Lord hath declared by the Apostle, that covetousness is the root of all evil. This let us understand as consisting not in the desire of that only which is another's, for even that which seemeth to be our own is another's; for nothing is our own, since all things are God's. Whose also are we ourselves. Wherefore if, when we suffer loss, we take it impatiently, we shall be found, in grieving for a loss in that which is not ours, to border upon covetousness. covet that which is another's. He that is disturbed by impatience under loss, by preferring earthly to heavenly things, sinneth immediately against God: for he disturbeth that spirit which he hath received from God for the sake of a thing of this world. Let us there fore willingly lose the things of earth, and keep the things of Heaven. Let the whole world perish so that I gain patience. Now I know not whether the man who hath not determined to bear with firmness the loss of any of his goods either by theft, or by violence, or even by slothfulness, could, easily or with his whole heart, himself lay hands on his goods for the sake of alms-giving. For who that car not at all bear to be cut by another, applieth the steel himself to his own body? Patience under losses is an exercise in the act of giving and communicating. He is not unwilling to give, who feareth no to lose. Besides how shall he that hath two coats impart one of then to him that hath none, unless he be also one, who if a man take awa his coat, can offer unto him his cloak also? How shall we make ourselves friends of Mammon, if we love him so much that we can not bear to lose him? With the loss of him we shall be lost als Why in this world do we find where we ought to lose? To exerci € impatience under all losses is the part of Heathens, who perchance prefer money to the soul: for indeed they do so when from the lus of lucre they engage in the gainful perils of merchandise by sea when, for the sake of money, they hesitate not even in the forus to attempt what condemnation itself must dread; finally, when the hire themselves out for the games and for the camp; when, after the manner of brute beasts, they plunder in the highway. But is meet that we, according to the difference which is betwixt us an them, lay down not our souls for money, but money for our soul? sake, either willingly in giving or patiently in losing.

VI. In this world we carry about us our very souls and bodie exposed to injury from all men, and under this injury we submit to be patient. Shall we be grieved by taking thought for things or lesser moment? Away with such defilement from the servant of Christ, that his patience, made ready for greater temptations, should fall away in trifling ones. If any shall try to provoke thee by open violence, the admonition of the Lord is at hand: To him that smitest thee on the face, saith He, turn the other cheek also. Let his wickednes be wearied out by thy patience. Be the blow what it may, bound up with pain and insult, he will suffer a heavier one from the Lord Thou beatest that wicked man the more by bearing with him, fo

he shall be beaten by Him, for whose sake thou bearest with him. If the bitterness of the tongue should break out in cursing or railing, reflect on that which hath been said: Rejoice when men shall curse you. The Lord Himself was cursed under the Law, and yet is the only Blessed. Wherefore let us His servants follow our Lord, and let us take cursing patiently, that we may be able to be blessed. If I hear not with unruffled mind any wanton or naughty word spoken against me, I must needs myself also render bitter speech in my tum, or I shall be tortured by silent impatience. When therefore I have smitten another with evil speaking, how shall I be found to have followed the teaching of the Lord, wherein it is delivered unto us that a man is defiled not by the pollutions of vessels, but of those things which proceed out of the mouth? And again: that there remaineth an account to be given by us for every vain and idle word. It followeth therefore that what God forbiddeth us to do, He also admonisheth us to bear patiently from another. Here would I now say a word of the pleasure of patience. For every wrong whether inflicted by the tongue or the hand, when it hath encountered patience, will be finally disposed of in the same manner as any weapon lanched and blunted against a rock of most enduring hardness. For it will fall upon the spot, its labor rendered vain and unprofitable, and sometimes recoiling backward will wreak its fury, by a violent reaction, upon him who sent it forth. For a man injureth thee on purpose that thou mayest be pained; for the gain of the injurer lieth in the pain of the injured. When therefore thou hast overthrown his gain by not being pained, he must himself needs be pained in missing his gain: and then wilt thou come off not only unhurt, which even itself is sufficient for thee, but beside this both pleased by the disappointment of thine adversary, and avenged by his pain. Such is the profit and the pleasure of patience.

VII. Nor is even that kind of impatience excused, which is felt on the loss of our friends, when a certain claim of grief pleadeth in its behalf. For the consideration of the Apostle's warning must be preferred, who saith, Sorrow not for the sleep of any one, even as the Gentiles which have no hope. And with good cause. For if we believe that Christ rose again, we believe also in our own resurrection, for whose sakes He both died and rose again. Wherefore since the resurrection of the dead is certain, grief for death is idle, and impatience in that grief is idle also. For why shouldst thou grieve, if thou believest not that he hath perished? Why shouldst thou take impatiently that he is withdrawn for a time, who thou believest

will return again? That which thou thinkest to be death is but a departing on a journey. He that goeth before us is not to be mourned, but altogether to be longed for; and even this longing must be tempered with patience. For why shouldst thou not bear with moderation that he hath departed, when thou shalt presently follow? But impatience in such a matter augureth ill for our hope, and is a double-dealing with our faith. Besides, we injure Christ, when, as each is called away by Him, we bear it impatiently as though they were to be pitied And if there be some things which we believe to be inflicted by the Lord, to whom can we render our patience better than to the Lord? Nay, he teacheth us to rejoice moreover and to be glad in that we are thought worthy of divine chastisement. As many as I love, saith He, I chasten. Oh! blessed is that servant on whose amendment the Lord is bent; with whom He deigneth to be angry; whom He deceiveth not by hiding His admonitions from him! On every side therefore we are bound to the duty of exercising patience. Because wherever we come in the way of either our own sins, or the snares of the Evil One, or the admonitions of the Lord, great is the reward of this duty, to wit, our happiness. For whom hath the Lord called happy save those which are patient, when He saith, Blessed are the poor in spirit, for theirs is the kingdom of heaven? Surely no one is poor in spirit, except he be humble. And who can be humble unless he be patient? because no one can abase himself without patience first. to bear the very act of abasement. Blessed, saith He, are they that Who beareth such things without patience? weep and mourn. Wherefore to such it is promised that they shall be comforted, and that they shall laugh. Blessed are the meek. Under this title it may not be the impatient can at all be numbered. Likewise when he denoteth the peace makers, under the same title of blessed, and calleth them the children of God, are the impatient akin to peace? A fool may understand this. But when He sayeth, Rejoice and be exceeding glad, when men shall revile you and persecute you, for very great is your reward in Heaven, He surely doth not promise this exceeding gladness to impatience, for no one will be exceeding glad in adversity, except he have first despised it: no one will despise it, except he have exercised patience.

VIII. As respecteth the rule of that peace, which is so pleasing unto God, who is there at all, that is of his own nature impatient, who will forgive his brother even once, not to say seven times, and still less seventy times seven? Who whiles he is in the way with his adversary to the judge, will end the matter by agreeing with him, except he

first sever from himself that vexation, that harshness, that bitterness, which are in fact the venom of impatience? How wilt thou forgive and it shall be forgiven thee, if, for lack of patience thou be retentive of an injury? No man divided in spirit against his brother will offer his gift upon the altur, except first by being reconciled with his brother, he return to patience? If the sun go down upon our wrath we are in danger. We may not continue for even one day without patience. And since it directeth every kind of wholesome discipline, what wonder if it administer also to repentance, which is wont to come to the succor of the fallen! When, in a separation between man and wife (for some cause, that is, for which it is lawful either for a man or a woman to persevere in continuing in a state of widowhood), this patience waiteth for, desireth, urgeth, their salvation, as for those who will one day begin to repent. How much good doth it confer on both? The one it hindereth from adultery,* the other it amendeth. In the same manner it is present also in those holy examples of patience in the Lord's parables. It is the patience of the shepherd which seeketh and findeth the sheep which was gone astray; for impatience might easily despise that one sheep. But through patience he undertaketh the labor of the search, yea, and moreover carrieth on his shoulders the deserted offender, a patient bearer of his burden. Again, it is the patience of the father which both receiveth and clotheth, and feedeth the prodigal son, and excuseth him to the impatience of his angry brother. He, therefore, which had been lost is saved, because he began to repent. His repentance is not lost, because it meeteth with patience. For by whose rules, save those of patience, is charity instructed, that chief mystery of the faith, that treasure of the Christian name which the apostle commendeth with all the power of the Holy Spirit? Charity, suith he, suffereth long; therefore, she useth patience. She is kind. Patience doeth no unkindness. She envieth not: this indeed properly belongs to patience. She savoreth not of wantonness: she hath derived her modesty from patience. She is not puffed up, doth not insult, for this belongeth not to patience. And she seeketh not her own, she beareth with her own, so she may profit another. Nor is she easily provoked: for otherwise what would she have left for impatience to do? Wherefore, saith he, charity beareth all things, endureth all things: that is, because she is patient. With good cause, therefore, she shall never fail: for all other things shall be cleared away, brought to a close. Tongues, knowledge, prophecies, are exhausted. Faith, hope, charity abide. Faith, which the patience of

Christ has produced; hope, which the patience of man waiteth for, charity, which patience accompanieth, God being its master.

IX. In this strength of patience Esaias is sawn asunder, and ceaseth not to speak concerning the Lord. Stephen is stoned, and asketh forgiveness for his enemies. Oh, how exceeding blessed is he also, who against the whole power of the devil, worked out in full every sort of patience! Whom neither the driving away of his herds, nor all that abundance of cattle, nor his sons taken away by a single blow of ruin; nor, finally, the torment of his body in its wounded state, deprived of his patience, the integrity which he devoted to the Lord: whom the devil smote with all his might in vain! For he was not moved away by so many afflictions from his reverence of God, but he was set as an example for us, and a testimony of the working out of patience, both in the spirit and in the flesh, both in the mind and in the body; so that we may neither sink under the damage of our worldly goods, nor the loss of those most dear to us, nor even the afflictions of our own bodies. How did God in this man build up a trophy over the devil! How did He set up His banner over the adversary of His glory! When this man, in reply to all the mass of tidings brought to him, uttered nothing from his mouth save thanks to God! When he denounced his wife, already wearied out with afflictions, and advising a wicked remedy! Well! God was rejoiced. Well! the evil one was cut asunder, while Job was wiping away, with great patience, the filthy discharge from his boils, which he was bringing back, in mockery the worms broke out from them, into the same holes and pastures in his perforated flesh. Wherefore this laborer for the victory of God, having beaten back all the darts of his temptations by the coat of mail and shield of patience, presently both recovered from God the soundness of his body, and had in possession twice as much as he had lost; and, if he had wished that his sons should be restored, he would have been again called their father. But he had rather that they should be given back to him at that day. Having full confidence in the Lord, he deferred a joy so great to another season. He endured this voluntary bereavement that he might not live without some kind of patience.

X. Thus is God an abundantly sufficient depository of patience. If thou placest a wrong in His hands, He is an avenger; if a loss, He is a restorer; if pain, He is a physician; if death, He is the resurrection. What a license hath patience, in having God for her debtor! And not without cause; for she observeth all His pleas-

ure, she interposeth her aid in all His commands. She fortifieth faith, guideth peace, assisteth charity, instructeth humility, waiteth for penitence, setteth her mark upon confession, ruleth the flesh, preserveth the spirit, bridleth the tongue, restraineth the hand, treadeth temptations under foot, driveth away offenses, perfecteth martyrdom, consoleth the poor, ordereth the rich, straineth not the weak, wasteth not the strong, delighteth the believer, inviteth the heathen, commendeth the servant to his master, his master to God; adorneth the woman, approveth the man; is loved in the boy, praised in the young man, respected in the old; is beautiful in every sex, in every age. Come now, let us describe her form and her demeanor. She hath a countenance serene and placid, a forehead smooth, contracted with no wrinkle of grief or of anger, her brows evenly and cheerfully relaxed, her eyes cast down in humility, not in melancholy. Her mouth beareth the seal of honorable silence. Her color is such as those have who are free from care and crime. Her head is often shaken at the devil, with a smile of defiance. For the rest, her clothing about her bosom is white and closely fitted to the body, as being neither puffed out nor ruffled. For she sitteth on the throne of that most kind and gentle Spirit who is not in the gathering of the whirlwind, nor in the blackness of the cloud, but belongeth to the soft, calm, clear and simple, such as Elias saw Him at the third time. For where God is, there also is his foster-child, to wit, patience. When, therefore, the Spirit of God descendeth, patience never divideth from Him, accompanieth Him. receive her not together with the Spirit, will He abide with us always? Nay, I know not whether He would continue any longer. Without His companion and handmaid, He must needs be grieved at every place and time. Whatever His enemy inflicteth He can not endure alone, lacking the instrument of endurance. way, this the rule, these the works of an heavenly and true, that is A Christian patience.

DISCOURSE SECOND.

CYPRIAN.

THE precise time of the birth of THACIUS CECILIUS CYPRIAN is not certainly known. It was about the year 200; and the place of his nativity was Carthage, where he enjoyed the instructions of Tertullian, whom he held in the highest estimation. He was a teacher of rhetoric, and passionately fond of oratory and eloquence. His conversion to Christianity took place at the age of forty-six, soon after which he was chosen presbyter, and subsequently bishop, by the church in Carthage. During the persecutions under Decius he fled; but, having returned, at length, to Carthage, in 257, he was banished to Churubis. The year following he was beheaded. Besides Augustine, Cyprian did more than any other early writer, to give form and character to the doctrine and practice of the Latin churches. But his character presents a strange compound of weakness and excellences. We read his writings with mingled feelings of pleasure, of pain, of admiration, and of contempt. Now we are charmed with his eloquence, his beautiful simplicity, and earnest defense of the truth; and anon we are amazed at his gross views of religion and of the Christian ordinances, his superstitions, puerile reasonings, and unsound principles. Many of his written productions remain, principally in the form of epistles and treatises. His exposition of the Lord's Prayer, which follows, presents the most favorable specimen of the man, and has always been greatly admired. It is often referred to by Augustine, in his treatise against the Pelagians. Rettberg, in his life of Cyprian, says, "In no work of Cyprian does the whole Christian character of the man speak out so distinctly as in this;" and an able critic of his works says of this production, "We warmly recommend it to the pieus reader"

The preface, or introductory part, is here omitted.

THE LORD'S PRAYER.

"Our Father, which art in heaven, hallowed be Thy name. Thy kingdom come; Thy will be done, as in heaven, so in earth; give us this day our daily bread, and forgive us our debts, as we forgive our debtors; and lead us not into temptation, but deliver us from evil. Amen."—MATT. vi. 9.

I. First of all, the teacher of peace and master of unity would not have men pray singly and severally, since, when any prays, he

is not to pray for himself only. For we say not, My Father which art in Heaven; nor, Give me this day my bread; nor does each individual pray that his own debt only should be forgiven, or ask for himself alone, not to be led into temptation, or to be delivered from evil. Our prayer is general, and for all; and when we pray, we pray not for one person, but for us all, because we all are one. God, the Master of peace and concord, so willed that one should pray for all, according as Himself in one did bear us all. This rule of prayer the three children shut up in the fiery furnace kept, being in unison in prayer, and being concordant in an agreement of spirit. The authority of Divine Scripture declares this; and in teaching how such persons prayed, it gives an example which we ought to imitate in our prayers, in order that we may become like them. Then the three, it says, as out of one mouth, sang an hymn, and blessed the Lord. They spake as out of one mouth, though Christ had not yet taught them to pray. Hence, in prayer, their words were availing and effectual, because the Lord was gained by peaceable, and simple, and spiritual praying. It was thus, too, that we find the Apostles and disciples prayed, after the ascension of the Lord. They all, we are told, continued with one accord in prayer with the women, and Mary the mother of Jesus and His brethren. They continued with one accord in prayer, manifesting at the same time the instancy of their praying and the agreement. Because God, who maketh men to be of one mind in an house, admits into the house divine and eternal those only among whom is unanimous prayer.

II. What sacraments, dearest brethren, are those of the Lord's Prayer! How numerous! How weighty! Gathered up in few words, but with such wealth of spiritual virtue, that not any thing, for prayer and petition of ours, is left unincluded in this comprehension of heavenly doctrine. After this manner, He saith, pray ye: Our Father which art in Heaven. The new man, born again, and restored to his God by His grace, first of all says, "Father," because he has now become a son. He came, He tells us, to His own, and His own received Him not. But as many as received Him, to them gave He power to become the sons of God, even to them that believe in His name. He, then, who has believed in His name, and is become a son of God, ought hence to make beginning both of thanksgiving and of avowing himself God's son, when he speaks of God as his Father in Heaven; and of testifying his renunciation of an earthly and fleshly father, and his recognizing and beginning to have one Father only, which is in Heaven; according as it is written, They who say unto their father and to their mother, I have not known thee,

and who have not acknowledged their own children, these have observed Thy word, and kept Thy covenant. The Lord likewise, in the Gespel, commands us not to name us a father who is on earth, because to us is one Father, which is in Heaven. And to the disciple who made mention of his dead father, He gave answer, Let the dead bury their dead; for he had spoken of his father as being dead, while the Father of believers is living.

III. Neither, dearest brethren, have we only to consider and observe that we speak of one in Heaven as a father, but we go further, and say, Our Father-Father, that is, of those who believe, of those who being sanctified by Him, and made again by a nativity of spiritual grace, have begun to be the sons of God. This expression does also apply reproof and condemnation to the Jews, who not only unbelievingly despised Christ, foretold to them by the prophets. and first sent to themselves, but also cruelly slew Him. They can no more call God their Father, for the Lord confounds and convicts them, saying, Ye are of your father, the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. And by Isaiah the prophet, God speaks forth in His wrath: I have nourished and brought up children, but they have despised Me. The ox knoweth his owner, and the ass his master's crib, but Israel doth not know: My people doth not consider. Ah! sinful nation, a people laden with iniquity, a seed of evildoers, children that are corrupters: ye have forsaken the Lord, ye have provoked the Holy One of Israel to anger. In condemnation of them. we, Christians, when we pray, say, Our Father, because He has begun to be ours, and no longer belongs to the Jews, who have forsaken Him. A sinful people can not be a son; but they to whom remission of sins is given, to them is given the name of sons, and to them eternity is promised in the words of the Lord Himself; Whosoever committeth sin is the servant of sin. And the servant abideth not in the house forever, but the Son abideth forever. What indulgence is it of the Lord-what exuberance of condescension and goodness toward us, to permit us, when praying in God's presence, to address ourselves to God as a Father, and name ourselves sons of God, even as Christ is Son of God! A name which none of us in prayer would have dared to reach unto, had not He Himself allowed us thus to pray. We should, therefore, dearest brethren, recollect and feel, that when we call God a Father, we ought to act like sons of God, and if we have a comfort in regarding Him as our Father, let us cause that He may be comforted in us. Let us so walk as the temples of God, that it may be known that God dwelleth in us

Let our conduct not fall away from the Spirit, but let us, who have begun to be spiritual and heavenly, have only spiritual and heavenly thoughts and actions, for the Lord God Himself hath said, They that know Me I will honor; and he that despiseth Me shall be despised. The blessed Apostle has likewise in his Epistle set forth: Ye are not your own, with a great price ye are bought. Glorify and possess God in your body.

IV. After this we say, Hallowed be Thy name; not as wishing for God to be made holy by our prayers, but asking of Him, for His name to be kept holy in us. By whom indeed could God be sanctified, who Himself sanctifies? But seeing He Himself has said, Be ye holy, for I also am holy, it is this that we ask and request, that we who have been sanctified in baptism, may persevere such as we have begun. For this we daily make petition: since we need a daily sanctification, in order that we, who sin day by day, may cleanse afresh our offenses by a continual sanctification. What that sanctification is which God's good pleasure confers on us, the Apostle in these words expresses: Neither fornicators, nor idolators, nor adulterers, nor effeminate, nor abusers of themselves with mankind, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God. And such were some of you; but ye are washed, but ye are justified, but ye are sanctified, in the name of our Lord Jesus Christ, and by the Spirit of our God. He says that we are sanctified in the name of our Lord Jesus Christ, and by the Spirit of our God. We pray that this sanctification may remain in us: and as our Lord and Judge warns the man to whom He had given healing and fresh life, to sin no more lest a worse thing should come upon him, we make petition with continual prayers, by day and by night we make our request, that the sanctification and renewed life, which is obtained from God's grace, may be preserved by His protection.

V. It follows in our prayer, Thy kingdom come. We here enteat that the kingdom of God may be manifested unto us, in the same way that we ask that His name may be hallowed in us. For when is God's kingdom not? or when begins with Him that which both ever has been, and will be ever? We pray for the coming of that our kingdom which has been promised to us by God, and was gained by the blood and passion of Christ; that we who have continued His subjects in the life below may afterward reign in Christ's kingdom, according to his own promise and word: Come, ye blessed of My Father, inherit the kingdom prepared for you, from the beginning of the world. The kingdom of God, dearest brethren, may stand for

Christ Himself, whom we day by day wish to come, and for whose advent we pray, that it be quickly manifested to us. As He is our Resurrection, because in Him we rise again; so may He be called the kingdom of God, because we are to reign in Him. Rightly we ask for God's kingdom, that is, for the heavenly, because there is a kingdom of this earth besides. He, however, who has renounced the world, is superior to its honors and its kingdom; and hence he who dedicates himself to God and to Christ, longs not for the kingdom of earth, but for the kingdom of heaven. Need have we of continual supplication and prayer, that we perish not from the heavenly kingdom, as the Jews perished to whom it had aforetime been promised, as the Lord has taught and assured us; Many, saith He, shall come from the east and from the west, and shall sit down with Abraham and Isaac and Jacob in the kingdom of heaven. But the children of the kingdom shall be cast into outer darkness; there shall be weeping and gnashing of teeth. He shows that the Jews were children of the kingdom before, so long as they held on to be God's children; but when they lost their concern in the name of Father, they lost that in the kingdom also. Thus Christians being now admitted to address God in prayer as our Father, make petition also that His kingdom may come to us.

VI. We further go on to say, Thy will be done, as in heaven so in earth: not in order that God may do His own will, but that we may be enabled to do what He wills should be done by us. For who resists God, so that He can not do His own will? Yet since we are resisted by the Devil, so that our disposition and conduct does less submit itself to God in all points, we pray and desire that the will of God may be done in us; and that it may be done in us, we stand in need of that will, that is, of God's aid and protection; for no man is strong by his own strength, but is safe in the indulgence and pity of God. Furthermore the Lord, manifesting the infirmity of that human nature which He bare, says, Father, if it be possible, let this cup pass from Me; and yielding to His disciples the example of doing not their own will but that of God, He added, Yet not My will but Thine be done. And in another place He says, I came down from heaven, not to do My own will, but the will of Him that sent Me. If then the Son was obedient in doing His Father's will, how much more ought the servant to be obedient, in doing the will of his Lord; even as John also in his Epistle thus exhorts and instructs us; Love not the world, neither the things that are in the world; if any man love the world, the love of the Father is not in him. For all that is in the world, is lust of the flesh, and lust of the eyes, and pride of life, which is not of the Father, but is of the lust of the world. And the world passeth away, and the lust thereof; but he that doeth the will of God, abideth forever, like as God also abideth forever. Would we abide eternally, we must do the will of God who is eternal.

VII. The will of God is what Christ has done and taught: it is humility in conduct, it is steadfastness in faith, scrupulousness in our words, rectitude in our deeds, mercy in our works, governance in our habits; it is innocence of injuriousness, and patience under it, preserving peace with the brethren, loving God with all our heart, loving Him as our Father, and fearing Him as our God; accounting Christ before all things, because he accounteth nothing before us, clinging inseparably to His love, being stationed with fortitude and faith at His cross; and when the battle comes for His name and honor, maintaining in words that constancy which makes confession, in torture that confidence which joins battle, and in death that patience which receives the crown. This it is, to endeavor to be co-heir with Christ; this it is to perform the commandment of God, and fulfill the will of the Father.

VIII. It is our prayer that the will of God may be done both in heaven and in earth; each of which bears toward the accomplishment of our health and salvation. Having a body from the earth, and a spirit from heaven, we are both earth and heaven; in both, that is, both in body and spirit, we pray that God's will may be done. Flesh and spirit have a strife between them, a daily encounter from their mutual quarrel, so that we can not do the things that we would, because the spirit seeks things heavenly and divine, the flesh desires things earthly and temporal. Hence it is our earnest prayer, that by God's help and aid, a peace may be established between these two, that by the doing of God's will, both in the spirit and flesh, that soul may be preserved which has been born again through Him. This the Apostle Paul, in distinct and manifest words sets forth: The flesh, saith he, lusteth against the spirit, and the spirit against the flesh: and these are contrary the one to the other, so that you on not do the things that ye would. Now the works of the flesh are manifest, which are these, adulteries, fornications, uncleanness, lasciviousness, idolatry, witchcraft, murders, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, drunkenness, reveling, and such like; of the which I tell you before, as I have also told you in times past, that they which do such things shall not inherit the kingdom of God. But the fruit of the Spirit is love, joy, peace, magnanimity, goodness, faith, tindness, continence, chastity. For this cause we make it our daily, vea, our unceasing petition, that God's will in us may be done, both in heaven and earth; for this is the will of God, that the earthly should give way to the heavenly, that spiritual and divine things should become supreme.

IX. It may, moreover, be thus understood, dearest brethren. that as the Lord commands and admonishes us to love even our enemies, and to pray too for those who persecute us, we should make petition for those who still are earth, who have not yet begun to be heavenly, that in their instance also God's will may be done, which Christ fulfilled in the saving and renewing of man's nature. For as the disciples are called by Him as no longer earth, but the salt of the earth, and the Apostle says that the first man is from the dust of the earth, but the second from Heaven; agreeably hereto do we, who ought to be like God our Father, who makes His sun to rise on the good and on the evil, and sends rain on the just and on the unjust, so frame our prayer and petition by the admonition of Christ, as to make entreaty for the salvation of all; that as in heaven, that is in us, through our faith God's will has been done, so that we are of heaven; so in earth, that is in unbelievers, God's will may be done, so that those who are yet of earth under the first birth, may become of heaven, by being born of water and of the Spirit.

X. As the prayer proceeds, we offer request and say, Give us this day our daily bread. This may be understood both in the spiritual and in the simple meaning, seeing that either purport contains a divine aid, for the advancing of our salvation. For Christ is the bread of life, and this bread belongs not to all men, but to us; and as we say Our Father, because the Father of the understanding and believing, so we speak of our bread, because Christ is the bread of us, who appertain to His body. This bread we pray that it be given us day by day, lest we who are in Christ, and who daily receive the Eucharist for food of salvation, should by the admission of any grievous crime, and our being, therefore, shut out from communion, and forbidden the heavenly bread, be separated from the body of Christ, according as Himself preaches and forewarns: I am the bread of life which came down from Heaven. If any man eat of My bread, he shall live forever. But the bread that I will give is My flesh, for the life of the world. Seeing, therefore, that He says that if any man eat of His bread he shall live forever; it follows, that while it is manifest that those do thus live, who appertain to His body and receive the Eucharist by right of communication, so also is it matter both for our fears and prayers, that none of us by being forbidden communion be separated from the body of Christ, and so remain far from salvation, as Himself threatens and declares: Unless ye eat the fiesh of the Son of Man and drink His blood, ye shall have no life in you. Hence, then, we pray that our bread, that is Christ, may be given to us day by day; that we who abide in Christ and live in Him, may not draw back from His sanctification and His body.

XI. It may likewise bear this meaning, that we who have re nounced the world, and rejected its riches and pomps, through the faith of spiritual grace, should ask for ourselves no more than food and sustenance, as the Lord instructs and tells us, Whosoever forsak. eth not all that he hath, can not be my disciple. But he who has begun to be a disciple of Christ, forsaking all things after the commandment of his Master, has but his food to ask for to-day, without indulging excessive longings in his prayer, as the Lord again prescribes and teaches; Take no thought for the morrow, for the morrow shall take thought for the things of itself; sufficient unto the day is the evil thereof. Justly, therefore, does the disciple of Christ make petition for to-day's provision, since he is forbidden to take thought for to-morrow. It were a self-contradicting and incompatible thing, for us, who pray that the kingdom of God may quickly come, to be looking unto long life in the world below. Thus, also, the blessed apostle instructs us, forming and establishing the steadfastness of our hope and faith; We brought nothing into this world, and neither can we carry any thing out. Having, therefore, food and raiment, let us herewith be content. But they that will be rich fall into temptation and a snare, and into many and hurtful lusts, which drown men in destruction and perdition. For the love of money is the root of all evil, while some coveted after, they have made shipwreck from the faith, and pierced themselves through with many sorrows. He teaches us that not only are riches despicable, but are also dangerous; that in them is the root of seductive evils, misleading the blindness of the human heart by a concealed deception. Wherefore also God judges that rich fool, whose thoughts were for his earthly stores, and who boasted himself in the multitude of his abundant gatherings; Thou fool, this night thy soul shall be required of thee; then, whose shall those things be which thou hast provided? The fool made merry in his stores, even that night when he was to die; and while life was ceasing from his hand, life's multiplied provision still employed his thought. The Lord, on the other hand, teaches us that he becomes the perfect and accomplished Christian, who, by selling all he has, and giving to the poor, stores up for himself a treasure in heaven. That man, He says, it is, that can follow Him, and imitate the glory of the passion of the Lord; who, unimpeded and close-girt, involved in no shackle of worldly possessions, is enabled in unrestraint and freedom himself to

follow after these his possessions, which he has already sent before to God. In order that each of us may train himself to this, he may learn to offer a prayer corresponding to his doing so, and may be taught from the standard which his prayer puts before him, the manner of man that he ought to be. The just man can never be in want for his daily bread, since it is written, The Lord will not suffer the soul of the righteous to famish. And again, I have been young, and now am old, yet have I not seen the righteous forsaken, nor his seed begging bread. The Lord also makes promise, and says, Take no thought, saying, what shall we eat, or what shall we drink, or wherewithal shall we be clothed? (For after all these things do the Gentiles seek;) for your Father knoweth that ye have need of all these things. Seek ye first the kingdom of God and His righteousness, and all these things shall be added unto you. He promises to those who seek God's kingdom and righteousness, that all other things shall be added. For since all things are of God, to him that has God there will nothing fail, if himself be not failing unto God. Thus Daniel had a meal miraculously provided, when he was shut up by the command of the king in the den of lions; and among wild beasts hungering, yet sparing him, the man of God was nourished. Thus Elijah received sustenance in his flight, and was fed through persecution, by ravens that ministered to him in his solitude, and birds that bare him meat. And oh! the horrid cruelty of human wickedness! the wild beasts spare, and the birds give food, while it is men that lurk and rage.

XII. We next proceed to entreat for our sins, saying, Forgive us our debts, as we forgive our debtors. After supply of food, next pardon for sin is asked for; that he who is fed of God, may live in God, and not only the present and passing life be provided for, but the eternal also; whereunto we may come, if we receive the pardon of our sins, to which the Lord gives the name of debts, as in the gospel is expressed; I forgave thee all that debt, because thou desiredst me. How well is it for our need, how provident and saving a thing, to be reminded that we are sinners, compelled to make petition for our offenses, so that in claiming God's indulgence, the mind is recalled to the recollection of its guilt. That no man may plume himself with the pretense of innocency, and perish more wretchedly through self-exaltation, he is instructed and taught that he commits sin every day, by being commanded to pray every day for his sins. Thus, in brief, John also, in his epistle, admonishes us, saying, If we say that we have no sin, we deceive ourselves, and the truth is not in us; but if we confess our sins, the Lord is faithful and just to forgive us our sins. In his epistle he has united both things, both that we ought to

offer prayer for our sins, and that pardon is accorded to us when we do so. Hence he says the Lord is faithful to forgive sins, because he keeps true the word of His promise; for He who taught us to pray for our debts and sins, has promised us that His fatherly mercy and pardon will ensue.

XIII. He has added the rule besides, binding us under the fixed condition and responsibility, that we are to ask for our sins to be forgiven in such sort as we forgive them that are in debt to us knowing that our entreaties for sin will have no acceptance unless we deal toward our debtors in like manner. Hence in another place He says, With what measure ye meet, it shall be measured to you again; and the servant who, after being forgiven all his debt by his Lord, refused to forgive his fellow-servant, was cast back into prison; on his refusing to yield to his fellow-servant, he lost what his Lord had previously yielded to him. These things Christ still more impressively sets forth in His commandments, in the fuller force of His authority; When ye stand praying, forgive if ye have ought against any, that your Father also which is in heaven may forgive you your trespasses. But if ye do not forgive, neither will your Father which is in heaven forgive your trespasses. No excuse will abide you in the day of judgment, when you will be judged by your own sentence, and as you have dealt toward others will be dealt with For God commands us to be peace-makers, and dwell with one heart and one mind in His house; and what He made us by our second nativity, such He would have us continue when newborn, that having become sons of God, we may abide in God's peace; and partake as of one spirit, so of but one heart and one mind. Hence it is that God accepts not the sacrifice of the unreconciled, and commands him to return first and agree with his brother, that the prayers of the peace-maker may set him at peace with God. This is the greater sacrifice before God—our peace and brotherly concord, a congregation gathered to one, in unity of the Father, and of the Son, and of the Holy Ghost. In those sacrifices which Abel and Cain first offered, God looked not at their gifts but their hearts, so that he proved acceptable in his gifts, who rendered himself acceptable in his heart. Abel, peaceable and righteous, sacrificing to God in innocency, taught other men when they presented their gifts at the altar, to come equally in the fear of God, with simplicity of heart, with holiness of life and peaceableness of spirit. Fitly did he, who in such wise offered his sacrifice to God, himself after become God's sacrifice, so that one in whom had been manifested the rightcoursess and peace of the Lord, was the first instance of martyrdom,

initiating the Lord's passion by the glory of his bloodshedding. In fine, it is such men that are crowned by the Lord, and such in the day of judgment will with the Lord be judges. But the quarrelsome and disunited, who holds no peace toward brethren, such a one (as the blessed Apostle and Holy Scriptures testify) will never, though he were slain for the name of Christ, be able to free himself from the offense of brotherly disunion, seeing that which is written, He who hateth his brother is a murderer, and no murderer cometh into the kingdom of heaven, or hath life with God. He can never be with Christ, who has chosen to follow Judas, rather than Christ. How deep the sin, which not even the baptism of blood can wash out! How great the offense which martyrdom can not expiate!

XIV. It is further agreeably to our need that the Lord instructs us to say in prayer, And lead us not into temptation. In this place it is shown that the adversary can nothing avail against us, unless God first permit him; so that all our fear, and devotion, and heed, ought to be addressed to God, since mischief can have no power in our temptations, except it be given it by Him. The Divine Scripture proves this by saying, Nebuchadnezzar, king of Babylon, came against Jerusalem, and besieged it, and the Lord delivered it into his hand. For power is given to mischief against us, according to our sins, as it is written, Who gave Jacob for a spoil, and Israel to the robbers? Did not the Lord against whom they sinned, and would not walk in His ways, neither were obedient unto his law? Therefore he hath poured upon them the fury of His anger. And again, when Solomon sinned, and fell away from the precepts and ways of the Lord, it is said, The Lord stirred up the adversary against Solomon. In two ways is permitted against us, either to bring punishment when we fall, or glory when we are approved; as we find to have been done toward Job, God making manifest, and saying, Behold, all that he hath I give into thy power; only upon himself put not forth thy hand. And the Lord in the Gospel says in the time of His passion, Thou couldest have no power against Me, except it were given thee from above. When we thus pray that we may not enter into temptation, we are cautioned by this prayer of our own infirmity and weakness, lest any presumptuously exalt himself, proudly and arrogantly placing aught to himself, and counting the praise of whether confession or passion to be his own, whereas the Lord Himself teaches humility, by saying, Watch and pray, that ye enter not into temptation; the spirit indeed is willing, but the flesh is weak: that while a humble and submissive confession comes first, and all is referred to God, whatever

we suppliantly apply for, in the fear and reverence of God, may by His gracious favor be supplied.

XV. After these things, at the conclusion of the prayer, comes a sentence comprising shortly and collectively the whole of our pentions and desires. We end by saying, Deliver us from evil, comprehending all adverse things which the enemy in this world devises against us; wherefrom we have a faithful and firm protection, if God deliver us, and grant His aid to our entreaties and complaints. But having said, Deliver us from evil, there remains nothing beyond for us to ask for, after petition made for God's protection from evil; for that gained, we stand secure and safe, against all things that the devil and the world work against us. What fear hath he from this life, who has God through life for his guardian? We need not wonder, dearest brethren, that this is God's prayer, seeing how His instruction comprises all our petitioning in one saving sentence. This had already been prophesied by Isaiah the prophet, when filled with the Holy Spirit, he spoke concerning the majesty and mercy of God; summing up and cutting short His word, in righteousness, because a short word will God make in the whole earth. For when the word of God, our Lord Jesus Christ, came unto all, and gathering together alike the learned and the unlearned, did to every sex and age set forth the precepts of salvation, He made a full compendium of His instructions, that the memory of the scholars might not labor in the heavenly discipline, but accept with readiness whatsoever was necessary unto a simple faith. Thus, when He taught what is life eternal, He gathered the mystery of life within an especial and divine brevity: This, said He, is life eternal, that they might know Thee, the only true God, and Jesus Christ whom thou hast sent. In like manner, when He gathered forth from the law and prophets what were the first and greatest commandments, He said, Hear, O Israel, the Lord thy God is one God. And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength: this is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets: And again, Whatever good things ye would that men should do unto you, do ye even so to them; for this is the law and the prophets.

XVI. Neither in words alone, but also by His acts, the Lord hath taught us to pray, Himself praying and making entreaty oftentimes, and manifesting what we ought to do, by the testimony of His own example, as it is written, Himself departed into a solitary place, and there prayed. And again, He went out into a mountain to pray

and continued all night in prayer to God. If then, He prayed whe was without sin, how much more ought sinners to pray? And if He offered continual prayer, without ceasing from His vigil, the whole night through, how much more ought we to add prayer to prayer, and to watch thereunto by night? The Lord offered petition, not for Himself (for what should He, the Innocent, ask for on His own account?) but for our sins, as Himself makes known, when he says to Peter, Behold, Satan hath desired that he might sift you as wheat; but I have prayed for thee, that thy faith fail not. And afterward He entreats the Father for all, saying, Neither pray I for the alone, but for them also that shall believe on Me, through their word; that they all may be one, as Thou, Father, art in Me, and I in Thee, that they also may be one in us. Great is the Lord's bounty and truth for our salvation's sake, who, not content to redeem us with His blood, has added, further, His praying in our behalf, as well. See now what was the desire which His prayer expressed; that as the Father and Son are one, so we may abide in very oneness. So that hence also may be understood how deeply he strays who rends unity and peace, when the Lord made His prayer for this same thing, wishing, namely, that His people might be saved and kept in peace, as knowing that discord can not enter into God's kingdom.

XVII. When we stand praying, dearest brethren, we ought to be alive and intent toward our prayers, with the whole heart. Let all carnal and secular thinking be put away from us; let the mind dwell on no thought, except the prayer it is offering. It is for this cause that the minister, before worship uses words of introduction, and puts the brethren's minds in preparation, by saying, Lift up your hearts, that while the people answer, We lift them up unto the Lord, they may be reminded that there is nothing for them to think of except the Lord. Let the breast be shut against the adversary, and opened to God alone, not suffering the enemy of God to approach it in time of prayer. For he oftentimes creeps nigh and enters in, and, by subtle artifice, calls away our prayers from God, so that we have one thing in our hearts, and another in the voice; whereas it is not the sound of the voice, but the mind and thoughts that ought, in sincerity of purpose, to be addressing the Lord. What insensibility is it, to be snatched wandering off by light and profane imaginings, when you are presenting your entreaty to the Lord, as if there were aught else which you ought to consider, than that your converse is with God! How can you claim of God to attend to you when you do not attend to yourself? Shall God remember you in your supplications when you are forgetful of yourself? This is altogether to make no provision against the enemy; this is, when praying to God, to offend God's majesty by the neglectfulness of your prayer. This is, to wake with the eyes, and sleep with the heart; whereas the Christian, even when his eyes sleep, ought to have his heart waking, as it is written in the character of the Church, speaking in the Song of Songs, I sleep, but my heart waketh. Wherefore the apostle anxiously and cautiously warns us, saying, Continue in prayer, and watch in the same; teaching, that is, and showing, that they may procure what they ask of God, whom God sees watching in prayer.

XVIII. Those who pray ought to come to God, not with unfruitful or naked prayers. Vainly we ask, when it is a barren petition that is given to God. For since every tree, not bringing forth and fruit, is heron down, and cast into the fire, surely words also, which bring no fruit, must fail of favor with God, seeing they are joined with no productiveness in righteous deeds. Hence divine Scripture instructs us, saying, Prayer is good, with fasting and alms. For He who, in the day of judgment, will render to us a reward for our good works and alms, is now also a gracious listener to any that approaches Him in prayer, with the company of good works. Thus was it that the Centurion Cornelius, when he prayed, found a title to be heard. For he was one that did many alms-deeds toward the people, and ever prayed to God. To him, when he was praying about the ninth hour, an angel came nigh, rendering testimony to his deeds, and saying, Cornelius, thy prayers and thine alms are gone up in remembrance before God. Quickly do prayers go up to God, when the claims of our good works introduce them before Him. Thus also the Angel Raphael bare witness to the continual praying and continual alms-deeds of Tobias, saying, It is honorable to reveal and confess the works of God. For when thou didst pray, and Sara, I did bring the remembrance of your prayers before the holiness of God. And when thou didst bury the dead, I was with thee likewise; and besauce thou didst not delay to rise up and leave thy dinner, to go and cover the dead, I was sent to prove thee; and now God hath sent me, to heal thee and Jona, thy daughter-in-law. For I am Raphael, one of the seven hely angels, which go in and out before the glory of God, By Isaiah, likewise, the Lord admonishes and teaches us like things, thus testifying: Loosen every knot of unrighteousness; release the oppression of contracts which have no power. Let the troubled go in peace, and break every unjust engagement. Deal thy bread to the hungry, and bring the poor that are cast out to thy house. When thou seest the naked, cover him, and despise not them of thine own flesh. Then shall thy light break forth in season, and thy raiment shall spring forth speedily, and rightcousness shall go before thee, and the glory of God shall cover thee. Then shalt thou call, and God shall hear thee, and while thou shalt yet speak, he shall say, Here I am. He promises that He is nigh, and hears and protects those who, loosening the knots of unrighteousness from the heart, and giving alms among the household of God, according to His commandment, do, by hearkening to what God claims of them, themselves acquire a title to be heard of Him. The blessed Paul, having been assisted by the brethren in a needful time of pressure, declared that good works performed were sacrifices to God. I am full, saith he, having received of Epaphroditus the things which were sent from you, an odor of a sweet smell, a sacrifice acceptable, well-pleasing to God. For when one hath pity on the poor, he lendeth to God; and he that gives, even to the least, gives to God, spiritually sacrifices to God an odor of a sweet smell.

XIX. In the performance of worship we find that the three children with Daniel, strong in faith, and conquering in captivity, observed the third, sixth, and ninth hour, hereby sacramentally denoting the Trinity, which in the latter days should be revealed. For from the first hour to the third, a trinity of number is manifested; from the fourth further to the sixth, is another trinity; and in the seventh closing with the ninth is numbered in spaces of three hours. The worshipers of God, spiritually appointing of old those spaces of time, observed them as their fixed and lawful season of prayer. Events aftercoming gave proof that there was a sacrament in the ancient practice of righteous men offering prayer at these seasons. At the third hour descended the Holv Spirit on the disciples, fulfilling the gracious promise of the Lord. At the sixth hour moreover Peter going up into the house-top, was taught and warned both by a sign from God, and by word spoken, to admit all men to the grace of salvation, he having before doubted concerning the admission of Gentiles to baptism. The Lord also cleansed our sins with His blood upon the cross, from the sixth hour till the ninth, and then, for our redemption and quickening, He made victory perfect by His passion. But to us, dearest brethren, besides the hours of ancient time observed, both seasons and sacraments of prayer are increased in number. In the morning we must pray, that the resurrection of the Lord may be commemorated with an early worship. This of old the Holy Spirit set forth in the Psalms, saving, My King and my God, unto Thee will I cry: my voice shall Thou hear in the morning; in the morning will I stand before Thee, and will look up. And again by the prophet the Lord saith, Early in the morning shall they seek Me, saying, Come let us return unto the Lord

eur God. At sunsetting likewise and the close of day, needful is it that we should again pray. For as Christ is the true sun and the true day, when at the going down of this world's sun and light we make prayer and petition that the day may again return upon us, we are petitioning for that coming of Christ which will give to us the grace of the light eternal. The Holy Spirit manifests in the Psalms that Christ is called the Day; The stone which the builders refused is become the head of the corner; this is the Lord's doing, and it is wonderful in our eyes. This is the day which the Lord hath made; let us walk and rejoice in it. Likewise Malachi the prophet bears witness that He is called the Sun; To you that fear the name of the Lord, shall the Sun of Righteousness arise, with healing in His wings.

XX. But if in the Holy Scripture Christ is the true Sun and the true Day, the Christian can know no hour, wherein he may not, in frequency and continuance, offer up his worship to God; for we, who are in Chirst, that is, in the true Sun and the true Day, ought all day long to be yielding up prayer and worship; and when night in its appointment succeeds, advancing in its revolving interchange, its nocturnal shades can not steal from us the opportunity of prayer, because the sons of light have their day even amid darkness. When can he be without light, with whom light is in the heart? When is the sun not his, or the day not his, who has Christ for his Sun and Day? Let us then, who are evermore in Christ, that is, in the Light, abstain not even in darkness from our worship. Thus the widow Anna without ceasing persevered in continual prayer and watching in pleading for God's favor, as it is written in the Gospel; She departed not, it says, from the Temple, serving with fastings and prayers night and day. Let Gentiles consider this, who have never yet received the light; or Jews who having deserted the light are abiding in darkness. Let us, dearest brethren, who are evermore in the light of the Lord, not forgetting nor losing that which grace given has made us to be, count night and day alike; let us consider ourselves ever to be walking in the light, let us yield to no impediment from the darkness we have escaped from. nightly hours let there be no omissions of prayer, no idle careless waste, in the moments of worship. Spiritually made anew and reborn, through the tender-mercy of God, let us exercise ourselves in the part we are to fulfill. We who in the kingdom are to have day alone, without the intervention of night, let us now so watch by night, as if we were beneath the light of day; we who are to pray and to give thanks to God forever, let us now admit no discontinnance of prayer and of thanksgiving.

DISCOURSE THIRD.

ATHANASIUS.

Two colesponed parriages of Alexandria was been in that city, about the year 139, of religious parents, of whim he was the only sen. He early displayed great strength of mind and was ordined to the cherical office in 319, becoming the friend and confident of Alexander the bishop, whom he accompanied to the Council of Nice, in 425. He was but twentyseven or twenty-eight years old, when, upon the death of Alexander, he became his mecessor. For half a century he was at the head of the orthodox party in the Arian controversy, which involved him in serious difficulties, and was the means of his spending twenty years of his official life in hanishment. He died, however, among his affectionate people, at Alexandria, in the year 373. His works, the best of which were written in retirement, are chiefly controversial. His Orations and Discourses against the Ariana, one of which is here given, are considered among his ablest productions. The writings of Athanasius are distinguished for clearness and mederation of style, and are full of noble sentiment and lofty expression. He evidently possessed a deep mind, invincible courage, and a living faith; and to his noble defense of the truth, especially of the doctrine of the Trinity, as now substantially held, must be attributed, in no small degree, the prevalence of some of the essential truths of the Christian faith.

CHRIST THE ETERNAL GOD.

[&]quot;Thus levest righteousness and hatest wickedness; therefore God, thy God, hath anointed thee with the oil of gladness above thy fellows.

[&]quot;All thy garments smell of myrrh, and aloes, and cassia, out of the ivory palaces, whereby they have made thee glad."—PSALE xlv. 7, 8

I. Behold, O ye Arians, and acknowledge even hence the truth. The Paulmist speaks of us all as fellows or partakers of the Lord, but were lie one of things which come out of nothing, and of things generate, He Himself had been one of those who partake. But,

since he hymned Him as the eternal God, saying, Thy throne, O God, is forever and ever, and has declared that all other things partake of Him, what conclusion must we draw, but that he is distinct from generated things, and he only the Father's veritable Word, Radiance, and Wisdom, which all things generate partake, being sanctified by Him in the Spirit? And, therefore, He is here "anointed," not that He may become God, for He was so ever before; nor that He may become king, for He had the kingdom eternally, existing as God's image, as the sacred oracle shows; but in our behalf is this written, as before. For the Israelitish kings, upon their being anointed, then became kings, not being so before, as David, as Ezekias, as Josias, and the rest; but the Saviour, on the contrary, being God, and ever ruling in the Father's kingdom, and being Himself the Dispenser of the Holy Ghost, nevertheless is here said to be anointed, that, as before, being said as man to be anointed with the Spirit, He might provide for us more, not only exaltation and resurrection, but the indwelling and intimacy of the Spirit. And signifying this, the Lord Himself hath said by His own mouth, in the Gospel according to John, I have sent them into the world, and for their sakes do I sanctify Myself, that they may be sanctified in the truth. In saying this, He has shown that He is not the sanctified, but the Sanctifier; for He is not sanctified by other, but Himself senctifies Himself, that we may be sanctified in the truth. He who Mactifies Himself is Lord of sanctification. How, then, does this take place? What does he mean but this? "I, being the Father's Word, I give to Myself, when become man, the Spirit; and Myself, become man, do I sanctify in Him, that henceforth in Me, who am truth (for Thy Word is Truth), all may be sanctified."

II. If, then, for our sake, He sanctifies Himself, and does this when He becomes man, it is very plain that the Spirit's descent on Him in Jordan was a descent upon us, because of His bearing our body. And it did not take place for promotion to the Word, but tgain for our sanctification, that we might share His anointing, and of us it might be said, Know ye not that ye are God's temple, and the Spirit of God dwelleth in you? For when the Lord, as man, was washed in Jordan, it was we who were washed in Him and by Him. And when He received the Spirit, we it was who, by Him, were made recipients of it. And, moreover, for this reason, not as Aaron, or David, or the rest, was He anointed with oil, but in another way, above all His fellows, with the oil of gladness, which He Himself interprets to be the Spirit, saying by the prophet, The Spirit of the Lord is upon Me, because the Lord hath anointed Me; as also

the apostle has said, How God anointed Him with the Holy Ghost. When, then, were these things spoken of Him, but when He came in the flesh, and was baptized in Jordan, and the Spirit descended on Him? And, indeed, the Lord Himself said, The Spirit shall take of Mine, and I will send Him; and to His disciples, Receive ye the Holy Ghost. And, notwithstanding, He who, as the Word and Radiance of the Father, gives to others, now is said to be sanctified, because now He has become Man, and the Body that is sanctified is His., From Him, then, we have begun to receive the unction and the seal, John saying, And ye have an unction from the Holy One; and the apostle, And ye were sealed with the Holy Spirit of promise. Therefore, because of us, and for us, are these words.

III. What advance, then, of promotion, and reward of virtue, or generally of conduct, is proved from this in our Lord's instance? For if He was not God, and then had become God—if, not being king, He was preferred to the kingdom, your reasoning would have had some faint plausibility. But if He is God, and the throne of His kingdom is everlasting, in what way could God advance? Or what was there wanting to Him who was sitting on His Father's throne? And if, as the Lord Himself has said, the Spirit is His, and takes of His, and He sends It, it is not the Word, considered as the Word and Wisdom, who is anointed with the Spirit, which He Himself gives, but the flesh assumed by Him, which is anointed in Him aud by Him; that the sanctification coming to the Lord as man, may come to all men from Him. For, not of Itself, saith He, doth the Spirit speak, but the Word is He who gives It to the worthy. For this is like the passage considered above; for, as the apostle hath written, Who, existing in form of God, thought it not robbery to be equal with God, but humbled Himself, and took a servant's form, so David celebrates the Lord, as the everlasting God and King, but sent to us, and assuming our body, which is mortal. For this is his meaning in the Psalm, All Thy garments smell of myrrh, aloes, and cassia; and it is represented by Nicodemus's and by Mary's company, when he came, bringing a mixture of myrrh and aloes, about an hundred pounds weight; and they took the spices which they had prepared for the burial of the Lord's body.

IV. What advancement, then, was it to the Immortal, to have assumed the mortal? Or what promotion is it to the Everlasting to have put on the temporal? What reward can be great to the Everlasting God and King, in the bosom of the Father? See ye not, that this, too, was done and written because of us and for us, that us, who are mortal and temporal, the Lord, become man,

might make immortal, and bring into the everlasting kingdom of heaven? Blush ye not, speaking lies against the divine oracles? For when our Lord Jesus Christ had been among us, we, indeed, were promoted, as rescued from sin; but He is the same: nor did He alter when He became man (to repeat what I have said), but, as has been written, The Word of God abideth forever. Surely as, before His becoming man, He, the Word, dispensed to the saints the Spirit as His own; so also, when made man, He sanctifies all by the Spirit, and says to His disciples, Receive ye the Holy Ghost. And He gave to Moses and the other seventy; and through Him David prayed to the Father, saying, Take not Thy Holy Spirit from me. On the other hand, when made man, He said, I will send to you the Paraclete, the Spirit of Truth; and He sent Him, He, the Word of God, as being faithful.

V. Therefore Jesus Christ is the same yesterday, to-day, and forever, remaining unalterable, and at once gives and receives, giving as God's Word, receiving as man. It is not the Word then, viewed as the Word, that is promoted; for He had all things and has had them always; but men, who have in Him and through Him their origin of receiving them. For, when He is now said to be anointed in a human respect, we it is who in Him are anointed; since also, when He is baptized, we it is who in Him are baptized. But on all these things the Saviour throws much light, when He says to the Father, And the glory which Thou gavest Me, I have given to them, that they may be one, even as We are one. Because of us, then, He asked for glory, and the words occur, took and gave and highly exalted, that we might take, and to us might be given, and we might be exalted, in Him; as also for us He sanctifies Himself, that we might be sanctified in Him.

VI. But if they take advantage of the word wherefore, as connected with the passage in the Psalm, Wherefore God, even thy God hath anointed Thee, for their own purposes, let these novices in Scripture and masters in irreligion know that, as before, the Word wherefore does not imply reward of virtue or conduct in the Word, but the reason why He came down to us, and of the Spirit's anointing which took place in Him for our sakes. For he says not, "Wherefore He anointed Thee in order to thy being God or King or Son or Word;" for so He was before, and is forever, as has been shown; but rather, "Since Thou art God and King, therefore Thou wast anointed, since none but Thou couldst unite man to the Holy Ghost, Thou the image of the Father, in which we were made in the beginning; for Thine is even the Spirit." For the nature of

things generate could give no warranty for this, angels having transgressed, and men disobeyed. Wherefore there was need of God; and the Word is God; that those who had become under a curse, He Himself might set free. If then He was of nothing, He would not have been the Christ or Anointed, being one among others and having fellowship as the rest. But, whereas He is God, as being the Son of God, and is everlasting King, and exists as radiance and expression of the Father, wherefore fitly is He the expect ed Christ, whom the Father announces to mankind, by revelation to His holy prophets; that as through Him we have come to be, so also in Him all men might be redeemed from their sins, and by Him all things might be ruled. And this is the cause of the anointing which took place in Him, and of the incarnate presence of the Word; which the Psalmist foreseeing, celebrates, first His Godhead and kingdom, which is the Father's, in these tones, Thy throne, O God, is forever and ever; a scepter of righteousness is the scepter of Thy kingdom: then announces His descent to us thus. Wherefore God. even Thy God, hath anointed Thee with the oil of gladness above Thy fellows.

VII. What is there to wonder at, what to disbelieve, if the Lord who gives the Spirit, is here said Himself to be anointed with the Spirit, at a time when, necessity requiring it, He did not refuse in respect of His manhood to call Himself inferior to the Spirit? For the Jews saying He cast out devils in Beelzebub, He answered and said to them, for the exposure of their blasphemy, But if I, through the Spirit of God, cast out devils. Behold the giver of the Spirit here says that He cast out devils in the Spirit; but this is not said, except because of His flesh. For since man's nature is not equal of itself to casting out devils, but only in power of the Spirit, therefore as man He said, But if I, through the Spirit of God, cast out devils. Of course too He signified that the blasphemy offered to the Holy Ghost is greater than that against His humanity, when He said, Whosoever shall speak a word against the Son of Man, it shall be forgiven him; such as were those who said, Is not this the carpenter's son? but they who blaspheme against the Holy Ghost, and ascribe the deeds of the Word to the devil, shall have inevitable punishment. This is what the Lord spoke to the Jews, as man; but to the disciples showing His Godhead and His majesty, and intimating that He was not inferior but equal to the Spirit, He gave the Spirit and said, Receive ye the Holy Ghost, and, I send Him, and, He shall glorify Me, and Whatsoever He heareth, that He shall speak. As then in this place the Lord Himself, the Giver of the Spirit, does not

refuse to say that through the Spirit He cast out devils, as man: in like manner He the same, the Giver of the Spirit, refused not to say, The Spirit of the Lord is upon Me, because He hath anointed Me, in respect of His having become flesh, as John hath said; that it might be shown in both these particulars, that we are they who need the Spirit's grace in our sanctification, and again who are unable to cast out devils without the Spirit's power. Through whom then and from whom behooved it that the Spirit should be given but through the Son, whose also the Spirit is? and when were we enabled to receive It, except when the Word became man? and, as the passage of the Apostle shows, that we had not been redeemed and highly exalted, had not He who exists in form of God taken a servant's form, so David also shows, that no otherwise should we have partaken the Spirit and been sanctified, but that the giver of the Spirit, the Word Himself, had spoken of Himself as anointed with the Spirit for us. And therefore have we securely received it, He being said to be anointed in the flesh; for the flesh being first sanctified in Him, and He being said, as man, to have received for its sake, we have the sequel of the Spirit's grace, receiving out of His fullness.

VIII. Nor do the words, Thou hast loved righteousness and hated iniquity, which are added in the Psalm, show, as again you suppose, that the nature of the Word is alterable, but rather by their very force signify His unalterableness. For since of things generate the nature is alterable, and the one portion had transgressed and the other disobeyed, as has been said, and it is not certain how they will act, but it often happens that he who is now good afterward alters and becomes different, so that one who was but now righteous, soon is found unrighteous, wherefore, there was here also need of one unalterable, that men might have the immutability of the rightcousness of the Word as an image and type for virtue. And this thought commends itself strongly to the right-minded. For since the first man Adam altered, and through sin death came into the world, therefore it became the second Adam to be unalterable; that, should the serpent again assault, even the serpent's deceit might be buffled, and, the Lord being unalterable and unchangeable, the serpent might become powerless in his assaults against all. when Adam had transgressed, his sin reached unto all men, so, when the Lord had become man and had overthrown the serpent, that so great strength of His is to extend through all men, so that each of us may say, For we are not ignorant of his devices. Good reason then that the Lord, who ever is in nature unalterable, loving righteousness and hating iniquity, should be anointed and Himself

sent on mission, that He, being and remaining the same, by taking the alterable flesh, might condemn sin in it, and might secure its freedom, and its ability henceforth to fulfill the righteousness of the law in itself, so as to be able to say, But we are not in the flesh, but in the

Spirit, if so be that the Spirit of God dwelleth in us.

IX. Vainly then, here again, O Arians, have ye made this conjecture, and vainly alleged the words of Scripture; for God's Word is unalterable, and is ever in one state, not as it may happen, but as the Father is; since how is He like the Father, unless He be thus? or how is all that is the Father's the Son's also, if He has not the unalterableness and unchangeableness of the Father? Not as being subject to laws, and as influenced this way and that, does He love this and hate that, lest, if from fear of forfeiture He chooses the opposite, we admit in another way that He is alterable; but as being God and the Father's Word, He is a just judge and lover of virtue, or rather its dispenser. Therefore being just and holy by nature, on this account He is to love righteousness and to hate iniquity; as much as to say that He loves and takes to Him the virtuous, and rejects and hates the unrighteous. And divin Scripture says the same of the Father; The righteous Lord lovel righteousness: Thou hatest all them that work iniquity; and, The Lord loveth the gates of Zion more than all the dwellings of Jacob; and Jacob have I loved, but Esau have I hated; and in Esaias, there is the Voice of God again saying, I the Lord love righteousness, and have robbery of unrighteousness. Let them then expound those former words as these latter; for the former also are written of the Image of God: else, misinterpreting these as those, they will conceive that the Father too is alterable. But since the very hearing others say this is not without peril, we do well to think that God is said to love righteousness and to hate robbery of unrighteousness, not as if influenced this way and that, and capable of the contrary, selecting one thing and not choosing another, for this belongs to things generated, but that as a judge He loves and takes to Him the righteous and withdraws from the bad. It follows then to think the same concerning the image of God also, that He loves and hates no otherwise than thus-for such must be the nature of the Image of Its Father, though the Arians in their blindness fail to see either that Image or any other truth of the divine oracles. For being forced from the conceptions or rather misconceptions of their own hearts, they fall back upon passages of divine Scripture, and here, too, from want of understanding, according to their wont, they discern not their meaning; but laying down their own irreligion as 3

sort of canon of interpretation, they wrest the whole of the divine oracles into accordance with it. And so on the bare mention of such doctrine, they deserve nothing but the reply, Ye do err, not knowing the Scriptures nor the power of God; and if they persist in it, they must be put to silence, by the words Render to man the things that are man's, and to God the things that are God's.

DISCOURSE FOURTH.

CYRIL.

A PECULIAR interest attaches to this early ecclesiastic, from his residence in Jerusalem; where he was born, probably in the year 315, and where he is known to have become a presbyter, and, in 350, patriarch or bishop. But few biographical records remain of him. It is ascertained, however, that he was several times deposed from his office, through the strifes and conflicting interests of those stormy times, and that he died in the year 386. The authorities are not unanimous as to some points of his character and belief; but his writings afford ample proof that, in common with most of his time, he imbibed erroneous opinions as to the efficacy of the ordinances, the advantages of celibacy, and the uses of tradition. These and other views, alike unscriptural, are every where met with in his works that have come down to us.

Of these extant writings, twenty-three catechetical lectures constitute the only important part. These lectures, though composed when Cyril was a young man, are written in a style of clearness and simplicity, and are especially valuable as furnishing the most complete system of theology, and circumstantial account of the rites of the early churches that have reached us from a period so remote. They derive additional interest from having been delivered to a congregation of catechumens, and mostly previous to their simultaneous baptism, on the eve of the commemoration of the resurrection; and also from the fact that they were pronounced in that consecrated spot Jerusalem, and near the place of the sepulcher and the cross. Of these lectures, the following is a very favorable specimen.

THE CREATOR SEEN IN THE CREATIONS.

[&]quot;Who is this that darkeneth counsel by words without knowledge? Gird up now thy loins like a man: for I will demand of thee, and answer thou Me."—Jor, ***XXVII. 2, 3.

I. With the eyes of the flesh it is impossible to behold God; for the incorporeal can not be subject to fleshly sight, and the only-

begotten Son of God Himself hath testified, saying, No man hath seen God at any time. Should, however, any one, from a passage in Ezekiel, understand that Ezekiel saw Him, let him inquire what that Scripture says. He saw the likeness of the glory of the Lord, not the Lord Himself; nay, the likeness of His glory, not the glory itself, is it is in truth; and beholding only the likeness of His glory, he fell to the earth with fear. But if the sight of the likeness of the glory, and not of the glory itself, wrought fear and distress in the prophets, any one who should attempt to behold God Himself. would to a certainty lose his life, according to the text, "There shall no man see Me and live." Wherefore, of His exceeding loving-kindness, God has spread out the heaven to be the vail of his proper Godhead, lest we perish. This is not my word, but the prophet's: "If thou shouldest open the heavens, trembling would take hold of the mountains from thee, and they would melt away." And what wonder if Ezekiel, seeing the similitude of the glory, fell down? since Daniel, when Gabriel, the servant of the Lord, appeared, straightway shuddered and fell on his face; and, prophet as he was, dared not answer him, until the angel turned himself into the likeness of a son of man. For if the sight of Gabriel wrought trembling in the prophets, had God himself appeared according as He is, would they not all have perished?

II. The Divine nature, then, with the eyes of the flesh, we can not see; but from the Divine works we may obtain some idea of His power; according to the saying of Solomon, For by the greatness and beauty of the creatures, proportionally the Maker of them is seen. For he says not that from the creatures the Maker is seen, but hath added, "proportionally;" for so much the greater does God appear to each, as the man hath attained a large survey of the creatures; and when, by that large survey, his soul is raised aloft, he gains a more excellent conception of God.

III. Wouldest thou know that the nature of God is incomprehensible? The Three Children, singing praises to God in the fiery furnace, say, Blessed art Thou that beholdest the depths, and sittest upon the Cherubim. Tell me the nature of the Cherubim, and then look upon Him who sitteth upon them. And yet Ezekiel the prophet has made a description of them, as far as could be, saying, that every one had four faces; the face of a man, and of a lion, and of an eagle, and of a calf; and that every one had six wings, and eyes on every side, and under each a wheel with four parts; yet, though the prophet has so described, we are not yet able, even if we read it, to comprehend it. But if we can not comprehend the throne which

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the prophet has declared, how shall we be able to comprehend Him who sits upon it, the Invisible and Ineffable God? Curiously to scan the nature of God is impossible; but we are able to offer glory to Him from His works that are seen.

IV. These things I say to you because of what comes next in the creed, and because we say, "We believe in One God, the Father Almighty, Maker of heaven and earth," and thus rescue ourselves against the by-paths of ungodly heretics who have dared to speak evil of the All-wise Artificer of all this world, and who, though they see with the eyes of the flesh, are blinded in the eyes of their mind.

V. For what fault have they to find in this, the greatest of the works of God? Truly they ought to have been struck dumb, when they viewed the vaultings of the heavens, and worshiped Him who has reared the sky as an arch, who out of the fluid waters has made the immovable substance of the heavens. For God said, Let there be a firmament in the midst of the waters. God spake once, and it stood fast, and does not fall. The sky is water, and those orbs in it, sun, moon, and stars are of fire; and how run those fiery bodies in the water? But if any one is perplexed, from fire and water being of such opposite natures; let him remember the fire which in Egypt in the time of Moses flamed in the hail. Let him also behold the all-wise workmanship of God; for since there would be need of water for tilling the earth, He made the heaven above of water, that when the region of the earth should require watering by means of showers, the heaven from its own nature might be ready for this purpose.

VI. What! is there not much to wonder at in the sun, which being small to look on, contains in it an intensity of power, appearing from the east, and shooting his light even to the west? The Psalmist describes his rising at dawn, when he says, Which is as a bridegroom coming out of his chamber. This is a description of his pleasant and comely array on first appearing to men; for when he rides at high noon we are wont to flee from his blaze; but at his rising he is welcome to all, as a bridegroom to look on. Behold also how he proceeds (or rather not he, but one who has by His bidding determined his course); how in summer time aloft in the heavens, he finishes off longer days, giving men due time for their works; while in winter he straightens his course, lest the day's cold last too long, and that the night's lengthening, may conduce both to the rest of men, and to the fruitfulness of the earth's productions. And see likewise in what order the days correspond to each other, in

summer increasing, in winter diminishing, but in spring and autumn affording one another a uniform length; and the night again in like manner. And as the Psalmist saith concerning them, Day unto day utterth speech, and night unto night showeth knowledge.

For to the heretics, who have no ears, they almost shout aloud, and by their orders say, there is no other God save their Maker and the appointer of their bounds, Him who laid out the universe.

VII. No one must tolerate such as say that the Maker of light is different from the Maker of darkness; for let a man remember Isaiah's words, I the Lord form the light and create darkness. Why, O man, art thou offended with these? Why so annoyed at the time of rest given thee? The servant would not have gained it from his master, but for the darkness bringing a necessary respite. And often, after toiling in the day, how are we refreshed by night; and he who was yesterday amid labors, starts in the morning vigorous from a night's rest. And what more conduces to religious wisdom than the night, when oftentimes we bring before us the things of God, and read and contemplate the Divine Oracles? When too, is our mind more alive for psalmody and prayer than at night? When does a recollection oftener come over us of our sins than at night? Let us not then be perverse enough to entertain the notion that another beside God is the Maker of darkness; for experience shows that darkness is good and most useful

VIII. Those persons ought to have felt astonishment and admiration, not only at the sun and moon, but also at the well-ordered choirs of the stars, their unimpeded courses, their respective risings in due season; and how some are the signs of summer, others of winter, and how some mark the time of sowing, others introduce the season of sailing. And man, sitting in his ship, and sailing on the boundless waves, looks at the stars and steers his vessel. Well says Scripture concerning these bodies, Let them be for signs and for masses, and for days, and for years; not for star-gazing and vain tales of nativities. Observe, too, how considerately He imparts the daylight by a gradual growth; for the sun does not rise upon us, while we gaze, all at once, but a little light runs up before him, that by previous trial our eye-ball may bear his stronger ray: and again, how He has cheered the darkness of night by the gleam of moonlight.

IX. Who is the father of rain: and who hath given birth to the drops of dew? Who hath condensed the air into clouds, and bid them carry the fluid mass of showers, at one time bringing from the north

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golden clouds, at another giving these a uniform appearance, and then again curling them up into festoons and other figures manifold? Who can number the clouds in wisdom? of which Job saith, He knoweth the balancings of the clouds, and hath bent down the heaven to the earth; and, He who numbereth the clouds in wisdom; and, The cloud is not rent under them. For though measures of water ever so many weigh upon the clouds, yet they are not rent; but with all order come down upon the earth. Who brings the winds out of His treasures? Who, as just now said, hath given birth to the drops of dew? Out of whose womb cometh forth the ice, watery in its substance, but like stone in its properties. And at one time the water becomes snow like wool, at another it ministers to Him who scatters the hourfrost like ashes; at another it is changed into a stormy substance, since He fashions the waters as He will. Its nature is uniform, its Water in the vines is wine, which maketh properties manifold. glad the heart of man; and in the olives oil, to make his face to shine; and is further transformed into bread, which strengtheneth man's heart, and into all kinds of fruits.

X. For such wonders was the great Artificer to be blasphemed? or rather worshiped? And, after all, I have not yet spoken of that part of His wisdom which is not seen. Contemplate the spring, and the flowers of all kinds, in all their likeness, still diverse from one another: the deep crimson of the rose, and the exceeding whiteness of the lily. They come of one and the same rain, one and the same Who has distinguished, who has formed them? Now do consider this attentively:—the substance of the tree is one—part is for shelter, part for this or that kind of fruit, and the Artificer is One. The vine is one, and part of it is for fuel, part for clusters. Again, how wondrously thick are the knots which run round the reeds, as the Artificer hath made them! But of the one earth came creeping things, and wild beasts, and cattle, and trees, and food, and gold, and silver, and brass, and iron, and stone. Water was but one nature; yet of it comes the life of things that swim, and of birds, and as the one swim in the waters, so also the birds fly in the air.

XI. And this great and wide sea, in it are things creeping innumerable. Who can tell the beauty of the fishes that are therein? Who can describe the greatness of the whales; and the nature of its amphibious animals? how they live both on dry land and in the waters? Who can tell the depth and breadth of the sea, or the force of its enormous waves? Yet it stays within its boundaries, because of Him who said, Hitherto shalt thou come, and no further; and here shall thy proud waves be stayed. And to show the decree imposed on

when it runs upon the land, it leaves a plain line on the sands by swaves; declaring, as it were, to those who see it, that it has not assed its appointed bounds.

XII. Who can understand the nature of the fowls of the air? how some have with them a voice of melody; and others have their wings enriched with all manner of painting, and others soaring on high, stay motionless in the midst of the sky, as the hawk. For by the Divine command, the hawk, having spread out her wings, stays motionless, looking down TOWARD THE SOUTH. Who of men can behold the eagle? But if thou canst not read the mystery of birds when waring on high, how wouldest thou read the Maker of all things?

XIII. Who among men knows even the names of all wild beasts? or who can accurately classify their natures? But if we know not even their bare names, how should we comprehend their Maker? The command of God was but one, which said Let the earth bring firsh wild beasts, and cattle, and creeping things, after their kinds; and distinct natures sprang from one voice, at one command—the gentle sheep and carnivorous lion-also the various instincts of irrational creatures, as representations of the various characters of men. The fox is an emblem of men's craftiness, and the snake of a friend's envenomed treachery, and the neighing horse of wanton young men, and that busy ant, to arouse the sluggish and the dull; for when a man passes his youth idly, then he is instructed by irrational creatures, being reproved by that Scripture which saith, Go to the ant, thou sluggard; consider her ways, and be wise, for when thou beholdest her in due season treasuring up food for herself, do thou copy her, and treasure up for thyself the fruits of good works for the world to come. And again, Go to the bee, and learn how industrious she is; how, hovering about all kinds of flowers, she culls the honey for thy use, that thou, also, ranging over Holy Scripture, mayest lay hold on thy salvation, and, being satisfied with it, mayest say, How sweet are thy words unto my taste, yea, sweeter than honey and the honeycomb unto my mouth.

XIV. Is not the Artificer, then, rather worthy to be glorified? For what, if thou know not the nature of every thing, are the things, therefore, which He has made, without their use? For canst thou know the efficacy of all herbs? or canst thou learn all the advantage which comes of every animal? Even from poisonous adders have come antidotes for the preservation of men. But thou wilt say to me, "The snake is terrible." Fear thou the Lord, and it shall not be able to hurt thee. "The scorpion stings." Fear thou the Lord, and it shall not sting thee. "The hon is blood-thirsty." Fear thou

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the Lord, and he shall lie down beside thee, as by Daniel. And truly, there is whereat to wonder, in the power even of the creatures; how some, as the scorpion, have their weapon in a sting while the power of others is in their teeth; and others, again, gethe better by means of hoofs, and the basilisk's might is his gaze. Thus, from this varied workmanship, think of the Artificer's power

XV. But these things, perchance, thou art not acquainted with thou hast nothing in common with the creatures which are withou thee. Now, then, enter into thyself, and consider the Artificer of thine own nature. What is there to find fault with in the framing of thy body? Master thine own self, and there shall nothing evil proceed from any of thy members. At the first, Adam, in Paradise, was without clothing, as was Eve; but it was not because of aught that he was that he was cast out. Naught that we are, then, is the cause of sin, but they who abuse what they are: but the Maker is wise. Who hath fenced us with sinews and bones, and clothed us with skin and flesh; and, soon as the babe is born, brings forth fountains of milk out of the breast? And how doth the babe grow to be a child, and the child to be a youth, and then to be a man; and is again changed into an old man, no one the while discerning exactly each day's change? How, also, does part of our food become blood, while another part is separated for the draught and another is changed into flesh? Who is it who gives the never ceasing motion to the heart? Who hath wisely guarded the tender ness of the eyes with the fence of the eyelids? for, concerning the complicated and wonderful contrivance of the eyes, scarcely do the ample rolls of physicians sufficiently inform us. Who, also, bat! sent each breath we draw, through the whole body? Thou sees O man, the Artificer; thou seest the wise Contriver.

XVI. These things has my discourse dwelt on now, passing over many, yea, innumerable, other matters, and especially things incorporeal and invisible, that on the one hand thou mayest abhor those who blaspheme that good and wise Artificer; and that, on the other from what has been spoken and read, and from what thou canse thyself find out or think of, thou mayest proportionally see the Creator by the greatness and beauty of the creations: and that bending the knee with godly reverence to the Maker of all things, things of mense and things of mind, visible and invisible, thou mayest, with an honest and holy tongue, and with unwearied lips and heart, sin praises to God, saying, "O Lord, how manifold are Thy works! is cristom hast Thou made them all; for to thee belongeth honor, and glory, and greatness, both now and forever and ever. Amen."

DISCOURSE FIFTH.

GREGORY NAZIANZEN.

GREGORY OF NAZIANZEN, in Cappadocia, was born about the year 325. His mother, Nonna, like Hannah, the mother of Samuel, consecrated her son to the Lord before he was born. His education was begun in Cesarea in Cappadocia, continued at Cesarea in Palestine, and at Alexandria, and completed at Athens. He remained at the latter city five years, and there formed his intimacy with Basil, which lasted through his whole life. At the earnest request of the students of the University at Athens, he was prevailed upon to give them a course of lectures on rhetoric; which were of a very erudite and eloquent description, and extended his fame to almost every city. Upon his return to Nazianzen, he betook himself to a retired and studious life; but at the carnest solicitation of his father he received ordination, in 361. A large part of his life, however, was spent in retirement, and he died about the year 390, leaving various productions, in the form of sermons, letters, and poems. Several of his sermons were preached in defense of the Sicene doctrine against the objections of the Eunomians. His writings are pure in style, and often highly eloquent. "Gregory Nazianzen has always been considered," says a writer on sacred rhetoric, "among the first preachers of ancient times." Dr. Cave speaks of him as possessed "of a sublime wit, subtle apprehension, clear judgment, an easy and ready elocution, and a great stock of human learning."

The following is a part of the very lengthy funeral oration to which Fénélon particularly refers, as containing "several moving passages." It is certainly not without merit, though often extravagant.

ORATION OVER BASIL, BISHOP OF CESAREA.

"Their sound went into all the earth, and their words unto the end of the world."—
ROMANS, X. 18.

Who more than Basil honored virtue or punished vice? Who evinced more favor toward the right-doing, or more severity toward

offenders—he whose very smile was often praise; whose silence, reproof, in the depths of conscience reaching and arousing the sense of guilt? Grant that he was no light prattler, no jester, no lounger in the markets. Grant that he did not ingratiate himself with the multitude by becoming all things to all, and courting their favor: what then? Should he not, with all the right judging, receive praise for this rather than condemnation? Is it deemed a fault in the lion that he has not the look of the ape; that his aspect is stem and regal; that his movements, even in sport, are majestic, and command at once wonder and delight? Or do we admire it as proof of courtesy and true benevolence in actors that they gratify the populace, and move them to laughter by mutual blows on the temple, and by boisterous merriment?

But, should we even pursue this inquiry, who, so far as my knowledge extends-and my acquaintance with him has been most intimate—who was so delightful as Basil in company? Who was more graceful in narration? Who more delicate in raillery? Who more tender in reproof, making neither his censure harshness, nor his mildness indulgence, but avoiding excess in both, and in both following the rule of Solomon, who assigns to every thing its season? But what is all this compared with his extraordinary eloquence and that resistless might of his doctrine which has made its own the extremities of the globe? We are still lingering about the base of the mountain, as at great distance from its summit. We still push our bark across the strait, leaving the broad and open sea-For assuredly, if there ever was, or ever shall be, a trumpet, sounding far out upon the air, or a voice of God encompassing the world, or some unheard-of and wondrous shaking of the earth, such was his voice, such his intellect, as far transcending that of his fellows as man excels the nature of the brute. Who more than he purified his spirit, and thus qualified himself to unfold the Divine oracles? Who, more brightly illuminated with the light of knowledge, has explored the dark things of the spirit, and with the aid of God surveyed the mysteries of God? And who has possessed a diction that was a more perfect interpreter of his thoughts? Not with him as with the majority, was there a failure, either of thought sustaining his diction, or of language keeping pace with thought: but alike distinguished in both, he showed himself as an orator throughout, self-consistent and complete. It is the prerogative of the spirit to search the deep things of God, not as ignorant, but as making the survey with infinite ease and delight. But all the mysteries of the spirit were profoundly investigated by Basil: and from these sources trained and disciplined the characters of all, taught loftiness of seech, and, withdrawing men from the present, directed them to le future. The sun is praised by the Psalmist for his beauty and agnitude, for the swiftness and power of his course, resplendent as bridegroom, mighty as a giant. His mighty circuit has power to ight equally the opposite extremes of the globe, the extent of their liffusion lessens not the power of his beams. But the beauty of Basil was virtue; his greatness, theology; his course, perpetual activity, ever tending upward to God; his power, the sowing and distribution of the word. Thus I need not hesitate to apply to him the language which Paul, borrowing from David, applies to the Apostles, that his sound went into all the earth, and the power of his words to the extremities of the world. What other source of pleasure at the present day in our assemblies? What at our banquets? What in the forum? What in the churches? What constitutes the delight alike of magistrates and of private citizens, of monks and of those who mingle in society, of men of business, and of men of leisure, of the votaries of prefane and of sacred science? The one all-pervading and highest source of enjoyment is the writings of Basil. Nay, even to writers, the sole material of their works, since he is found in his productions. The ancient commentaries on the Divine records cease to be heard: the new take their place: and he stands first in sacred eloquence who best knows his writing, and most frequently utters his language in our ears. A single man suffices as a substitute for all others to the training of the studious. I mention but this single instance. When I explore the pages or repeat the words of his Hexæmeron, I am brought into union with the Creator; I understand the laws of the creation; and, employing only the sense of sight as my teacher, I admire more than ever before the Creator. When I read his books against the heretics, I see the fires of Sodom, by which men of impious and lawless tongue are reduced to ashes, or the Tower of Babel, reared in wickedness and righteously overthrown. When I read his writings on the Spirit, I find the God whom I possess reveals Himself. I declare the truth with boldness, treading in the path of His Divine contemplations. When I meet with the other exhibitions of truth which, for those of dull intellect, he sets forth in a threefold way, impressing them on the solid tablets of his heart, I am persuaded to stay no longer with the letter, nor to rest my look merely on the surface; but to pass beyond, to go on from depth to depth, amid light still discovering light, till I reach the utmost limit of truth. When I read his praises of the martyrs, the noble combatants for the faith, I am borne away by his praises, and incited to the same glorious championship. When I read his ethical and practical discourses, I purify myself in soul and body, and seek to become a fitting temple of God, an instrument played upon by the Spirit, and hymning forth the divine power and glory. Thus am I corrected and disciplined, and through successive stages transformed with a Divine transformation.

And since I have spoken of Theology, and of his sublime mode of treating it, I wish yet to add the following. For it is eminently desirable that the multitude should not receive harm themselves by cherishing wrong sentiments respecting him. And my remarks are directed specially against those base persons who, by aspersing others, pander to their own depravity. For in defense of sound doctrine and the union and joint Godhead of the Sacred Trinity-or by whatever still more direct and clearer term the doctrine may be designated-he was ready not merely to sacrifice places of power to which he never aspired, but to accept exile, death, and its preliminary tortures, not as evil, but as gain. Witness, in proof, what he has actually endured. When condemned to banishment for the truth, he merely bade one of his attendants take up his writing tablets and follow him. But following the counsel of David, he deemed it necessary to exercise prudence in the mere use of language, and thus, during the crisis of war and the reign of heresy. to forbear a little until the season of free and independent speech should be restored. They indeed aimed to assail the bare and naked declaration of the Godhead of the Spirit (a truth deemed impious by them and by their nefarious leader in impiety), in order that, banishing him and his religious teachings from the city, they might take possession of the Church, and making it the fortress and stronghold of their wickedness, thence, as from a citadel, overrun and devastate the whole field of truth. He, meanwhile, by other Scripture terms, and unambiguous testimonies having the same import, as well as by unanswerable reasonings, so swayed his opponents that they were impotent to assail him, and-which is the highest triumph of power and skill in argument-were held fast in the fetters of their own chosen expressions. Take in proof his discourse on the subject in which he moved his pen as under the very impulse of the Spirit. The specific term, nevertheless, he forbore for a time to use, guided by the Spirit himself, and begging his fellow-champions of the faith not to be displeased at his proceeding, nor, amid the temporary distractions of the faith, sacrifice all by tenacious adherence to a word. To them, he said, no harm would accrue by a slight change of terms,

the same truth being conveyed in other language. For their safety did not lie in words rather than in things; nor would even the Jewish people have been rejected had they, substituting the term anointed for that of Christ, been willing to rank themselves among But to the whole Christian body it would be a His followers. source of infinite harm that the Church should be seized by heretics. Such were the grounds of his apparent temporizing. For that he held with the profoundest conviction to the divinity of the Spirit is clear, from his publicly proclaiming the doctrine on every occasion, and unhesitatingly avowing it when interrogated in private. And in his communications to me, from whom he concealed nothing, he has spoken yet more clearly, not only affirming it, but in an unwonted manner imprecating upon himself the fearful doom of being abandoned of the Spirit if he failed to worship Him as equal in essence and honor with the Father and the Son. It is not for the sake of defending his reputation that I have made these statements; for he is superior to all accusations. It is rather that none, regarding the terms employed by him as the law and limit of orthodoxy, may have their faith shaken; that none may pervert his mode of discussion, produced by stress of circumstances and with the sanction of the Spirit to the strengthening of their own wickedness: but rather that, weighing the import and aim of his words, they may be drawn to the truth, and may seal the lips of the impious. To me and to all who are dear to me, may his doctrines be an inheritance. Such is my conviction of his purity in this matter, that in this as in other things, I would gladly unite my lot to his, and ask a common judgment alike from God and from all impartial men. None surely would affirm that the Evangelists conflict with each other, because some have dwelt upon the humanity of Christ, others attempted the heights of His divinity; some have taken their departure from His earthly, others from His heavenly origin. For by their varying representations they have met the wants of those whom they addressed, being informed and actuated by the Spirit that dwelt in them.

But now, there having arisen both in ancient and recent times, many men distinguished for piety, lawgivers, generals, prophets, teachers, valiant even to the shedding of their blood, let us compare our Basil with them, and thus learn better to estimate his virtues. Adam was deemed worthy of the fashioning hand of God, the delights of Paradise, and the first giving of the law. But to say nothing irreverent of our great ancestor, he failed to keep the commandment. But Basil both received and kept it, was unharmed by

the tree of knowledge, and passing by the flaming sword, has, I am well assured, inherited Paradise. Enos first had confidence to sall upon the Lord: Basil both himself invoked Him, and, what is yet more honorable, proclaimed Him to others. Enoch was translated as a reward for an imperfect piety (for his faith was yet amid shadows), and thus escaped the perils of after life: Basil's entire life was a translation, and he was proved to the end in a completed life. Noah was intrusted with the ark, and with the seeds of a new world, committed to a small vessel, and preserved amid the waters: Basil escaped a deluge of impiety, rendered his own city an ark of safety that floated lightly above the waves of heresy, and thus reclaimed the entire world. Abraham was illustrious, at once a Patriarch and the Priest of a new sacrifice, offering to Him who had bestowed it the child of promise, hastening, a ready and cheerful victim, to the altar. But not slight was the offering of Basil, who offered himself unto God, and that with no substitute interposed to prevent the sacred rite from being consummated. Isaac was promised before his birth: but Basil voluntarily proffered himself; and his bride, the Church, he wooed not from afar but near at hand, not through the ministry of servants, but confided to him by the immediate hand of God. Nor was he overreached in assigning the precedence to his children; but such awards as reason and the Spirit dictated he allotted to each according to their deserts. I commend the ladder of Jacob, the pillar which he anointed to God, and that wrestling with him which was but the confronting of human weakness with the Divine Majesty, and whence he bears the tokens of a vanquished nature. I praise also his skillful continence with respect to the flocks of Laban, the twelve patriarchs his offspring, and the sublime prophetic foresight with which he bestowed on them his dying benediction. But in Basil I praise the ladder, not merely seen, but ascended by successive advances in virtue; the pillar which he did not anoint, but reared to God, a monument of the eternal infamy of the impious; his wrestling not against God but for Him, while he overthrew the doctrines of the heretics; the pas toral skill by which he gained over, as spiritual wealth, a large portion of his flock; the multitude of his children divinely begotten; and the blessing with which he established many.

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Gather yourselves around me now, all ye his train; ye who bear office, and ye of lower rank; ye who are within, and ye who are without our pale, and aid me in celebrating his praises. Let all severally recount and extol his virtues. Princes extol the lawgiver;

statesmen, the statesman; citizens, the orderly and exemplary citizen; votaries of learning, the instructor; virgins, the patron of wedlock; wives, the teacher of chastity. Let the solitary commemorate him who lends them wings for their flight; the men of society, the judge; the simple-minded, the guide; those given to speculation, the theologian; those in prosperity, the curber of pride; those in affliction, the consoler; age, its staff; youth, its guardian; poverty, its provider; abundance, its steward and dispenser. Methinks I hear the widows praising their protector; orphans, their father; the poor, the friend of poverty; strangers, the lover of hospitality; brethren, the brotherly-minded; the sick, the physician; the well, the preserver and guardian of health; all, in short, praise him who became all things to all that he might, if possible, gain all.

This tribute, O Basil, is offered to thee from a tongue once most delightful to thee, and which shared in thy honor and companionship. If it approaches thy deserts, to thee be the thanks, for confiding in thee I entered on this discourse. But if it fall far below thy merits and my hopes, it will be pardoned to one who is worn by age, disease, and sorrow for thee. But God accepts according to our ability. But do thou, O divine and sainted one, look upon us from above, and that scourge of our flesh which God has sent for our discipline, do thou remove by thine intercessions, or persuade us to bear with patience, and direct our entire life to that which shall be most for our profit. And when we depart hence, may we be received into thine own abodes, that living together, and together surveying more purely and perfectly the Holy and Blessed Trinity, whose image we have but faintly received here, we may have our longings satisfied, and find a recompense for all our conflicts in propagation or defense of the truth. To thee, therefore, this tribute is rendered by us; but who shall render a like service to us, lingering in life after thee, if indeed we achieve any thing worthy of commendation in Jesus Christ, our Lord, to whom be glory forever. Amen.

DISCOURSE SIXTH.

BASIL THE GREAT.

This distinguished ecclesiastic was born in 329, at Cesarea, in Cappar docia, and was called the Great to distinguish him from other Greek patriarchs of the same name. After completing his studies at Athens, for a time he taught rhetoric and practiced law. In 370 he was made Bishop of Cesarea, where he died in 379. Basil's first religious instruction was from his grandmother, Mærina, a hearer and admirer of one of the Gregories. He was decidedly ascetic in his cast of mind and habits, and became a zealous monk, the habits of which order he continued, to a great extent, even when filling his highest official position. Nevertheless he was active and efficient, and did much to reform the morals of the clergy, and establish discipline in the churches. He also offered successful resistance to the tyranny of the Emperor Valens, to whose threats he replied that he had nothing to fear, possessions he had none except a few books, and his cloak; an exile was no exile for him since the whole earth was the Lord's; and if tortured, his feeble body would yield to the first blows, and death would bring him nearer to his God, for whom he longed.

In point of genius, controversial skill, and a rich and flowing eloquence, Basil was excelled by very few in the fourth century. His works that remain are numerous, consisting of discourses, homilies, epistles, tracts, etc. Some of them are marked by classical purity and flexibility of style, such as is rarely attained; and, taken together, they prove their author to have been a fine belles lettres scholar, an elegant writer, and good reasoner, notwithstanding the gloomy austerity of his monastic disposition. The production which follows is an epistle or address. directed to one who had renounced her vows of celibacy, and entered the marriage relation. It is chosen instead of some one of the set discourses (for it is itself a discourse to a single individual) because of its celebrity as a specimen of eloquence. Of course, fully to appreciate it. we should endeavor to occupy the author's stand-point, and conceive of his mistaken, but perhaps honest convictions as to the advantages and peculiar sanctity of the single life, and the guilt and fearful consequences of its abandonment when once the vows of virginity had been assumed,

To us the occasion seems unworthy to call forth such an effusion of tempered rebuke, ingenious argument, and lofty appeal; but this does not detract from its real merit as a production to move the mind. Fénélon says of it, in his Dialogues concerning eloquence, "There is nothing more eloquent; in my opinion, it is a masterpiece." As will be seen by a careful analysis, it possesses the essential parts of an ordinary discourse: first, the occasion of rebuke; second, the nature and aggravated features of the crime alleged; third, the remedy; fourth, persuasives to its adoption.

ADMONITION TO THE FALLEN.

It is time, now, to take up the exclamation of the prophet: O that my head were waters, and mine eyes a fountain of tears, that I might weep for the wounded * of the daughter of my people!—Jeremiah 9: 1.

For, although they + are wrapped in profound silence, and lie quite. stupified by their calamity, and deprived, by their deadly wound, even of the very sense of suffering, yet it does not become us to withhold our tears over so sad a fall. For if Jeremiah deemed those worthy of countless lamentations who had received bodily wounds in battle, what shall we say when souls are involved in so great a calamity? "Thy wounded," says the prophet, "are not wounded with the sword, and thy dead are not the dead of war." But my lamentation is for grievous sin, the sting of the true death, and for the fiery darts of the wicked, which have cruelly kindled a flame in both body and soul. Well might the laws of God groan within themselves, beholding such pollution on earth, those laws which always utter their loud prohibition, saying in olden time, Thou shalt not covet thy neighbor's wife; and in the Gospels, That whosoever looketh on a woman to lust after her, hath committed adultery with her already in his heart. But now they behold the very bride of the Lord—her of whom Christ is the head—committing adultery without fear or shame. Yes, the very spirits of departed saints may well groan, the zealous Phineas, that it is not permitted to him now to snatch the spear and to punish the loathsome sin with a summary corporeal vengeance, and John the Baptist, that he can not now leave the celestial abodes, as he once left the wilderness, and hasten to rebuke the transgression, and if the sacrifice were called for, to lay down his head sooner than abate the severity of his reproof. Nay, let us

^{*} So it reads in the Sept.

rather say that, like blessed Abel, John being dead yet speaketh, and now lifts up his voice with a yet louder cry than in the case of Herodias, saying, It is not lawful for thee to have her. For, although the body of John, yielding to the inevitable sentence of God, has paid the debt of nature, and his tongue is silent, yet the word of God is not bound. And he who, when the marriage covenant had been violated in the case of a fellow servant, was faithful even unto death with his stern reproofs, what must he have felt if he had seen the holy bride-chamber of the Lord thus wantonly outraged?

But as for thee, O thou who hast thus cast off the yoke of that divine union, and deserted the undefiled chamber of the true King, and shamefully fallen into this disgraceful and impious defilement, since thou hast no way of evading this bitter charge, and no method or artifice can avail to conceal thy fearful crime, thou boldly hardenest thyself in guilt. And as he who has once fallen into the abyss of crime becomes henceforth an impious despiser, so thou deniest thy very covenant with the true bridegroom; alleging that thou wast not a virgin, and hadst never taken the vow, although thou hast both received and given many pledges of virginity. Remember the good confession which thou hast made before God, and angels, and men. Remember that venerable assembly, and the sacred choir of virgins, and the congregation of the Lord, and the Church of the saints. Remember thy aged grandmother in Christ, whose Christian virtues still flourish in the vigor of youth; and thy mother in the Lord, who vies with the former, and strives by new and unwonted endeavors to dissolve the bands of custom; and thy sister likewise, in some things their imitator, and in some aspiring to excel them, and to surpass in the merits of virginity the attainments of her progenitors, and both in word and deed diligently inviting thee, her sister, as is meet, to the same competition. Remember these, and the angelic company associated with them in the service of the Lord, and the spiritual life though vet in the flesh, and the heavenly converse upon earth. Remember the tranquil days and the luminous nights, and the spiritual songs, and the melodious psalmody, and the holy prayers, and the chaste and undefiled couch, and the progress in virginal purity, and the temperate diet so helpful in preserving thy virginity uncontaminated. And where is now that grave deportment, and that modest mien, and that plain attire which so becomes a virgin, and that beautiful blush of bashfulness, and that comely paleness—the delicate bloom of abstinence and vigils, that outshines every ruddier glow. How often in prayer that thou mightest keep unspetted thy virginal purity hast thou poured forth

thy tears! How many letters hast thou indited to holy men, implor ing their prayers, not that thou mightest obtain these human—nuptials, shall I call them? rather this dishonorable defilement—but that thou mightest not fall away from the Lord Jesus? How often hast thou received the gifts of the spouse! And why should I mention also the honors accorded for his sake by those who are his—the companionship of the virgins, journeyings with them, welcomes from them, encomiums of virginity, blessings bestowed by virgins, letters addressed to thee as to a virgin! But now, having been just breathed upon by the aerial spirit that worketh in the children of disobedience, thou hast denied all these, and hast bartered that precious and enviable possession for a brief pleasure, which is sweet to thy taste for a moment, but which afterward thou will find bitterer than gall.

Besides all this, who can avoid exclaiming with grief, "How is Zion, the faithful city, become an harlot." Nay, does not the Lord Himself say to some who now walk in the spirit of Jeremiah, "Hast thou seen what the virgin of Israel hath done unto me?" "I betrothed her unto me in faith and purity, in righteousness and in judgment, and in loving-kindness and in mercies," even as I promised her by Hosea the prophet. But she has loved strangers; and even while I her husband lived, she has made herself an adulteress, and has not feared to become the wife of another husband. And what would the bride's guardian and conductor say, the divine and blessed Paul! Both the ancient Apostle, and this modern one,* under whose auspices and instruction thou didst leave thy father's house, and join thyself to the Lord? Would not each, filled with grief at the great calamity, say, "The thing which I greatly feared has come upon me, and that which I was afraid of is come unto me," for "I espoused you unto one husband, that I might present you as a chaste virgin to Christ;" and I was always fearful, lest in some way as the serpent beguiled Eve by his subtilty, so thy mind should sometime be corrupted. And on this account I always endeavored, like a skillful charmer, by innumerable incantations, to suppress the tumult of the passions, and by a thousand safeguards to secure the bride of the Lord, rehearing again and again the manner of life of her who is unmarried, how that she only "careth for the things of the Lord, that she may be holy both in body and in spirit;" and I set forth the honor of virginity, calling thee the

^{*} It would appear that the priest who administered to her the vow of celibacy and chastity was also named Paul.

temple of God, that I might add wings to thy zeal, and help thee upward to Jesus: and I also had recourse to the fear of evil. to prevent thee from falling, telling thee that "if any man defile the temple of God, him shall God destroy." I also added the assistance of my prayers, that if possible, "thy whole body, and soul, and spirit might be preserved blameless unto the coming of our Lord Jesus Christ." But all this labor I have spent in vain upon thee; and those sweet toils have ended in a bitter disappointment; and now I must again groan over her of whom I ought to have joy. For lo, thou hast been beguiled by the serpent more bitterly than Eve; for not only has thy mind become defiled, but with it thy very body also: and what is still more horrible—I dread to say it, but I can not suppress it; for it is as fire burning and blazing in my bones, and I am dissolving in every part and can not endure it—thou hast taken the members of Christ, and made them the members of a harlot. This is incomparably the greatest evil of all: this is a new crime in the world, to which we may apply the words of the prophet, "Pass over the isles of Chittim, and see; and send unto Kedar, and consider diligently, and see if there be such a thing. Hath a nation changed their gods, which are yet no gods?" For the virgin hath changed her glory, and now glories in her shame. The heavens are astonished at this, and the earth trembleth very exceedingly. Now also the Lord says, the virgin hath committed two evils, she hath forsaken me, the true and holy bridegroom of sanctified souls, and hath fled to an impious and lawless polluter of the body, and corrupter of the soul. She hath turned away from God her Saviour, and hath yielded her members servants to impurity and iniquity: she hath forgotten me, and gone after ber lover, by whom she shall not profit.

It were better for him that a mill-stone were hanged about his neck, and he cast into the sea, than that he should cause one of the Lord's virgins to offend. What impudent servant ever carried his insane audacity so far as to fling himself upon the couch of lord? Or what robber has ever become so madly hardened as lay hands upon the very offerings devoted to God?—but here it not inanimate vessels, but living bodies, inhabited by souls made the image of God. Since the beginning of the world was any ever heard of, who dared, in the midst of a great city, in bromid-day, to deface the likeness of a king by inscribing upon it to forms of filthy swine? He that despises human nuptials dies with out mercy under two or three witnesses; of how much sorer punishment, suppose ye, shall he be thought worthy who hath trodden

under foot the Son of God, and defiled his espoused wife, and done despite to the spirit of virginity?

But after all this, "shall they fall and not arise? shall he turn away and not return?" Why hath the virgin turned away in so shame less an apostasy?—and that too after having heard Christ the bridegroom, saying by Jeremiah, "And I said, after she had lewdly done all these things, turn thou unto me. But she returned not." "Is there no balm in Gilead? Is there no physician there? Why then, is not the health of the daughter of my people recovered?" Truly thou mightst find in the Divine Scriptures many remedies for such an evil—many medicines that recover from perdition and restore to life; mysterious words about death and resurrection, a dreadful judgment, and everlasting punishment; the doctrines of repentance and remission of sins; those innumerable examples of conversion -the piece of silver, the lost sheep, the son that had devoured his living with harlots, that was lost and found, that was dead and alive again. Let us use these remedies for the evil; with these let us Think, too, of thy last day (for thou art not to live heal our souls. always, more than others), of the distress, and the anguish, as the hour of death draws nearer, of the impending sentence of God, of the angels moving on rapid wing, of the soul fearfully agitated by all these things, and bitterly tormented with a guilty conscience, and clinging pitifully to the things here below, and still under the inevitable necessity of taking its departure. Picture to thy mind the final dissolution of all that belongs to our present life, when the Son of man shall come in his glory, with his holy angels: for He 44 shall come, and shall not keep silence," when he shall come to Judge the living and the dead, and to render to every man according to his work: when the trumpet, with its loud and terrible echo, shall awaken those who have slept from the beginning of the world, and they shall come forth, they that have done good to the resurrection of the life, and they that have done evil to the resurrection of damnation. Remember the divine vision of Daniel, how he Drings the judgment before our eyes. "I beheld," says he, "till the thrones were placed, and the Ancient of days did sit, whose garment was white as snow, and the hair of his head like the pure wool: his throne was like the fiery flame, and his wheels as burning fire. A very stream issued and came forth from before him: thousand thousands ministered unto him, and ten thousand times ten thousand Stood before him: the judgment was set, and the books were Opened," revealing all at once in the hearing of all men and all

angels, all things whether good or bad, open or secret, deeds, words thoughts. What effect must all these things have on those who have lived viciously? Where, then, shall the soul, thus suddenly revealed in all the fullness of its shame in the eyes of such a multitude of spectators—O, where shall it hide itself? In what body can it endure those unbounded and intolerable torments of the unquenchable fire, and the tortures of the undying worm, and the dark and frightful abyss of hell, and the bitter howlings, and weeful wailings, and weeping and gnashing of teeth; and all these dire woes without end. Deliverance from these after death there is none; neither is there any device, nor contrivance for escaping these bitter torments.

But now it is possible to escape them. Now then, while it is possible, let us recover ourselves from our fall, let us not despair of restoration, if we break loose from our vices. Jesus Christ came into the world to save sinners. "O, come let us worship and bow down," let us weep before him. His word, calling us to repentance, lifts up its voice and cries aloud, "Come unto me all ye that labor and are heavy laden, and I will give you rest." There is then a way to be saved, if we will. Death has prevailed and swallowed us up; but be assured, that God will wipe away every tear from the face of every penitent. The Lord is faithful in all His words. He does not lie, when he says, "Though your sins be as scarlet, they shall be as white as snow, though they be red like crimson, they shall be as wool." The great Physician of souls is ready to heal thy disease; He is the prompt Deliverer, not of thee alone, but of all who are in bondage to sin. These are His words -His sweet and life-giving lips pronounced them-"They that be whole need not a physician, but they that are sick. I am not come to call the righteous, but sinners to repentance." What excuse then remains to thee, or to any one else, when He utters such language as this? The Lord is willing to heal thy painful wound, and to enlighten thy darkness. The Good Shepherd leaves the sheep who have not strayed, to seek for thee. If thou give thyself up to Him, He will not delay, He in His mercy will not disdain to carry thee upon His own shoulders, rejoicing that He has found His sheep which was lost. The Father stands waiting thy return from thy wanderings. Only arise and come, and whilst thou art yet a great way off He will run and fall upon thy neck; and, purified at once by thy repentance, thou shalt be enfolded in the embraces of His friendship. He will put the best robe on thy soul, when it has put off the old man with his deeds: He will put a ring on thy hands when they have been washed from the blood of death: He will put shoes on thy feet, when they have turned from the evil way to the path of the gospel of peace; and He will proclaim a day of joy and gladness, to the whole family of both angels and men, and will celebrate thy salvation with every form of rejoicing. For He Himself says, "Verily I say unto you, that joy shall be in heaven before God over one sinner that repenteth." And if any of those that stand by should seem to find fault, because thou art so quickly received, the good Father Himself will plead for thee, saying, "It was meet that we should make merry and be glad; for this my daughter was dead, and is alive again; and was lost, and is found."

DISCOURSE SEVENTH

CHRYSOSTOM.

JOHN, called, for at least the last twelve centuries Chrysostom (goldenmouthed), was the brightest ornament of the ancient Greek churches. He was born, probably about the year 347, at Antioch, in Syria, where he spent most of his public life. Owing to the early death of his father, Anthusa, his pious mother, had the sole charge of his first religious instruction, and did much to form that character for which he was so highly distinguished. He was educated for the profession of the law, and had, among other instructors, the famous rhetorician, Libanius, the friend of Julian the Apostate; who, on being asked, when about to die, as to who could be found competent to succeed him, answered, "John, if the Christians had not stolen him away." Distinguished as a scholar, he was also early pious; and, entering the ministry, began to preach at the age of thirty-one. He was made Patriarch of Constantinople in 398. But his preaching was too pungent, and his life and discipline too strict, for that corrupt metropolis; and, incurring the displeasure of the empress, the lax clergy, and many of the courtiers, he was deposed and banished for alleged contumacy; and though returned for a brief period at the tumultuous call of his people, he was soon again forcibly removed to Pityus, in Colchis, but died on the road thither, the 14th of September, 407, with his favorite expression on his lips, "God be praised for every thing." For overpowering popular eloquence, Chrysostom had no equal among the fathers. He has been called the Homer of orators. Ferrarius quotes Suidas, as saying that Chrysostom had a tongue flowing like the Nile: and when he was banished, his people said, that "it were better that the sun should cease to shine, than that his mouth should be shut." Gibbon's testimony to his eloquence (Decline and Fall of the Roman Empire, period 398-403) is worthy of particular note, especially, considering its source. Speaking of the various works that remain of this father, the principal of which are about one thousand sermons or homilies, he says, they authorize the critics to appreciate his genuine merit: and that they unanimously attribute to him "the free command of an elegant and copious language; the judgment to conceal the advantages which he derived from the knowledge of rhetoric and philosophy: inexhaustible fund of metaphors and similitudes, of ideas and images, to vary and illustrate the most familiar topics; the happy art of engaging the passions in the service of virtue; and of exposing the folly as well as the turpitude of vice, almost with the truth and spirit of a dramatic representation."

The discourse which is here given is one of a series of seven sermons on Lazarus, and is regarded as one of his best productions. It is obvious that some of its beauty must be lost from the want of the elegance and fluency of his Greek style, but the Editor is happy to believe that it is in a great measure retained in the following translation.

EXCESSIVE GRIEF AT THE DEATH OF FRIENDS.

"But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not."—1 Thess. iv. 13.

We have occupied four days in explaining to you the parable of Lazarus, bringing out the treasure that we found in a body covered with sores; a treasure, not of gold and silver and precious stones, but of wisdom and fortitude, of patience and endurance. For as in regard to visible treasures, while the surface of the ground shows only thorns and briars, and rough earth, yet, let a person dig deep, abundant wealth discovers itself; so it has proved in respect to Lazarus. Outwardly, wounds; but underneath these, unspeakable wealth; a body pined away, but a noble and wakeful spirit. We have also seen an illustration of that remark of the apostle's—as much as the outward man perishes, so much the inward man is renewed.

It would, indeed, be proper to address you to-day, also, on this same parable, and to enter the lists with those heretics who censure the Old Testament, bringing accusations against the patriarchs, and whetting their tongues against God, the Creator of the universe. But to avoid satiety, and reserving this controversy for another time, let us direct the discourse to another subject; for a table with only one sort of food produces satiety, while variety provokes the appetite. That it may be so in regard to our preaching, let us now, after a long period, turn to the blessed Paul; for very opportunely has a passage from the Apostle been read to-day, and the things which are to be spoken concerning it are harmonious with those that

have lately been presented. Hear, then, Paul this day proclaiming —I would not have you to be ignorant concerning them which are asleep, that ye sorrow not even as others which have no hope. The parable of Lazarus is the evangelical chord; this passage is the apostolic note. And there is concord between them; for we have, on that parable, said much concerning the resurrection and the future judgment, and our discourse now recurs to that theme; so that, though it is on apostolic ground we are now toiling, we shall here find the same treasure. For in treating the parable, our aim was to teach the hearers this lesson, that they should regard all the splendors of the present life as nothing, but should look forward in their hopes, and daily reflect on the decisions which will be hereafter pronounced, and on that fearful judgment, and that Judge who can not be deceived. On these things Paul has counseled us to-day in the passages which have been read to us. Attend, however, to his wo words—I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him-1 Thess. iv. 13, 14.

We ought here, at the outset, to inquire why, when he is speaking concerning Christ, he employs the word death; but when he is speaking of our decease he calls it sleep, and not death. For he did not say, Concerning them that are dead: but what did he say? Concerning them that are asleep. And again—Even so them also which sleep in Jesus will God bring with Him. He did not say, Them that have died. Still again—We who are alive and remain unto the coming of the Lord shall not go before them that sleep. Here, too, he did not say—Them that are dead; but a third time, bringing the subject to their remembrance, he for the third time called death a sleep. Concerning Christ, however, he did not speak thus: but how? For if we believe that Jesus died. He did not say, Jesus slept, but He died. Why now did he use the term death in reference to Christ, but in reference to us the term sleep? For it was not casually, or negligently, that he employed this expression, but he had a wise and great purpose in so doing. In speaking of Christ, he said death, so as to confirm the fact that Christ had actually suffered death; in speaking of us, he said sleep, in order to impart consolation. For where a resurrection had already taken place, he mentions death with plainness; but where the resurrection is still a matter of hope, he says sleep, consoling us by this very expression, and cherishing our valuable hopes. For he who is only asleep, will surely awake; and death is no more than a long sleep.

Say not, a dead man hears not, nor speaks, nor sees, nor is conscious. It is just so with a sleeping person. If I may speak somewhat paradoxically, even the soul of a sleeping person is in some sort asleep; but not so the soul of a dead man; that is awake.

But you say, a dead man experiences corruption, and becomes dust and ashes. And what then, beloved hearers? For this very reason we ought to rejoice. For when a man is about to rebuild an old and tottering house, he first sends out its occupants, then tears it down, and rebuilds anew a more splendid one. This occasions no grief to the occupants, but rather joy; for they do not think of the demolition which they see, but of the house which is to come, though not yet seen. When God is about to do a similar work, he destroys our body, and removes the soul which was dwelling in it as from some house, that he may build it anew and more splendidly, and again bring the soul into it with greater glory. Let us not, therefore, regard the tearing down, but the splendor which is to succeed.

If, again, a man has a statue decayed by rust and age, and muti lated in many of its parts, he breaks it up and casts it into a furnace, and after the melting he receives it again in a more beautiful form. As then the dissolving in the furnace was not a destruction but a renewing of the statue, so the death of our bodies is not a destruction but a renovation. When, therefore, you see as in a furnace our flesh flowing away to corruption, dwell not on that sight, but wait for the recasting. And be not satisfied with the extent of this illustration, but advance in your thoughts to a still higher point; for the statuary, casting into the furnace a brazen image, does not furnish you in its place a golden and undecaying statue, but again makes a brazen one. God does not thus; but casting in a mortal body formed of clay, he returns to you a golden and immortal statue; for the earth, receiving a corruptible and decaying body, gives back the same, incorruptible and undecaying. Look not, therefore, on the corpse, lying with closed eyes and speechless lips, but on the man that is risen, that has received glory unspeakable and amazing, and direct your thoughts from the present sight to the future hope.

But do you miss his society, and therefore lament and mourn? Now is it not unreasonable, that, if you should have given your daughter in marriage, and her husband should take her to a distant country and should there enjoy prosperity, you would not think the circumstance a calamity, but the intelligence of their prosperity

would console the sorrow occasioned by her absence; and yet here, while it is not a man, nor a fellow-servant, but the Lord himself who has taken your relative, that you should grieve and lament?

And how is it possible, you ask, not to grieve, since I am only a man? Nor do I say that you should not grieve: I do not condemn dejection, but the intensity of it. To be dejected is natural; but to be overcome by dejection is madness, and folly, and unmanly weak-You may grieve and weep; but give not way to despondency, nor indulge in complaints. Give thanks to God, who has taken your friend, that you have the opportunity of honoring the departed one, and of dismissing him with becoming obsequies. If you sink under depression, you withhold honor from the departed, you displease God who has taken him, and you injure yourself; but if you are grateful, you pay respect to him, you glorify God, and you benefit yourself. Weep, as wept your master over Lazarus, observing the just limits of sorrow, which it is not proper to pass. Thus also said Paul—I would not have you to be ignorant concerning them which are asleep, that ye sorrow not as others who have no hope. Grieve, says he; but not as the Greek, who has no hope of a resurrection, who despairs of a future life.

Believe me, I am ashamed and blush to see unbecoming groups of women pass along the mart, tearing their hair, cutting their arms and cheeks—and all this under the eyes of the Greeks. For what will they not say? What will they not utter concerning us? Are these the men who philosophize about a resurrection? Indeed! How poorly their actions agree with their opinions! In words, they philosophize about a resurrection: but they act just like those who do not acknowledge a resurrection. If they fully believed in a resurrection, they would not act thus; if they had really persuaded themselves that a deceased friend had departed to a better state, they would not thus mourn. These things, and more than these, the unbelievers say when they hear those lamentations. Let us then be ashamed, and be more moderate, and not occasion so much harm to ourselves and to those who are looking on us.

For on what account, tell me, do you thus weep for one departed? Because he was a bad man? You ought on that very account to be thankful, since the occasions of wickedness are now cut off. Because he was good and kind? If so, you ought to rejoice; since he has been soon removed, before wickedness had corrupted him. and he has gone away to a world where he stands ever secure, and there is no room even to mistrust a change. Because he was a youth? For that, too, praise Him that has taken him, because he

has speedily called him to a better lot. Because he was an aged man? On this account, also, give thanks and glorify Him that has taken him. Be ashamed of your manner of burial. The singing of psalms, the prayers, the assembling of the [spiritual] fathers and brethren-all this is not that you may weep, and lament, and afflict yourselves, but that you may render thanks to Him who has taken the departed. For as when men are called to some high office, multitudes with praises on their lips assemble to escort them at their departure to their stations, so do all with abundant praise join to send forward, as to greater honor, those of the pious who have departed. Death is rest, a deliverance from the exhausting labors and cares of this world. When, then, thou seest a relative departing, yield not to despondency; give thyself to reflection; examine thy conscience; cherish the thought that after a little while this end awaits thee also. Be more considerate; let another's death excite thee to salutary fear; shake off all indolence; examine your past deeds; quit your sins, and commence a happy change.

We differ from unbelievers in our estimate of things. The unbeliever surveys the heavens and worships it, because he thinks it a divinity; he looks to the earth and makes himself a servant to it, and longs for the things of sense. But not so with us. We survey the heaven, and admire him that made it; for we believe it not to be a god, but a work of God. I look on the whole creation, and am led by it to the Creator. He looks on wealth, and longs for it with earnest desire; I look on wealth, and contemn it. He sees poverty, and laments; I see poverty, and rejoice. I see things in one light; he in another. Just so in regard to death. He sees a corpse, and thinks of it as a corpse; I see a corpse, and behold sleep rather than death. And as in regard to books, both learned persons and unlearned see them with the same eyes, but not with the same understanding—for to the unlearned the mere shapes of letters appear, while the learned discover the sense that lies within those lettersso in respect to affairs in general, we all see what takes place with the same eyes, but not with the same understanding and judgment. Since, therefore, in all other things we differ from them, shall we agree with them in our sentiments respecting death?

Consider to whom the departed has gone, and take comfort. He has gone where Paul is, and Peter, and the whole company of the saints. Consider how he shall arise, with what glory and splendor. Consider, that by mourning and lamenting thou canst not alter the event which has occurred, and that thou wilt in the end injure thyself. Consider whom you imitate by so doing, and shun this com-

panionship in sin. For whom do you imitate and emulate? unbelieving, those who have no hope; as Paul has said—That ve sorrow not, even as others who have no hope. And observe how carefully he expresses himself; for he does not say, Those who have not the hope of a resurrection, but simply, Those who have no hope He that has no hope of a future retribution has no hope at all, nor does he know that there is a God, nor that God exercises a providential care over present occurrences, nor that divine justice looks on all things. But he that is thus ignorant and inconsiderate is more unwise than a beast, and separates his soul from all good; for he that does not expect to render an account of his deeds, cuts himself loose from all virtue, and attaches himself to all vice. Considering these things, therefore, and reflecting on the folly and stupidity of the heathen, whose associates we become by our lamentations for the dead, let us avoid this conformity to them. For the apostle mentions them for this very purpose, that by considering the dishonor into which thou fallest, thou mightest recover thyself from this conformity, and return to thy proper dignity.

And not only here, but every where and frequently, the blessed Paul does the same. For when he would dissuade from sins, he shows with whom we become associated by our sins, that, being touched by the character of the persons, thou shouldest avoid such companionship. To the Thessalonians, accordingly, he says—Let every one keep his own body in sanctification and honor, not in the lust of concupiscence, even as the Gentiles who know not God. And again—Walk not as the other Gentiles in the vanity of their mind. Thus also here—I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not even as others who have no hope. For it is not the nature of things, but our own disposition, which makes us grieve; not the death of the departed, but the weakness of those who mourn.

We ought, therefore, to thank God not only for the resurrection, but also for the hope of it; which can comfort the afflicted soul, and bid us be of good cheer concerning the departed, for they will again rise and be with us. If we must have anguish, we should mourn and lament over those who are living in sin, not over those who have died righteously. Thus did Paul; for he says to the Corinthians—Lest when I come to you God shall humble me among you and I shall bewail many. He was not speaking of those who had died, but of those who had sinned and had not repented of the lasciviousness and uncleanness which they had committed; over these it was proper to mourn. So likewise another writer admonishes,

wing—Weep over the dead, for the light has failed; and weep ver the fool, for understanding has failed (Ecclus. 22: 10). Weep little for the dead; for he has gone to his rest; but the fool's life is greater calamity than death. And surely if one devoid of understanding is always a proper object of lamentation, much more he hat is devoid of righteousness and that has fallen from hope toward food. These, then, let us bewail; for such bewailing may be useful. For often while lamenting these, we amend our own faults; but to bewail the departed is senseless and hurtful. Let us not, then, reverse the order, but bewail only sin; and all other things, whether poverty, or sickness, or untimely death, or calumny, or false accusation, or whatever human evil befalls us, let us resolutely bear them all. For these calamities, if we are watchful, will be the occasions of adding to our crowns.

But how is it possible, you ask, that a bereaved person, being a man, should not grieve? On the contrary, I ask, how is it that being a man he should grieve, since he is honored with reason and with hopes of future good? Who is there, you ask again, that has not been subdued by this weakness? Many, I reply, and in many places, both among us and among those who have died before us. Job, for instance; the whole circle of his children being taken away, hear what he says:—The Lord gave; the Lord hath taken away; as it seemed good to the Lord, so it has come to pass. A wonderful instance, even when barely heard; but if you examine it closely, your wonder will greatly increase.

For consider; Satan did not take merely half and leave half, or take the larger number and leave the rest; but he gathered all the mit, and yet did not prevail to uproot the tree; he covered the whole sea with waves, and yet did not overwhelm the bark; he despoiled the tower of its strength, and yet could not batter it down. Job stood firm, though assailed from every quarter; showers of artows fell, but they did not wound him. Consider how great a thing it was, to see so many children perish. Was it not enough to pierce im to the quick that they should all be snatched away? all toother and in one day? in the flower of life? having shown so much virtue? expiring as by a stroke of vengeance? that after so many orrows this last should be inflicted? that the father was fond of hem, and that the deceased were worthy of his affection? When De loses vicious children, he does indeed suffer grief, but yet not stense grief; for the wickedness of the departed does not allow the brow to be poignant. But when they are virtuous, an abiding ound is inflicted, the remembrance is indelible, the calamity is in-

the patter from his wife, and he left the servants at the foot of the mount in ignorance of what was to be done, and ascended, taking only the victim. Thus not unwillingly but with promptness, he obeyed the command. Think now what it was to be conversing alone with his son, apart from all others, when the affections are the more fervently excited, and attachment becomes stronger; and this not for one, or two, but for several, days. To obey the command speedily, would have been wonderful; but not so wonderful as while his heart was burdened and agitated for many days, to avoid indulging in human tenderness toward his son. On this account God appointed for him a more extended arena, and a longer race course, that thou mightest the more carefully observe this combatant. A combatant he was indeed, contending not against a man, but against the force of nature. What language can describe his fortitude? He brought forward his son, bound him, placed him on the wood, seized the sacrificing knife, was just on the point of inflicting the stroke. In what manner to express myself properly, I know not; he only would know, who did these things. For no language can describe how it happened that his hand did not become torpid, that the strength of his nerves did not relax, that the affecting sight of his son did not overpower him.

It is proper here, too, to admire Isaac. For as the one obeyed God, so did the other obey his father; and as the one, at God's bidding him to sacrifice, did not demand an account of the matter, so the other, when his father was binding him and leading him to the altar, did not say, "Why art thou doing this?"—but surrendered himself to his father's hand. And then was to be seen a man uniting in his own person the father and the sacrificing priest; and a sacrifice offered without blood, a whole burnt-offering without fire, an altar representing a type of death and the resurrection. For he both sacrificed his son and he did not sacrifice him. sacrifice him with his hand, but in his purpose. For God gave the command, not through desire to see the flowing of blood, but to give you a specimen of steady purpose, to make known throughout the world this worthy man, and to instruct all in coming time, that it is necessary to prefer the command of God before children and nature, before all things, and even life itself. And so Abraham descended from the mount, bringing alive the martyr Isaac. How can we be pardoned then, tell me, or what apology can we have, if we see that noble man obeying God with so much promptness and submitting to him in all things, and yet we murmur at his dispensations? Tell me not of grief, nor of the intolerable nature of your ralamity; rather consider how in the midst of bitter sorrow you may yet rise superior to it. That which was commanded to Abraham was enough to stagger his reason, to throw him into perplexity, and to undermine his faith in the past. For who would not have then thought, that the promise which had been made him of a numerous posterity was all a deception? But not so Abraham. And not less ought we to admire Job's wisdom in calamity; and particularly, that after so much virtue, after his alms and various acts of kindness to men, and though aware of no wrong either in himself or his children, yet experiencing so much affliction, affliction so singular, such as had never happened even to the most desperately wicked, still he was not affected by it as most men would have been, nor did he regard his virtue as profitless, nor form any ill-advised opinion concerning the past.

By these two examples, then, we ought not only to admire virtue, but to emulate and imitate it. And let no one say these were wonderful men. True, they were wonderful and great men. But we are now required to have more wisdom than they, and than all who lived under the Old Testament. For except your righteousness exceed that of the Scribes and Pharisees, ye shall not enter into the kingdom of heaven. Gathering wisdom, then, from all quarters, and considering what we are told concerning a resurrection and concerning these holy men, let us frequently recite it to our souls, not only when we are actually in sorrow, but also while we are free from distress. For I have now addressed you on this subject, though no one is in particular affliction, that when we shall fall into any such calamity, we may, from the remembrance of what has been said, obtain requisite consolation. As soldiers, even in peace, perform warlike exercises, so that when actually called to battle and the occasion makes a demand for skill, they may avail themselves of the art which they have cultivated in peace; so let us, in time of peace, furnish ourselves with weapons and remedies, that whenever there shall burst on us a war of unreasonable passions, or grief, or pain, or any such thing, we may, well armed and secure on all sides, repel the assaults of the evil one with all skill, and wall ourselves round with right contemplations, with the declarations of God, with the examples of good men, and with every possible defense. For so shall we be able-to pass the present life with happiness, and to attain to the kingdom of heaven, through Jesus Christ, to whom be glory and dominion, together with the Father and the Holy Spirit, forever and ever. Amen.

DISCOURSE EIGHTH

AUGUSTINE.

FEW men have done more to influence the theological opinions of Christendom than AURELIUS AUGUSTINUS; sometimes called after the manner of the middle ages, St. Austin. The place of his birth, November 13, A.D. 354, was an obscure village in Numidia, called Tagasta. His father, Patricius, was a pagan till near the close of his life; but Monica, his mother, was a woman of uncommon piety and faith, and spared no effort to sow in the mind of her son the seeds of divine truth. Much to her grief, however, he became wayward and even dissolute; and attached himself to the Manichæan sect, whose principles afforded an excuse for his immorality, and threw a vail over his vilest actions. Although he acquired, previous to the age of thirty-two, great fame in Rome and Carthage, and other places, as a teacher of grammar and rhetoric, yet his conduct all this time, was profligate in the extreme.

His conversion, in 387, may be ascribed, under God, to the importunate supplications of his mother, who believed that God would ultimately renew her graceless son, and who followed him in all his aberrations, with the earnest prayer of faith. It was in reference to these supplications that it was said to that mother by her minister, Filius istarum lacrymarum, non potest perire: The son of such tears can not perish. Augustine, upon his conversion, devoted all his property to purposes of charity, and, for three years, with a mistaken zeal, lived as a recluse. After this, however, he was ordained to the ministry, and soon became Bishop of Hippo, on the coast of Africa, where he ended a life of indefatigable labor, August 28th, 430, aged seventy-six years. About seven months after this, the city of Hippo was burned by the Vandals; but fortunately the extensive library of Augustine, containing all his own works, was not destroyed. These works are made up of nearly three hundred books or treatises, including many epistles and homilies; and are of very unequal value. The marked points of his character and faith, which have given him his reputation as an admired and defender of the higher doctrines of divine grace, are best seen in his "Confessions," and his dogmatical and polemical writings.

The usefulness of Augustine's life, and the soundness of his doctrinal opinions, were much depreciated by the Platonic theosophy, with which his mind was strongly imbued, and his decided inclinations to asceticism. Nevertheless, the character of this eminent father, both as a man and a writer, has often been misrepresented. Perhaps all who are sufficiently familiar with him to form an intelligent estimate, will agree in the opinion that at least he possessed many great and shining qualities; "a sublime genius, an ardent love of the truth and an unflinching determination to defend it, invincible patience, a subtle and lively with and sincere piety." The following is one of his homilies on the New Testament.

THE RECOVERING OF SIGHT TO THE BLIND.

"Have mercy on us, O Lord, thou Son of David."-MATT. xx., 30, 34.

I. Ye know, holy brethren, full well as we do, that our Lord and Saviour Jesus Christ is the Physician of our eternal health; and that to this end we task the weakness of our natures, that our weak ness might not last forever. For He assumed a mortal body, wherein to kill death. And, though He was crucified through meekness, as the Apostle saith, yet He liveth by the power of God. They are the words, too, of the same Apostle; He dieth no more, and death shall have no more dominion over Him. These things, Dsay, are well known to your faith. And there is also this which follows from it, that we should know that all the miracles which He did on the body, avail to our instruction, that we may from them perceive that which is not to pass away, nor to have any end. He restored to the blind those eyes which death was sure sometime to close; He raised Lazarus to life who was to die again. And whatever He did for the health of bodies. He did it not to this end that they should beforever; whereas, at the last, He will give eternal health even to the body itself. But because those things which were not seen, were not believed; by means of these temporal things which were seen, He built up faith in those things which were not seen.

II. Let no one then, brethren, say that our Lord Jesus Christ doeth not those things now, and on this account prefer the former to the present ages of the Church. In a certain place, indeed, the same Lord prefers those who do not see, and yet believe, to them who see and therefore believe. For even at that time so irresolute was the

infirmity of His disciples, that they thought that He whom they saw to have risen again must be handled, in order that they might believe. It was not enough for their eyes that they had seen Him unless their hands also were applied to His limbs, and the scars of His recent wounds were touched: that that disciple who was in doubt, might cry out suddenly when he had touched and recognized the scars, My Lord and my God. The scars manifested Him who had healed all wounds in others. Could not the Lord have risen again without scars? Yes, but He knew the wounds which were in the hearts of His disciples, and to heal them He had preserved the scars on His own body. And what said the Lord to him who now confessed and said, My Lord and my God? Because thou has seen, He said, thou hast believed; blessed are they who do not see, and yet believe. Of whom spoke He, brethren, but of us? Not that He spoke only of us, but of those also who shall come after us. For a little while when He had departed from the sight of men, that faith might be established in their hearts, whosoever believed, believed, though they saw Him not, and great has been the merit of their faith; for the procuring of which faith they brought only the movement of a pious heart, and not the touching of their hands.

III. These things, then, the Lord did to invite us to the faith. This faith reigneth now in the Church, which is spread throughout the whole world. And now, He worketh greater cures, on account of which He disdained not then to exhibit those lesser ones. For as the soul is better than the body, so is the saving health of the soul better than the health of the body. The blind body doth not now open its eyes by a miracle of the Lord, but the blinded heart openeth its eyes to the word of the Lord. The mortal corpse doth not now rise again, but the soul doth rise again which lay dead in a living body. The deaf ears of the body are not now opened; but how many have the ears of their heart closed, which yet fly open at the penetrating word of God, so that they believe who did not believe, and they live well who did live evily, and they obey who did not obey; and we say, "such a man is become a believer;" and we wonder when we hear of them whom once we had known as hardened. Why, then, dost thou marvel at one who now believes, who is living innocently, and serving God; but because thou dost behold him seeing, whom thou hadst known to be blind; dost be hold him living whom thou hast known to be dead; dost behold him hearing whom thou hadst known to be deaf? For consider that there are who are dead in another than the ordinary sense of whom the Lord spoke to a certain man who delayed to follow

the Lord, because he wished to bury his father; Let the dead, said He, bury their dead. Surely these dead buriers are not dead in body: for if this were so, they could not bury dead bodies. Yet doth he call them dead; where but in the soul within? For as we may often see in a household, itself sound and well, the master of the same house lying dead; so in a sound body do many carry a dead soul within; and these the Apostle arouses thus, Awake, thou that sleepest, and arise from the dead, and Christ shall give thee light. It is the same who giveth sight to the blind that awakeneth the dead. For it is with His voice that the cry is made by the Apostle to the dead. Awake thou that sleepest. And the blind will be enlightened with light, when he shall have risen again. And how many deaf men did the Lord see before His eyes, when He said, He that hath cars to hear let him hear. For who was standing before Him without his bodily ears? What other ears, then, did He seek for, but those of the inner man?

IV. Again, what eyes did He look for when He spake to those who saw indeed, but who saw only with the eyes of the flesh? For when Philip said to Him, Lord, show us the Father and it sufficeth us: he understood, indeed, that if the Father were shown him, it might well suffice him; but how would the Father suffice him, when He that was equal to the Father sufficed not? And why did He not suffice? Because He was not seen. And why was He not seen? Because the eye whereby He might be seen was not yet whole. For this, namely, that the Lord was seen in the flesh with the outward eyes, not only the disciples who honored Him saw, but also the Jews who crucified Him. He, then, who wished to be seen in another way, sought for other eyes. And, therefore, it was that to him who said Show us the Father, and it sufficeth us: He answered, Have I been w long time with you, and yet hast thou not known Me, Philip? He who hath seen Me hath seen the Father also. And that He might in the meanwhile heal the eyes of faith, he has first of all given him instructions regarding faith, that so he might attain to sight. And lest Philip should think that he was to conceive of God under the same form in which he then saw the Lord Jesus Christ in the body, he immediately subjoined, Believest thou not that I am in the Father, and the Father in me? He had already said, He who hath seen me hath seen the Father also. But Philip's eye was not yet sound enough to see the Father, nor, consequently, to see the Son, who is Himself co-equal with the Father. And so Jesus Christ took in hand to cure, and with the medicine and salve of faith to strengthen the eyes of his mind, which as yet were weak and unable to behold so great a light, and He said, Believest thou not that I am in the Father, and the Father in Me? Let not him, then, who can not yet see what the Lord will one day show him, seek first to see what he is to believe: but let him first believe that the eye by which he is to see may be For it was only the form of the servant which was exhibited to the eyes of servants; because, if He who thought it not robberg to be equal with God, could have been now seen as equal with God by those whom he wished to be healed, He would not have needed to empty Himself and to take the form of a servant. But because there was no way whereby God could be seen, but whereby man could be seen there was, therefore He who was God was made man, that that which was seen might heal that whereby He was not seen. For He saith Himself in another place, Blessed are the pure in heart, for they shall see God. Philip might of course have answered and said, "Lord, do I see Thee? is the Father such as I see Thee to be? forasmuch as Thou hast said, He who hath seen Me hath seen the Father also?" But before Philip answered thus, or perhaps before he so much as thought it, when the Lord had said, He who hath seen Me hath seen the Futher also, He immediately added, Believest thou not that I am in the Father, and the Father in Me? For with that eye he could not yet see either the Father, or the Son who is equal with the Father; but that his eye might be healed for seeing, he was anointed unto believing. So, then, before thou seest what thou canst not now see, believe what as yet thou seest not. Walk by faith, that thou mavest attain to sight. Sight will not gladden him in his home whom faith consoleth not by the way. For, so says the Apostle, As long as we are in the body we are in pilgrimage from the Lord. And he subjoins immediately why we are still in pilgrimage, though we have now believed; For we walk by faith, he says; not by sight.

V. Our whole business, then, brethren, in this life, is to heal this eye of the heart whereby God may be seen. To this end are celebrated the Holy Mysteries; to this end is preached the Word of God; to this end are the moral exhortations of the Church, those, that is, that relate to the corrections of manners, to the amendment of carnal lusts, to the renouncing the world, not in word only, but in a change of life: to this end is directed the whole aim of the Divine and Holy Scriptures, that that inner man may be purged of that which hinders us from the sight of God. For as the eye which is formed to see this temporal light, a light though heavenly yet corporeal, and manifest, not to men only, but even to the meanest animals (for, for this the eye is formed, to this light); if any thing be thrown or falls into it, whereby it is disordered, is shut out from

this light; and though it encompasses the eye with its presence, yet the eye turns itself away from, and is absent from it; and though its disordered condition is not only rendered absent from the light which is present, but the light to see which it was formed, is even painful to it. So the eye of the heart too, when it is disordered and wounded, turns away from the light of righteousness, and dares not and can not contemplate it.

VI. And what is it that disorders the eye of the heart? Evil desire, covetousness, injustice, worldly concupiscence; these disorder, close, blind the eye of the heart. And yet, when the eye of the body isout of order, how is the physician sought out, what an absence of all delay to open and cleanse it, that they may be healed whereby this outward light is seen! There is running to and fro, no one is still, no one loiters, if even the smallest straw fall into the eye. And God, it must be allowed, made the sun which we desire to see with sound eyes. Much brighter, assuredly, is He who made it; nor is the light with which the eye of the mind is concerned, of this kind at Il. That light is eternal Wisdom. God made thee, O man, after His own image. Would He give thee wherewithal to see the sun which He made, and not give thee wherewithal to see Him who made thee, when He made thee after His own image? He hath given thee this also; both hath He given thee. But much thou dost love these outward eyes, and despisest much that interior eye; it thou dost carry about bruised and wounded. Yea, it would be a punishment to thee if thy Maker should wish to manifest Himself unto thee; it would be a punishment to thine eye, before that it is cured and healed. For so Adam in Paradise sinned, and hid himself from the face of God. As long, then, as he had the sound heart of a pure conscience, he rejoiced at the presence of God; when that eve was wounded by sin, he began to dread the Divine light, be fled back into the darkness, and the thick covert of the trees, flying from the truth, and anxious for the shade.

VII. Therefore, my brethren, since we too are born of him, and as the Apostle says, In Adam all die; for we were all at first two persons; if we were loth to obey the physician, that we might not be sick; let us obey him now, that we may be delivered from sickness. The physician gave us precepts, when we were whole; He gave us precepts that we might not need a physician. They that are sick. When whole, we despised these precepts, and by experience have felt how to our own destruction we despised his precepts. Now we are sick, we are in distress, we are on the bed of weakness; yet let us not

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despair. For because we could not come to the Physician, He had vouchsafed to come Himself to us. Though despised by man when he was whole, He did not despise him when he was stricken. He did not leave off to give other precepts to the weak, who would not keep the first precepts, that he might not be weak; as though He would say Assuredly thou hast by experience felt that I spoke the truth when I said, Touch not this. Be healed then now, # length, and recover the life thou hast lost. Lo, I am bearing thine infirmity; drink then the bitter cup. For thou hast of thine own self made those my so sweet precepts, which were given to the when whole, so toilsome. They were despised, and so thy distres began; cured thou canst not be, except thou drink the bitter cup, the cup of temptations, wherein this life abounds, the cup of tribulation, anguish, and suffering. Drink then," He says, "drink, that thou mayest live." And that the sick man may not make answer, "I can not, I can not bear it, I will not drink;" the Physician, all whole though he be, drinketh first, that the sick man may not hertate to drink. For what bitterness is there in this cup, which He hath not drunk? If it be contumely, he heard it first when be drove out the devils. He hath a devil, and by Beelzebub he casteth out Whereupon, in order to comfort the sick, He saith, If the have called the Master of the house Beelzebub, how much more shall they call them of His household? If pains are this bitter cup, He was bound, and scourged, and crucified. If death be this bitter cup, He died also. If infirmity shrink with horror from any particular kind of death; none was at that time more ignominious than the death of the cross. For it was not in vain that the Apostle, when setting forth His obedience, added, Made obedient unto death, even the death of the cross.

VIII. But because He designed to honor His faithful ones at the end of the world, He hath first honored the cross in this world; in such wise that the princes of the earth who believe in Him have prohibited any criminal from being crucified; and that cross which the Jewish persecutors with great mockery prepared for the Lord, even kings, his servants at this day, bear with great confidence on their foreheads. Only the shameful nature of the death which our Lord vouchsafed to undergo for us is not now so apparent, Who, at the Apostle says, was made a curse for us. And when, as He hung, the landness of the Jews mocked Him, surely He could have come down from the cross, Who, if He had not so willed, had not been on the cross; but it was a greater thing to rise from the grave than to come down from the cross. Our Lord, then, in doing these

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divine, and in suffering these human things, instructs us by his bodily miracles and bodily patience, that we may believe and be made whole to behold those things invisible which the eye of the body hath no knowledge of. With this intent, then, He cured those blind men of whom the account has just now been read in the

Gospel. And consider what instruction He has by this cure con-

veved to the man who is sick within.

IX. Consider the issue of the thing, and the order of the circum-Those two blind men sitting by the wayside cried out, as the Lord passed by, that He would have mercy upon them. But they were restrained from crying out by the multitude which was with the Lord. Now do not suppose that this circumstance is left without a mysterious meaning. But they overcame the crowd who kept them back by the great perseverance of their cry, that their voice might reach the Lord's ears; as though he had not already anticipated their thoughts. So then the two blind men cried out that they might be heard by the Lord, and could not be restrained by the multitude. The Lord was passing by, and they cried out. The Lord stood still, and they were healed. For the Lord Jesus stood still, and called them, and said, What will ye that I shall do unto you? They say unto Him, That our eyes may be opened. The Lord did secording to their faith, He recovered their eyes. If we have now understood by the sick, the deaf, the dead, the sick, and deaf, and dead within; let us look out in this place also for the blind within. The eyes of the heart are closed; Jesus passeth by that we may cry but for a time. What is Jesus passeth by? Jesus is doing things which last but for a time. What is Jesus passeth by? Jesus doth things which pass by. Mark and see how manno things of His have passed by. He was born of the Virgin Mameso the heing born always? As an infant He was suckled; isns y; is He being born always? As the successive ages of lifeto He suckled always? He ran through lody always? Boyhoons until man's full estate; doth He grow in to youth man's full swed succeeded to infancy, to boyhood youth, the very miracles whitature in several passing successions. Even believed. For because sich he did are passed by; they are read and be read, they passed use these miracles are written that so they might to dwell long on that by when they were being done. In a word, not always? He was mis, He was crucified; is He hanging on the cross There He dieth no me Pouried, He rose again, He ascended into heaven, And His Divinity ore; Death shall no more have dominion over Him. now shall never fain abideth ever, yea, the immortality of His body wrought by Him intl. But nevertheless all those things which were n time have passed by; and they are written to be read, and they are preached to be believed. In all these this then, Jesus passelh by.

X. And what are the two blind men by the wayside but the people to cure whom Jesus came? Let us show these two pe in the Holy Scriptures. It is written in the Gospel, Other she have which are not of this fold; them also must I bring, that there be one fold and one Shepherd. Who then are the two people? the people of the Jews, and the other of the Gentiles. I am sent, He saith, but unto the lost sheep of the house of Israel. To wi did He say this? To the disciples; when that woman of Can who confessed herself to be a dog cried out that she might found worthy of the crumbs from the Master's table. And beca she was found worthy, now were the two people to whom He had co made manifest, the Jewish people, to wit, of whom He said, I not sent but unto the lost sheep of the house of Israel; and the people the Gentiles, whose type this woman exhibited, whom He had f rejected, saying, It is not meet to cast the children's bread to the do and to whom, when she said, Truth, Lord, yet the dogs eat of the cru which fall from their master's table, He answered, O woman, great thy faith; be it unto thee even as thou wilt. For of this people a was that centurion of whom the same Lord saith, Verily I say u you, I have not found so great faith, no, not in Israel. Because he h said, I am not worthy that Thou shouldest come under my roof, but sp the word only, and my servant shall be healed. So then the Lord ev before His passion and glorification pointed out two people, the to whom he had come because of the promises to the Fathers, the other whom for His mercy's sake He did not reject; that might be fulfilled which had been promised to Abraham, In thy shall all the nations be blessed.

XI. Attend, now, dearly beloved. The Lord was passing by, the blind men cried out. What is, was passing by? As we have ready said, He was doing works which passed by. Now upon the passing works is our faith built up. For we believe on the Son God, not only in that He is the word of God, by whom all this were made; for if He had always continued in the form of God, with God, and had not emptied Himself in taking the form of a sant; the blind men would not even have perceived Him, that the might be able to cry out. But when He wrought passing we that is, when He humbled Himself, having become obedient unto deeven the death of the cross, the two blind men cried out, Have mercy or thou Son of David. For this very thing that He, David's Lord

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standeth still, the humanity passeth by.

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esioice who see this created light which shines that which is given out from a lamp. ver seem who can not see this light? and talk of all these things, but to exhort you Jesus passeth by. Dhold up this light which an object of love to you, holy brethren. see it not; and cry out that ye may see. be the unhappiness of men who do not Does any one become blind; immediately it with him, he has committed some wicked wife to her husband. He cried out because and come of theft; he did not like to hear the thing in his house; and she maintaining what maked her husband; and when he said, "Rehe answered insultingly, "Where are thy eat was her blindness who maintaineth the

light he saw who commanded the stolen see rejoiced outwardly in the light of the light of righteousness. Which of them

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crying of those who were seeking for recovery. Brethren, do you see my meaning? For I know not how to speak, but still less do 1 know how to be silent. Dwill speak then, and speak plainly. For I fear Jesus passing by and Jesus standing still; and therefore Dean not keep silence. Evil and unknown Christians hinder good Christians who are truly earnest and wish to do the commandments of God, which are written in the Gospel. This multitude which is with the Lord hinders those who are crying out, hinders those, that is, who are doing well, that they may not by perseverance be healed. But let them cry out, and not faint; let them not be led away as if by the authority of numbers; let them not imitate those who become Christians before them, who live evil lives themselves, and are jealous of the good deeds of others. Let them not say, "Let us live as these so many live." Why not rather as the Gospel ordains? Why dost thou wish to live according to the remonstrances of the multitude who would hinder them, and not after the steps of the Lord who passeth by? They will mock, and abuse, and call thee back; do thou cry out till thou reach the ears of Jesus. For they who shall persevere in doing such things as Christ hath enjoined, and regard not the multitude that hinder them, nor think much of their appearing to follow Christ, that is of their being called Christians; but who love the light which Christ is about to restore to them more than they fear the uproar of those who are hindering them; they shall on no account be separated from Him, and Jesus will stand still. and make them whole.

XIV. For how are our eyes made whole? That as by faith we perceive Christ passing by in the temporal economy, so we may at tain to the knowledge of Him as standing still in His unchangeable eternity. For there is the eye made whole when the knowledge of Christ's divinity is attained. Let your love apprehend this; attend ye to the great mystery which Dam to speak of. All the things which were done by our Lord Jesus Christ in time, graft faith in us. We believe on the Son of God, not on the word only, by which all things were made; but on this very word, made flesh that He might dwell among us. Who was born of the Virgin Mary, and the rest which the Faith contains, and which are represented to us that Christ might pass by, and that the blind, hearing His footsteps as He passeth by, might by their works cry out, by their life exemplifying the profession of their faith. But now in order that they who cry out may be made whole, Jesus standeth still. For he-saw Jesus now standing still, who says, Though we have known Christ after the flesh, yet now henceforth know we Him no more. For he saw Christ's divinity as far we in this life is possible. There is then in Christ the divinity, and the humanity. The divinity standeth still, the humanity passeth by. What means, the divinity standeth still? It changeth not, is not shaken, doth not depart away. For He did not so come to us as to depart from the father; nor did He so ascend as to change His place. When He assumed flesh, it changed place; but God assuming flesh, seeing He is not in place, doth not change His place. Let us then be touched by Christ standing still, and so our eyes be made whole. But whose eyes? The eyes of those who cry out when He is passing by; that is, who do good works through that faith which hath been dispersed in time, to instruct us in our infancy.

XV. Now what thing more precious can we have than the eye made whole? They rejoice who see this created light which shines from heaven, or even that which is given out from a lamp. And how wretched do they seem who can not see this light? wherefore do I speak, and talk of all these things, but to exhort you all to cry out, when Jesus passeth by. Dhold up this light which perhaps ye do not see as an object of love to you, holy brethren. Believe, while as yet we see it not; and cry out that ye may see. How great is thought to be the unhappiness of men'who do not see this bodily light? Does any one become blind; immediately it is said: "God is angry with him, he has committed some wicked deed." So said Tobias's wife to her husband. He cried out because of the kid, lest it had come of theft; he did not like to hear the wound of any stolen thing in his house; and she maintaining what she had done, reproached her husband; and when he said, "Restore it if it be stolen;" she answered insultingly, "Where are thy righteous deeds?" How great was her blindness who maintaineth the then; and how clear a light he saw who commanded the stolen thing to be restored! She rejoiced outwardly in the light of the sun; he inwardly in the light of righteousness. Which of them was in the better light?

XVI. It is to the love of this light that I would exhort you, beloved; that ye would cry out by your works, when the Lord passet by; let the voice of faith sound out, that Jesus was standing still, that is, the Unchangeable, Abiding Wisdom of God, and the Majesty of the Word of God, by which all things were made, may open your eyes. The same Tobias in giving advice to his son, instructed him to this, to cry out; that is, he instructed him to good works. He told him to give to the poor, charged him to give alms to the needy, and taught him, saying, My son, alms suffereth not to come into darkness. The blind gave counsel for receiving and gaining sight

Alms, saith he, suffereth not to come into darkness. Had his son in astonishment answered him, "What then, father, hast thou not given alms, that thou now speakest to me in blindness; art not theu in darkness, and yet thou dost say to me, Alms suffereth not to come into darkness." But no, he knew well what the light was, concerning which he gave his son instruction, he knew well what he saw in the inner man. The son held out his hand to his father, to enable him to walk on earth; and the father to the son, to enable him to dwell in heaven.

XVII. To be brief; that I may conclude this sermon, brethren, with a matter which touches me very nearly, and gives me much pain, see what crowds there are which rebuke the blind as they cry out. But let them not deter you, whosoever among this crowd desire to be healed; for there are many Christians in name, and in works ungodly; let them not deter you from good works. Cry out amid the crowds that are restraining you, and calling you back, and insulting you, whose lives are evil. For not only by their voices, but by evil works, do wicked Christians repress the good. A good Christian has no wish to attend the public shows. In this very thing, that he bridles his desire of going to the theater, he cries out after Christ, cries out to be healed. Others run together thither, but perhaps they are heathens or Jews? Ah! indeed, if Christians went not to the theaters, there would be so few people there, that they would go away for very shame. So then Christians run thither also, bearing the Holy Name only to their condemnation. Cry out then by abstaining from going, by repressing in thy heart this worldly concupiscence; hold on with a strong and persevering cry unto the ears of the Saviour, that Jesus may stand still and heal thee. Cry out amid the very crowds, despair not of reaching the ears of the Lord. For the blind man in the Gospel did not cry out in that quarter where no crowd was, that so they might be heard in that direction, where there was no impediment from persons hindering them. Amid the very crowds they cried out; and yet the Lord heard them. And so also do ye even amid sinners, and sensual men, amid the lovers of the vanities of the world, there cry out that the Lord may heal you. Go not to another quarter to cry out unto the Lord, go not to heretics, and cry out unto Him there. Consider, brethren, how in that crowd which was hindering them from crying out, even there were they who cried out made whole.

Sketch of the English Pulpit.

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THE ENGLISH PULPIT.

"I, John, by the grace of God King of England, etc., freely grant unto God, and the holy Apostles, Peter and Paul, and to the Holy Roman Chirch, our Mother, and unto the Lord, Pope Innocent, and to his Caholic successors, the whole Kingdom of England, and the whole Kingdom of England, and the whole Kingdom of Ireland, with all the rights and all the appurtenances of the same, for the remission of our sins, and of all our generations, both for the living and the dead, that from this time forward we may receive and hold them of him, and of the Roman Church, as second after him, etc. * * * * And for the sign of this our perpetual obligation and concession, we will and ordain that of our proper and especial revenue from the said kingdoms, for all our service and custom which we ought to render, the Roman Church receive a thousand marks sterling, yearly, without diminution of St. Peter's pence; * * * and If we, or any of our successors, presume to attempt against these twings, let him forfeit his right to the kingdom, etc."

In our previous sketch we left the pulpit under a cloud. That that cloud had not yet been lifted, this act of formal submission to the papal power, by England's king, on the 12th day of May, in the year 1213, sufficiently attests. It is but an index of those unhappy times, when the meanest agents of the Pope insulted with impunity the greatest princes of the earth. But the hour of triumph is sometimes the hour of defeat. The successors of Innocent had not uniformly exacted the promised tribute, for the best of reasons; and when, at a later day, Pope Urban the Fifth demanded of Edward the Third the arrearages of many years, the king refused; for the heart of the better portion of the nation was stirred to the point of resistance. A century had passed, and now the opportune hour for giving a prodigious blow to the power of popery in England had come. And the blow was not wanting. The falling out between the King and the Pope had made Wickliffe royal chaplain; and boldly did he enter the lists. He asserted the sufficiency of the Scriptures, and the liability of the Pope to err, and even commit mortal sin. Vast was the influence of this noble champion for the truth; but his death occurred just when a continuance of his efforts only seemed needful to emancipate the nation. Let us pass over a century, during which the Reforma tion, for the reason indicated, made but comparatively little progress.

We have quoted one famous passage. Let us cite another of a very different nature. "If the ship of the Church is to be saved from being secullowed up by the tempest, there is only one anchor that can save it; it is the Heavenly Word, which issuing from the bosom of the Father, lives, speaks, and works still in the Gospel." These were the noble words of Erasmus, who, in the year 1467, first saw the light. And, as, he uttered them, he sent forth from the press at Basle, his New Testament in Greek, published now for the first time, with a new Latin translation.

It was a bold push for reform, and gave a wonderful advance movement in the direction of Wickliffe's efforts the century previous. Those fresh volumes, crossing the Channel, found their way to the private chambers of praying men and women, to the marts of business, to the lecture-rooms, and the ancient halls of Oxford and Cambridge. The religious reformation was rapidly progressing. The people were reading God's Word, and discussing the great principles of justification by faith and its kindred themes. Ridley, and Latimer, and Cranmer, and Jewell, and Bradford, and Tyndale are seen in the field, doing battle for the truth. They are mighty preachers, and have evoked an influence which no degree of opposition can allay. The Reformers of England are striking hands with those of other countries. The seeds of the Reformation, scattered by Luther's pre-lecessors along the Rhine, have spring up and come to fruitage; while the labors of Wishart and Knox, in Scotland, are yielding a plentiful harvest. In every province of Christendom, strange as it may appear, there is a simultaneous, yet independent action of the Divine word-and thus the glorious work goes on.

If we examine now the writings of the founders of the English churches, we shall find strong indications of what Fuller calls a "twilight religion." The nation was just emerging from the depths of Romish superstition, and even the foremost of the Reformers could not have been wholly free from error, and in all respects model preachers. It was not till the remarkable reign of Edward the Sixth, when Protestantism made such immense progress, that any great degree of accuracy and clearness of statement on doctrines generally, was arrived at, and somewhat of method and harmonious arrangement in the manner of public discourse. But for all the Reformers must have been powerful preachers. The subjects selected were those that excited public attention, and in their treatment they were briefly touched, and rapidly varied. In reading these early productions, we see not, at the best, the men, and are liable to lose sight of the times. Though the structure of the sentences is oftentimes uncouth, and modern taste is offended at the trivial allusions and wearisome digressions, yet in many respects these preachers excelled those of the next century; certainly in downright earnestness, and a direct and pungent method of presenting truth. In respect to the matter of their discourses, as might have been anticipated, they at first discoursed much upon the abuses and enormities of Popery, especially in regard to the Christian ordinances, a belief in whose efficacy had nullified the doctrine of justification by faith. Soon, however, the plain and essential doctrines of the Bible formed the staple of their sermons. They insisted upon the sole authority of the Scriptures, as the rule of faith and practice, and called back the public mind from tradition and speculation to the positive "Thus saith the Lord." With Wickliffe, they declared that impertinent "which is not plainly declared in Scripture." As a consequence piety revived, and the power of religion was widely felt and exemplified. The leading truths of revelation having been disengaged, by means of the Reformation, from the errors with which they had hitherto been intermingled, were incorporated as the basis of the national creed in the year 1562.

But, by the close of the reign of James the First (1625), preaching had begun to degenerate from its former simplicity. In the discourses of these times, we find again, to some extent, the subtle distinctions and vague speculations of the early ages, and appeals to the "Fathers" in matters of faith, as well as, and oftentimes instead of the Scriptures. This tendency so rapidly progressed, that before the termination of the seventeenth century, the sermons of the state clergy generally breathed little or nothing of the evangelical spirit. Laud, Archbishop of Canterbury, whose discourses seem to have been designed to flatter the pride of King Charles, rather than save the souls of those whom he addressed, was a strenuous advocate of the crown and the miter, and it would appear that he considered it his special vocation to denounce the Nonconformists, and defend the prerogatives of the throne. His example could not but be widely followed. Sermons became political harangues, and exhortations to unity. A lax theology obtained, and with it a general corruption of manners and life. Neal, in his History of the Puritans, says of these times, "There was hardly a sermon preached by the inferior dergy within the king's quarters, wherein the Parliament divines (those who sided against the king) were not severely exposed and ridiculed, under the character of Puritans,* Precisians, Formalists, Sabbatarians, canting hypocrites, etc." Indeed, the clergy were neither fitted nor inclined to preach the pure Gospel. It can not be denied that many of them were absolutely dissolute. Dr. Walker, when referring to them,

O As early as the time of Queen Elizabeth, this term was applied, in derision, to those who insisted on the pure word of God, in opposition to all traditions and human constitutions. Hume gave this name to three parties, the political Puritans, maintaining the highest principles of civil liberty; the Puritans in discipline, who were averse to the ceremonies and government of the Episcopal Church; and the doctrinal Puritans, who rigidly defended the system held by the first Reformers. At the beginning of the seventeenth century some of the Puritans were Conformists, and some were Non-conformists. Very soon after the Synod of Dort, the court clergy were distinguished for their Arminianism; and those of the opposite view were branded by the title of Dootbeat Puritans.

† Vol. i. p. 427.

admits that "there were men of wicked lives, and such as were a reproach and scandal to their functions; the particulars of which had better have been buried than left upon record."*

There arose, also, at this time, a set of divines who, as Robert Hall says, "partly in compliance with the popular humor, partly to keep at a distance from the Puritans, and partly to gain the infidels who began to make their appearance, introduced a new sort of preaching, in which the doctrines of the Reformation, as they are usually styled, were supplanted by copious and elaborate disquisitions on points of morality. Their fame and ability emboldened their successors to improve upon this pattern, by consigning the Articles of the Church to a still more perfect oblivion, by losing sight still more entirely of the peculiarities of the Gospel, guarding more anxiously against every sentiment or expression that could agitate or alarm, and by shortening the length and adding as much as possible to the dryness of their moral lucubrations.

"From that time," he continues, "the idea commonly entertained in England of a perfect sermon was that of a discourse upon some moral topic, clear, correct, and argumentative, in the delivery of which the preacher must be free from all suspicion of being moved himself, or of intending to produce emotion in his hearers. This idea was successfully realized, this singular model of pulpit eloquence carried to the utmost perfection. The consequence was that the creed established by law had no sort of influence in forming the sentiments of the people; the pulpit completely vanquished the desk; piety and puritanism were confounded in one common reproach; an almost pagan darkness in the concerns of salvation prevailed; and the English became the most irreligious people upon earth."

Far different had it been with the men of a preceding age, who had been trained under Puritan influences, and who were spared the sight of the corruptions even now setting in. Here the true doctrines were insisted upon, and, in many instances, with eminent learning and ability. For to these times belong Leighton, and Baxter, and Bates, and Bunyan, and Owen, and Flavel, and Beveridge, and Howe, and Charnock, and others deserving of honorable mention. These men were earnest preachers, the more so as they were pained at the inactivity of the majority of those who filled the sacred office. characteristic of the Puritans as a class. While the day lasted they labored with their might, rebuking the prevailing wickedness and "pulling sinners out of the fire." It is also to be observed that their preaching was, in the highest sense, biblical. They were "mighty in the Scriptures." They insisted particularly upon the more humiliating truths of revelation, and those which are accounted hard to receive; perhaps carrying the matter, in some instances, to an extreme.

It is difficult to determine which trait predominated in the master

^{*} Sufferings of Clergy, p. 72.

spirits that figured during the turbulent times preceding the Restoration of Charles the Second; whether their devotion, or their love of freedom, or their attachment to the doctrines of grace. Certain it is that most of their opponents, the firm supporters of arbitrary power, held sentiments directly at variance with the tenets which they had adopted. This fact presents a strange anomaly; the adherents of the established religion virtually departing from their own articles of faith, in substance the doctrinal views of the Reformers, and the Puritans supporting the creed which its friends had abandoned. It was mainly by means of the Nonconformists, therefore, that the spirit of the Reformation was kept alive.

And for much besides this are we indebted to these stanch old Puritans of the seventeenth century. They were men of prodigious power. We are not to judge of them by their pulpit productions only; for they have bequeathed to us fewer of these than have their churchly oppressors. Their treatises on religion and religious experience are very voluminous, and constitute a proud monument to early sacred learning. Witness, to mention no others, those of Owen, and Baxter, and Bunyan. But saving nothing of the rich legacy of their writings, how great is our indebtedness to their influence while living! We may judge of our olligations and of their real ability by the impress which their preaching and discussions left upon their own and subsequent ages. Had they not been the most powerful of preachers, the most learned of divines, and the most able of disputants, they could not have wielded so prodigious an influence. No one will deny that they contributed more than any and all others to set limits to the power of the Crown, to define the rights of subjects, and to secure to the people their liberties. Their strong hand it was that wrested the rod of iron from the grasp of the ruling power, and substituted in its stead a scepter of righteousness and mercy. But for the penetrating minds and the earnest purpose of these men, the distinct provinces of divine and human legislation might have long remained unacknowledged and undefined, and no one can tell how much time would have elapsed before scriptural sentiments had come to be held respecting the unsecular nature of Christ's kingdom, and its true resources of maintenance and extension. And having said thus much of the Puritan pulpit, justice demands that we add, that among the established clergy in the last half of the seventeenth century, were men of elegant letters and profound erudition, who magnified their offices especially in their noble defense of the truth against the free-thinkers, and Unitarians, and Papists.

But by the close of this century, the pulpit, as intimated above, had ceased to exert the full measure of its power. Few, indeed, were they who "held out the lamp of evangelical instruction," at that darkened period. Not the general style, alone, but the doctrine of the pulpit became sadly vitiated. Infidel sentiments, about this time, began to prevail, and before the expiration of the first half of the following cen-

tury, their influence, either in the form of philosophical speculation, or open blasphemy, or secret mistrust, were most pernicious. In proof, it is only necessary to refer to the extensive circulation of the writings of men like Hobbes, Toland, Collins, Shaftsbury, Chubb, and Bolingbroke; and the incidental testimony of learned and pious divines like Bishop Burnet and Gibson, and Butler and Secker, and Drs. Watts and Guyse, and others of these times, who deplore the dismal effects of the growth of infidelity, and "the imminent ruin hanging over the churches, and by consequence, over the whole Reformation."* Arianism and other deadly heresies, also, found advocates in erudite and skillful ecclesiastics, and though ably exposed, exerted no little influence upon the clergy and the laity. The various Acts of Uniformity, which, perhaps, should have been first mentioned, also operated to paralyze the power of the pulpit. The most famous of these acts became a law in 1662. According to its terms, ministers, who had not been ordained by a bishop must be re-ordained. They must declare their unfeigned consent and assent to all prescribed in the Book of Common Prayer. They must swear obedience to the bishops and other ecclesiastic superiors. They must profess the utmost passive subjection, and declare that they would not take up arms against the king "upon any pretense whatever." Otherwise they were to be deprived of their hivings, and forbidden to preach. It was a dark day for England. The act impinged upon the consciences of about two thousand clergymen, who were ejected from their pulpits, and silenced, as far as it was in the power of man to do it. The celebrated Mr. Locke says of this oppressive enactment, "it was fatal to our Church and religion, by throwing out a very great number of worthy, learned, pious, and orthodox divines." The Corporation Act, the preceding year, incapacitated all persons for holding civil office or trust who did not receive the sacrament in the established Church. The Conventicle Acts (1663, 1670) restricted attendance at other than the established churches. The Oxford Act (1665), banished all dissenting ministers five miles from any corporate town. These are but specimens of the intolerance that prevailed, until the pent-up fires broke forth in the Revolution of 1688. It was not until William and Mary came to the throne (1694) that toleration was extended by law. From these and other causes, the ministry became comparatively effete, while men of rank and fashion laughed at religion, and the common people wallowed in sin.

Such was the state of things when Whitfield and Wesley made their appearance upon the stage, about the year 1740; of whom Hall observed, "whatever feelings the severest criticism can discover in their character, they will be hailed by posterity as the second reformers of England." The time of their advent forms a memorable era in the history of preach-

^{*} Burnet's Pastoral Call, 3d ed. Pref. See also Butler's Pref. to Analogy, Secker's Eight Charges, and Watts' Revival of Religion.

mg. Their souls were inspired with high resolves, and unwonted zeal. The appeals which they uttered, and which were addressed principally to the middle and lower classes, came from the depth of their convictions, and were aimed at the conscience and the passions of the hearers, with earnestness and affection; and how mightily the Lord wrought through them, it is not needful here to narrate. But their influence was not solely in the direction of the immediate gathering of souls to Christ. It extended beyond the laity to the ranks of the clergy. The Dissenters, as a body, were less influenced by their preaching than the established Church. Besides the fact that they were mainly already evangelical in their bearings, the doctrines of Wesley and his adherents (the remark does not hold true of Whitfield) were not acceptable to this class, since they were not, in their opinion, orthodox. This was no objectionable feature in the view of the Episcopal order, but rather the reverse. Here, therefore, the change was most marked. While the few faithful ones were encouraged, the cold, perfunctory ecclesiastics were roused from their guilty slumbers, and either addressed themselves afresh to the work of the ministry, or, from the force of public opinion, abandoned their profession. It is true the influence was not universal; but, to a great extent, the preaching of the times became less smooth and vapid, and more plain, earnest, and evangelical. And such it has remained, to a good degree, from that day to the present. Thenceforward the number of faithful ministers greatly increased, and the pulpit 4 exerted its legitimate influence upon the national character and life; an influence greatly augmented by the missionary spirit, at the beginning of the present century. If, because of the exclusion of the Dissenters from the seats of learning and the emoluments of the State, the more learned and accurate sermonizers generally have been in the line of the established Church, the more practical, and equally effective preachers have been found in the several independent connections. Taken as it stands, the pulpit of England challenges the admiration of the world. Its venerable antiquity is invested with thrilling historic interest, and vast are the treasures of sacred learning, of acute disquisition, of profound speculation, of powerful controversy, and of able biblical criticism, which it has given forth for the nurture of piety and the defense of the faith. And its present is fraught with prophesies of a future not mworthy of the past. A complete divorce of Church and State would result in a vast augmentation of its power. So would a more direct, persuasive, and energetic manner of public address, such as Aristotle denominates the "agonistical" or wrestling style. For, with many brilfant exceptions, the English preachers are evidently inclining toward the unnatural composure and essayistic style of a former age. But yet who can contemplate with other feelings than those of profound and grateful admiration, the present and prospective influence of the Anglican pulpit upon the destinies of the nation and the world?

DISCOURSE NINTH.

WICKLIFFE.

John de Wickliffe, the herald of the Reformation, "the star that arose on the brow of a long and gloomy night," was born about the year 1324, at a village of the same name, near Richmond in Yorkshire, England; where his ancestors had resided from the time of the Conquest. He was entered a student at Oxford University—then recently established—in the year 1340, and afterward at Merton College, which the name of Duns Scotus rendered so celebrated. In 1361 he became master of Baliol College, and four years later of Canterbury Hall, just founded at Oxford. Displaced by the Pope for advocating offensive opinions, he retired to his living at Lutterworth. In 1377 he was tried for heresy, at the instigation of those who were alarmed at the influence of his writings, but so able was his defense that the charge was dismissed. A second time he was summoned to trial by the Pope, and with the same result.

A third council condemned his doctrines as heretical; but while some of his followers suffered punishment, Wickliffe himself was removed by death at Lutterworth, in the year 1382. Chaucer was his intimate associate; and it is supposed that the fidelity of Wickliffe, as the good minister of Lutterworth, furnished this celebrated writer with the original of his "Village Pastor." The angry Papists branded with infamy the name of the zealous Reformer, and obtained a decree of the Council of Constance by which his bones were dug up and burned, and their ashes east into a neighboring brook, a branch of the Avc... "And thus this brook did convey his ashes into the Avon; and the Avon into the Severn; and the Severn into the narrow sea, and this into the wide ocean. And so the ashes of Wickliffe are the emblem of his doctrine: it is now dispersed all over the world."

The name of the Reformer has been spelled in sixteen different ways. Wiclif is adopted by Lewis and Baber, and is used in the oldest document where the word is found—his appointment to the embassy of the Pope in 1370. Vaughan adopts Wycliffe, and it is supposed by many to be correct. But Neal and other good authorities use Wickliffe, and we adopt it as the most popular form.

That the mind which Wickliffe possessed was one of the very highest order, is sufficiently evinced in the wide sphere which he filled as lecturer in theology, royal chaplain, popular preacher, faithful pastor, powerful witer, and able defender and translator of the Word of God. He was emphatically in advance of his age; and stands out in solitary grandeur as the Father of the Reformation. He was born a century and a half anterior to Luther; and although the faithful Waldenses, in their mountain fastnesses, had trimmed the flickering lamp through long ages of moral darkness, yet it is doubtful whether Wickliffe borrowed his light from theirs; and certain that he first bore aloft the torch of truth to scatter the impending gloom. To Wickliffe belongs the honor also, of having first translated the Bible into the English language; a work which he completed in 1383. No event in the annals of English history can be compared with this in importance. It was the author's great work, but by no means his sole work. His writings are voluminous and embrace a large variety of subjects. As printing was not yet discovered, copies of his works were at first made in writings and their influence was immense.* Wickliffe's method of preaching was postillating, in distinction from declaring; that is, taking up the various parts of a passage and briefly expounding them, in succession, with a view to some timely application.

Owing to this fact, the Sermons of Wickliffe which have come down to us, are exceedingly brief and imperfect, and discover but little of the excellence and force which undoubtedly marked the Reformer's preaching. The discourse which follows was put forth under the title of "Wickliffe's Wicket" (little door, or gate, in allusion to Christ's "strait gate"), and bore on the first page a quotation from the 6th of John, which is here ranscribed literally as a specimen of the English language in the foureenth century: "I am the lyuynge breade whych came downe from eauen: who so etethe of this brede shall lyue for euer. And the brede hat I wyll gyue is my flesche, whyche I wyll gyue for the lyfe of the orlde." The modern rendering here used is that adopted by the Lonon Tract Society; and we begin where the author enters upon the disassion of his subject, after an appropriate introduction. It is proper to ld that this was one of Wickliffe's most influential productions, and alt many a heavy blow during the progress of the Reformation. It is ten noticed in the articles against the Lollards, and in various proclamions against heretical books. It is written in his usual purity of yle, and well adapted to influence the common mind. No subject could

The number of Wickliffe's disciples at his decease is described by Knighton, a canon Leicester, his cotemporary; and coming from an enemy is the more valuable. He rs. "The number of those who believed in Wickliffe's doctrine very much increased, it were multiplied like suckers, growing from the root of a tree. They every where ed the kingdom; so that a man could scarcely meet two people on the same road but the form was a disciple of Wickliffe."—Twysden, Decem. Scrip. Col. 2663.

have been more important than that here treated; for the "altar" had come to be the shrine of idolatry; and in the discussion of this question, all the Scriptural doctrines of salvation were involved.

CHRIST'S REAL BODY NOT IN THE EUCHARIST.

"This is my body."-MATT. xxvi. 26.

Now understand ye the words of our Saviour Christ, as he spake them one after another—as Christ spake them. For he took bread and blessed, and yet what blessed he? The Scripture saith not that Christ took bread and blessed it, or that he blessed the bread which he had taken. Therefore it seemeth more that he blessed his disciples and apostles, whom he had ordained witnesses of his passion; and in them he left his blessed word, which is the bread of life, 25 it is written, Not only in bread liveth man, but in every word that proceedeth out of the mouth of God. Matt. iv. Also Christ saith. I am the bread of life that came down from heaven. John vi. And Christ saith also in John, The words that I have spoken to you are spirit and life. Therefore it seemeth more that he blessed his disciples, and also his apostles, in whom the bread of life was left more than in material bread, for the material bread hath an end-As it is written in the Gospel of Matthew xv. that Christ said, All things that a man eateth go down into the belly, and are sent down into the draught; but the blessing of Christ kept his disciples and apostles, both bodily and ghostly. As it is written, that none of them perished but the son of perdition, that the Scriptures might be fulfilled, John xvii., and often the Scripture saith that Jesus took bread and brake it, and gave it to his disciples, and said, Take ye, eat ye, this is my body that shall be given for you. But he said not this bread is my body, or that the bread should be given for the life of the world. For Christ saith, What and if ye shall see the Son of man ascend up where he was before? It is the Spirit that quickeneth, the flesh profiteth nothing. John vi. Also Christ saith in the Gospel, Verily, verily I say unto you except the wheat corn fall into the ground and die, it abideth alone, but if it die it bringeth forth much fruit.

Here men may see by the words of Christ that it behooved that he died in the flesh, and that in his death was made the fruit of everlasting life for all them that believe on him, as it is written.

For as by Adam all die, even so by Christ shall all live, and every man in his own order; for as one clearness is in the sun, another in the moon, and a star in clearness is nothing in comparison to the sun. Even so is the again rising of the dead, for we are sown in corruption and shall rise again incorruptible, we are sown in infirmity, and shall rise again in strength; we are sown in natural bodies. and shall rise again spiritual bodies. Then if Christ shall change thus our deadly* bodies by death, and God the Father spared not his own Son, as it is written, but that death should reign in him as in us, and that he should be translated into a spiritual body, as the first again rising of dead men. Then how say the hypocrites that take on them to make our Lord's body? Make they the glorified body? Either make they again the spiritual body which is risen from death to life? or make they the fleshly body as it was before he suffered death? And if they say also that they make the spiritual body of Christ, it may not be so, for what Christ said and did, he did as he was at supper before he suffered his passion; as it is written that the spiritual body of Christ rose again from death to life. Matt. xxviii. Also that he ascended up to heaven, and that he will abide there till he come to judge the quick and the dead. And if they say that they make Christ's body as it was before he had suffered his passion, then must they needs grant that Christ is to die vet. For by all Holy Scriptures he was promised to die, and that he should give lordship of everlasting life.

Furthermore, if they say that Christ made his body of bread, I ask, With what words made he it? Not with these words, "Hoc est corpus meum ;" that is to say in English, "This is my body," for they are the words of giving, and not of making, which he said after that he brake the bread; then parting it among his disciples and apostles. Therefore if Christ had made of that bread his body, The had made it in his blessing, or else in giving of thanks, and not in the words of giving; for if Christ had spoken of the material bread that he had in his hands when he said, "Hoc est corpus meum," "This is my body," it was made before, or else the word had been a lie. For if I say, This is my hand, and if it be not a hand, then am I a liar; therefore seek carefully if ye can find two words of blessing, or of giving of thanks, wherewith Christ made his body and blood of the bread and wine. And that all the clerks of the earth know not, for if ye might find or know those words, then should ye wax great masters above Christ, and then ye might be givers of his substance, and as fathers and makers of him, and that

he should worship you, as it is written, Thou shalt worship thy father and mother. Exod. xx. Of such as desire such worship against God's law, speaketh St. Paul of the man of sin that enhanceth* himself as if he were God. And he is worshiped over all things as God, and showeth himself as he were God. Where our clergy are guilty in this, judge ye or they that know most, for they say that when ye have said, "Hoc est corpus meum," that is to say, "This is my body;" which ye call the words of consecration, or else of making; and when they are said over the bread, ye say that there is left no bread, but it is the body of the Lord. So that in the bread there remaineth nothing but a heap of accidents, as witness ruggedness, roundness, savor, touching, and tasting, and such other accidents. Then, if thou sayest that the flesh and blood of Christ, that is to say, his manhood, is made more, or increased by so much as the ministration of bread and wine is, the which ve minister-if ye say it is so-then thou must needs consent that the thing which is not God to-day shall be God to-morrow; yes, and that the thing which is without spirit of life, but groweth in the field by kind, shall be God at another time. And we all ought to believe that he was without beginning, and without ending; and not made, for if the manhood of Christ were increased every day by so much as the bread and wine draweth to that ve minister, he should increase more in one day by cart-loads than he did in thirtytwo years when he was here in earth.

And if thou makest the body of the Lord in those words, "Hoc est corpus meum;" that is to say, "This is my body." And if thou mayest make the body of the Lord in those words, "This is my body," thou thyself must be the person of Christ, or else there is a false God; for if it be thy body as thou sayest, then it is the body of a false knave or of a drunken man, or of a thief, or of a lecherer or full of other sins, and then there is an unclean body for any man to worship for God! For even if Christ had made there his body of material bread in the said words, as I know they are not the words of making, what earthly man had power to do as he did? For in all Holy Scripture, from the beginning of Genesis to the end of the Apocalypse, there are no words written of the making of Christ's body; but there are written that Christ was the Son of the Father, and that he was conceived of the Holy Ghost, and that he took flesh and blood of the Virgin Mary, and that he was dead, and that he rose again from death on the third day, and that he ascended to heaven very God and man, and that we should believe in all scriptures that are written of him, and that he is to come to judge the quick and the dead, and that the same Christ Jesus, King and Saviour, was at the beginning with the Father and the Holy Ghost, making all things of naught, both heaven and earth, and all things that are therein; working by word of his virtue,* for he said, Be it done, and it was done, Gen. i., whose works never earthly man might comprehend, either make. And yet the words of the making of these things are written in the beginning of Genesis, even as God spake them; and if ye can not make the work that he made, and have the word by which he made it, how shall ye make him that made the works? You have no words of authority or power left you on earth by which ye should do this, but ye have feigned this craft of your false errors, which some of you understand not; for it is prophesied, Isaiah vi. xlii., Matt. xiii., Luke viii., and Mark iv., They shall have eyes and see not, and ears and hear not; and shall see prophesies, and shall not understand, lest they be converted; for I hide them from the hearts of those people; their hearts are greatly fatted. And this thing is done to you for the wickedness of your errors in unbelief; therefore be ye converted from the worst sin, as it is written, When Moses was in the hill with God, Exod. xxxii., the people made a calf and worshiped it as God. And God spake to Moses, Go, for the people have done the worst sin to make and worship alien gods.

But now I shall ask you a word; answer ye me, Whether is the body of the Lord made at once or at twice? Is both the flesh and the blood in the host of the bread? or else is the flesh made at one time, and the blood made at other time; that is to say the wine in the chalice? If thou wilt say it is full and wholly the manhood of Christ in the host of bread, both flesh and blood, skin, hair, and bones, then makest thou us to worship a false god in the chalice, which is unconjured when ye worship the bread; and if ye say the flesh is in the bread, and the blood in the wine, then thou must grant, if thy craft be true, as it is not indeed, that the manhood of Christ is parted, and that he is made at two times. For first thou takest the host of bread, or a piece of bread, and makest it as ye say, and the innocent people worship it. And then thou takest to thee the chalice, and likewise marrest, makest, I would have said, the blood in it, and then they worship it also, and if it be so as I am sure that the flesh and blood of Christ ascended, then are ye false harlotst to God and to us; for when we shall be houselled ye bring

^{*} Power.

[‡] False servants, cheats.

[†] Simple, ignorant people.

[§] Receive the sacrament.

to us the dry flesh, and let the blood be away; for ye give us after the bread, wine and water, and sometimes clean water unblessed, or rather conjured, by the virtue of your craft; and yet ye say, under the host of bread is the full manhood of Christ. Then by your own confession must it needs be that we worship a false god in the chalice, which is unconjured when we worship the bread, and worship the one as the other; but where find ye that ever Christ or any of His disciples taught any man to worship this bread or wine?

Therefore, what shall we say of the apostles that were so much with Christ, and were called by the Holy Ghost; had they forgotten to set it in the creed when they made it, which is Christian men's belief? Or else we might say that they knew no such God, for they believe in no more gods but in him that was at the beginning, and made of naught all things visible and invisible, Heb. i. Ps. cii., which Lord took flesh and blood, being in the Virgin, the same God. But ye have many false ways, to beguile the innocent people with sleights of the fiend.

For ye say that in every host each piece is the whole manhood of Christ, or full substance of him. For ye say as a man may take a glass, and break the glass into many pieces, and in every piece properly thou mayest see thy face, and yet thy face is not parted. So ye say the Lord's body is in each host or piece, and his body is not parted. And this is a full subtle question to beguile an innocent fool, but will ye take heed of this subtle question, how a man may take a glass and behold the very likeness of his own face, and yet it is not his face, but the likeness of his face? for if it were his very face, then he must needs have two faces, one on his body and another in the glass! And if the glass were broken in many places, so there should be many faces more by the glass than by the body, and each man shall make as many faces to them as they would; but as ye may see the mind or likeness of your face, which is not the very face, but the figure thereof, so the bread is the figure or mind of Christ's body in earth, and therefore Christ said, As oft as ye do this thing do it in mind of me, Luke xxii.

Also ye say this, As a man may light many candles at one candle, and yet the light of that candle is never the more nor ever the less. So ye say that the manhood of Christ descendeth into each part of every host, and the manhood of Christ is never the more nor less. Where then becometh your ministrations? For if a man light many candles at one candle, as long as they burn there will be many candles lighted, and as well the last candle as the first; and so by this reason, if ye shall fetch your word at God, and make God, there

must needs be many gods, and that is forbidden in the first commandment, Exod. xx. And as for making more, either making less, of Christ's manhood, it lieth not in your power to come there nigh, neither to touch it, for it is ascended into heaven in a spiritual body, Matt. xxviii., which he suffered not Mary Magdalen to touch, when her sins were forgiven to her.

Therefore all the sacraments that are left here in earth are but minds of the body of Christ, for a sacrament is no more to say but a sign or mind of a thing passed, or a thing to come; for when Jesus spake of the bread, and said to his disciples, Luke xxii., As ye do this thing, do it in mind of me, it was set for a mind of good things passed of Christ's body; but when the angel showed to John, Apocalypse xvii., the sacraments of the woman and of the beast that bare her, it was set for a mind of evil things to come on the face of the earth, and great destroying of the people of God. And in the old law there were many figures or minds of things to come. For before Christ, circumcision was commanded by a law; and he that kept not the law was slain. And yet St. Paul saith, Rom., ii. And neither is it circumcision that is openly in the flesh, but he that is circumcised of heart in spirit, not the letter whose praising is not of men, but of God. Peter saith in the third chapter of his epistle, And so baptism of like form maketh not us safe, but the putting away of the filthiness of the flesh, and the having of good conscience in God by the again rising of our Lord Jesus Christ from death, that we should be made heirs of everlasting life, he went up into heaven, and angels, and powers, and virtues, are made subjects to Him.

And also the Scripture saith of John Baptist, Matt. iii., that he preached in the wilderness and said, A stronger than I shall come after me, and I am not worthy to kneel down and unlace his shoe; and yet Christ said that he was more than a prophet. See also Isaiah xl. Matt. xi. How may ye then say that ye are worthy to make his body, and yet your works bear witness that ye are less than the prophets, for if ye were not, ye should not teach the people to worship the sacraments or minds* of Christ for Christ himself; which sacraments or figures are lawful as God taught them and left them unto us, as the sacrifices or minds of the old law were full good. As it is written, They that kept them should live in them, Paul, Rom. x. And so the bread that Christ brake was left to us for mind of things passed for the body of Christ, that we should believe he was a very man in kind as we are, but as God in power, and that

his manhood was sustained by food as ours. For St. Paul saith la was very man, and in form he was found as man. And so we must believe that he was very God and very man together, and that he ascended up very God and very man to heaven, and that he shall be there till he come to doom the world. And we may not see him bodily, being in this life, as it is written, Peter i., For he saith, Whom ye have not ye love, into whom ye now not seeing believe. And John saith in the first chapter of his Gospel, No man saw God; none but the only-begotten Son that is in the bosom of the Father, He hath told it out. And John saith in his first epistle, the third chapter, Every man that sinneth seeth not him, neither knoweth him. By what reason then say ye that are sinners that ye make God? truly this must needs be the worst sin, to say that ye make God, and it is the abomination of discomfort that is said in Daniel the prophet to be standing in the holy place; he that readeth let him understand.

Also Luke saith, chap. xxii., that Christ took the cup after that he had supped, and gave thanks and said, This cup is the new testament in my blood that shall be shed into the remission of sins for man. Now, what say ye; the cup which he said was the new testament in his blood, was it a material cup in which the wine was that he gave his disciples wine of, or was it his most blessed body in which the blessed blood was kept till it was shed out for the sins of them that should be made safe by his passion? Needs must we say that he spake of his holy body, as he did when he called his passion or suffering in body a cup, when he prayed to his father, before he went to his passion, Matt. xxvi., and said, If it be possible that this cup pass from me, but if thou wilt that I drink it, thy will be done? He spake not here of the material cup in which he had given his disciples drink; for it troubled not him, but he prayed for his great sufferance and bitter death, the which he suffered for our sins and not for his own. And if he spake of his holy body and passion when he said, This cup is the new testament in my blood, so he spake of his holy body, when he said, This is my body which shall be given for you, and not of the material bread which he had in his hand. Also in another place he calleth his passion a cup, Matt. xx., where the mother of Zebedee's sons came to him, and asked of him that her two sons, when he came to his kingdom, might sit one on his right side, and one at his left side. And he answered and said, Woman, thou wottest not what thou asketh; then he said to them, May ye drink of the cup that I shall drink? and they said, Yea. Lord. And he said, Ye shall drink of my cup, but to sit on

my right hand or left hand it is not mine to give, but to the Father it is proper. But in that he said, Ye shall drink of my cup. he promised them to suffer tribulation of this world as he did, by the which they should enter into life everlasting, and to be both on his right hand. And thus ye may see that Christ spake not of the material cup, neither of himself, nor of his apostles, neither of material bread, neither of material wine. Therefore let every man wisely, with meek prayers, and great study, and also charity, read the words of God and holy Scriptures; but many of you are like the mother of Zebedee's sons to whom Christ said, Thou knowest not what thou askest. So, many of you know not what ye ask, nor what you do; for if ye did, ye would not blaspheme God as ye do, to set an alien God instead of the living God. Also Christ saith, John xv., I am a very vine; wherefore then worship ye not the vine for God, as ye do the bread? Wherein was Christ a very vine, or wherein was the bread Christ's body, in figurative speech, which is hidden to the understanding of sinners? Then if Christ became not a material or an earthly vine, neither did a material vine become the body of Christ. So neither the bread, material bread, was changed from its substance to the flesh and blood of Christ.

Have ye not read in John the second, when Christ came into the temple, they asked of him what token he would show, that they might believe him. And he answered them, Cast down this temple, and in three days I shall raise it again; which words were fulfilled in his rising again from death; but when he said, Undo this temple, in that that he said this, they were in error, for they understood it fleshly, and had supposed that he had spoken of the temple of Jerusalem, because he stood in it. And therefore they accused him at his passion full falsely. Matt. xxvi. For he spake of the temple of his blessed body, which rose again in the third day. And right so Christ spake of his holy body when he said, This is my body which shall be given for you, Luke xxii., which was given to death, and to rising again to bliss, for all that shall be saved by him. But like as they accused him falsely of the temple of Jerusalem, so now-a-days they accuse falsely against Christ, and say that Christ spake of the bread that he brake among his apostles; for in that Christ said this, they are deceived, take it fleshly, and turn it to the material bread, as the Jews did to the temple; and on this false understanding they make abomination of discomfort, as is said by Daniel the prophet, and in Matthew xxiv., to be standing in the boly place; he that readeth let him understand.

through Smithfield on his way, and said of that place, that it "had long groaned for him," expecting to die where so many had been burned in previous years. He was committed again to the Tower, and confined in a cell with three others, Cranmer, Ridley, and Bradford. In 1554 the three bishops were removed to Oxford, where they were tried, condemned, and imprisoned. They were finally brought before the commissioners appointed by the Pope, September 30, 1555; the aged Latimer girded as to his waist "with a penny leathern girdle, at which his New Testament hung by a string of leather, and his spectacles, without case, depending about his neck upon his breast." On the 16th of October, Latimer and Ridley were led forth to the place of execution, in front of Baliol College, on the north side of Oxford, where they were compelled to hear their doctrines and characters aspersed in a sermon by a renegade priest. They were then fastened to the stake by a chain around the middle of the body, a bag of gunpowder was tied to the neck of each, the faggots were fired, and the martyrs were consumed, calling g upon the name of the Lord.

Latimer ranks high in the first quality of a preacher—that he preached Christ, and salvation without human merit. His sermons were not learned, and many of his anecdotes and illustrations would not suit the modern taste. But he always insisted on the cardinal doctrine, the justification is not by works, and that Christ, by the one only oblatio of his body, sanctified forever those that believe. In courage, too, Lat 1mer has never been excelled. To the king he said, "If your grace allow" me for a preacher, I would desire your grace to give me leave to discharge my conscience." "Latimer, Latimer," he exclaimed, at the beginning of one of his sermons, "thou art going to speak before the high and mighty King Henry VIII., who is able, if he think fit, to take thy life away. Be careful what thou sayest. But Latimer, Latimer, remember also that thou art about to speak before the Kings of kings, and Lord of lords. Take heed that thou dost not displease him." His reverence for the Scripture was equal to his courage. "I would be ruled by God's book," said he; "and rather than depart one jot from it, I would be torn by wild horses." Of some who complained, he said, "I would rather follow Paul, though they had all the doctors on their side." In his daily life Latimer exemplified what he preached. He visited the narrow chambers of the students, and the dark rooms of the workingclasses, and "watered with good deeds whatsoever he had before planted by godly words."

As a powerful preacher Latimer has been rarely equaled, and perhaps never excelled. His enemies, "though swelling, blown full, and puffed up, like Æsop's frog, with envy and malice against him," as Becon has it, returned from hearing him with the words of exaggeration, "Never spake like this man." His style is lively and cheerful, and though in his sermons we meet with many quaint, odd, and coarse things, yet we

every where discover the traces of his homely wit, his racy manner, his keen observation, his manly freedom, his playful temper, and his simplicity and sincerity of heart. Says a well-known English divine, "If a combination of sound Gospel doctrine, plain Saxon language, boldness, liveliness, directness, and simplicity, can make a preacher, few, I suspect, have ever equaled old Latimer."

It was customary with the preachers of Latimer's day, oftentimes, to seize upon some singular topic to engage the attention of their hearers, which may account for the odd title of the sermon which follows. It was preached in 1548, when Latimer must have been nearly seventy years of age, and perhaps in no one of his discourses (of which the very rare extant editions contain forty-five) does the great martyr-preacher appear to better advantage.

SERMON OF THE PLOW.

"For whatsoever things were written aforetime, were written for our learning."—Box. x_1 , 4.

All things that are written in God's book, in the Bible book, in the book of the Holy Scripture, are written to be our doctrine. I told you in my first sermon,* honorable audience, that I proposed to declare unto you two things, the one, what seed should be sown in God's field, in God's plow-land; and the other, who should be the sowers.

That is to say, what doctrine is to be taught in Christ's Church and congregation, and what men should be the teachers and preachers of it. The first part I have told you in the three sermons past, in which I have assayed to set forth my plow, to prove what I could do. And now I shall tell you who are the plowers; for God's word is seed to be sown in God's field, that is, the faithful congregation, and the preacher is the sower. And it is said in the Gospel; "He that soweth, the husbandman, the plowman, went forth to sow his seed." So that a preacher is compared to a plowman, as it is in another place: "No man that putteth his hand to the plow, and looketh back, is apt for the kingdom of God," (Luke ix.) That is to say, let no preacher be negligent in doing his office. This is one of the places that has been racked, as I told you of racking Scriptures, and I have been one of them myself that have racked it, I cry

^{*} The sermon here mentioned has not been preserved.

[|] Wrested or perverted.

God mercy for it; and have been one of them that have believed, and have expounded it against religious persons that would forsake their order which they had professed, and would go out of their cloister; whereas indeed it relates not to monkery, nor makes at all for any such matter; but it is directly spoken of diligent preaching of the word of God. For preaching of the Gospel is one of God's plow-works, and the preacher is one of God's plowmen.

Be not offended with my similitude, in that I compare preaching to the labor and work of plowing, and the preacher to a plowman; ye may not be offended with this my similitude, though I have been unjustly slandered by some persons for such thing. But as preachers must be wary and circumspect, that they give not any just occasion to be slandered and ill-spoken of by the hearers, so the auditors must not be offended without cause. For heaven is in the Gospel likened unto a mustard-seed: it is compared also to piece of leaven; and Christ saith, that at the last day he will come like a thief; and what dishonor is this to God? Or what derogation is this to heaven? You should not then, I say, be offended with my similitude, because I liken preaching to a plowman's labor, and a prelate to a plowman. But now you will ask me, whom I call a prelate? A prelate is that man, whatsoever he is, that has a flock to be taught by him; whosoever has any spiritual charge in the faithful congregation, and whosoever he is that has a cure of souls.

Well may the preacher and the plowman be likened together; first, for their labor at all seasons of the year; for there is no time of the year in which the plowman has not some special work to do; as in my country in Leicestershire, the plowman has a time to set forth, and to assay his plow, and other times for other necessary works to be done. And they also may be likened together for the diversity of works, and variety of offices that they have to do For as the plowman first sets forth his plow, and then tills the land, and breaks it in furrows, and sometimes ridges it up again; and at another time harrows it and clotteth it, and sometimes dungs it and hedges it, digs it and weeds it, and makes it clean; so the prelate, the preacher, has many diverse offices to do. He has first a busy work to bring his parishioners to a right faith, as Paul calleth it; and not a swerving † faith, but to a faith that embraces Christ, and trusts to his merits; a lively faith, a justifying faith; a faith that makes a man righteous, without respect of works; as you have it very well declared and set forth in the homily. He has then a busy work, I say, to bring his flock to a right faith, and then to confirm them in the

^{*} Breaks the clods.

mme faith. Now casting them down with the law, and with threatenings of God for sin; now ridging them up again with the Gospel, and with the promises of God's favor. Now weeding them, by telling them their faults, and making them forsake sin; now clotting them, by breaking their stony hearts, and by making them supplebearted, and making them to have hearts of flesh; that is, soft hearts, and apt for doctrine to enter in. Now teaching to know God rightly, and to know their duty to God and their neighbors. Now exhorting them when they know their duty, that they do it, and be diligent in it; so that they have a continual work to do. Great is their business, and therefore great should be their hire. They have great labors, and therefore they ought to have good livings, that they may commodiously feed their flock; for the preaching of the word of God unto the people, is called meat; Scripture calls it meat; not strawberries, that come but once a year, and tarry not long, but are soon gone; but it is meat, it is not dainties. The people must have meat, that is familiar and continual, and daily given unto them to feed upon. Many make a strawberry of it, ministering it but once a year; but such do not the office of good prelates. For Christ saith, "Who think you is a wise and a faithful servant? He that giveth meat in due time." So that he must at all times convenient preach diligently; therefore saith He, "Who, think ye, is a faithful He speaks as though it were a rare thing to find such a one, and as though He should say, there are but few of them to be found in the world. And how few of them there are throughout this realm that give meat to their flock as they should do, the visitors can best tell. Too few, too few, the more is the pity, and never so few as now.

By this then it appears that a prelate, or any that has the cure of souls must diligently and substantially work and labor. Therefore, saith Paul to Timothy, "He that desireth to have the office of a bishop, or a prelate, that man desireth a good work." Then if it is a good work, it is work; you can make but a work of it. It is God's work, God's plow, and that plow God would have still going. Such then as loiter and live idly, are not good prelates, or ministers. And of such as do not preach and teach, and do their duties, God saith by his prophet Jeremy, "Cursed be the man that doth the work of God fraudulently, guilefully, or deceitfully; some books have it negligently or slackly." How many such prelates, how many such bishops, Lord, for Thy mercy, are there now in England? And what shall we in this case do? shall we company with them? O Lord, for Thy mercy! shall we not company with them? O Lord, whither

shall we flee from them? But "Cursed be he that doth the work of God negligently or guilefully." A sore word for them that are negligent in discharging their office, or have done it fraudulently, for that is the thing which makes the people ill.

But it must be true that Christ saith, "Many are called, but few are chosen." (Matt. xxii.) Here I have an occasion by the way to say somewhat unto you; yea, for the place that I alleged unto you before out of Jeremy, the forty-eighth chapter. And it was spoken of a spiritual work of God, a work that was commanded to be done, and it was of shedding blood, and of destroying the cities of Moab. For, saith he, "Cursed be he that keepeth back his sword from shedding of blood." As Saul, when he kept back the sword. from shedding of blood, at the time he was sent against Amalek. was refused of God for being disobedient to God's commandment_ in that he spared Agag the king. So that place of the prophet was spoken of them that went to the destruction of the cities of Moab, among which there was one called Nebo, which was much reproved for idolatry, superstition, pride, avarice, cruelty, tyranny, and hardness of heart; and these sins were plagued of God and destroyed.

Now what shall we say of these rich citizens of London? what shall I say of them? Shall I call them proud men of London, malicious men of London, merciless men of London? No, no, I may not say so; they will be offended with me then. Yet must I speak. For is there not reigning in London as much pride, as much covetousness, as much cruelty, as much oppression, and as much superstition, as there was in Nebo? Yes, I think, and much more too. Therefore, I say, Repent, O London! repent, repent. Thou hearest thy faults told thee; amend them, amend them. I think, if Nebo had had the preaching that thou hast, they would have converted. And, you rulers and officers, be wise and circumspect, look to your charge, and see you do your duties; and rather be glad to amend your ill living than be angry when you are warned or told of your fault. What ado was there made in London at a certain man, because he said (and indeed at that time on a just cause), "Burgesses," quoth he, "nay, butterflies."* What ado there was for that word! and yet would that they were no worse than butterflies. Butterflies do but their nature; the butterfly is not covetous, is not

^{*} This was spoken in allusion to the fickle conduct of many of the London citizens a few years before. In the latter part of the reign of Henry VIII., when the king hearkened again to his popish counselors, many citizens became favorers of Romanism who had promoted the Reformation at first.

greedy of other men's goods; is not full of envy and hatred, is not malicicus, is not cruel, is not merciless. The butterfly glories not in her own deeds, nor prefers the traditions of men before God's word; it commits not idolatry, nor worships false gods. But London can not abide to be rebuked; such is the nature of men. they are pricked, they will kick; if they are galled, they will wince; but yet they will not amend their faults, they will not be ill spoken of. But how shall I speak well of them? If you would be content to receive and follow the word of God, and favor good preachers, if you could bear to be told of your faults, if you could amend when you hear of them, if you could be glad to reform that which is amiss; if I might see any such inclination in you, that you would leave off being merciless, and begin to be charitable, I would then hope well of you, I would then speak well of you. But London was never so ill as it is now. In times past men were full of pity and compassion, but now there is no pity; for in London their brother shall die in the streets for cold, he shall lie sick at the door, and perish there for hunger. Was there ever more unmercifulness in Nebo? I think not. In times past, when any rich man died in London, they were wont to help the poor scholars of the universities with exhibitions. When any man died, they would bequeath great sums of money toward the relief of the poor. When I was a scholar in Cambridge myself, I heard very good report of London, and knew many that had relief from the rich men of London; but now I hear no such good report, and yet I inquire of it, and hearken for it; but now charity is waxen cold, none helps the scholar nor And in those days, what did they when they helped yet the poor. the scholars? They maintained and gave them livings who were very papists, and professed the Pope's doctrine: and now that the knowledge of God's word is brought to light, and many earnestly study and labor to set it forth, now hardly any man helps to main tain them.

Oh London, London! repent, repent; for I think God is more displeased with London than ever he was with the city of Nebo. Repent, therefore; repent, London, and remember that the same God liveth now that punished Nebo, even the same God, and none other; and He will punish sin as well now as He did then: and He will punish the iniquity of London as well as He did them of Nebo. Amend, therefore. And you that are prelates, look well to your office; for right prelating is busy laboring, and not lording. Therefore preach and teach, and let your plow be going. Ye lords, I say, that live like loiterers, look well to your office—the plow is your

N. K.

office and charge. If you live idle and loiter, you do not your duty, you follow not your vocation; let your plow therefore be going, and not cease, that the ground may bring forth fruit.

But now methinks I hear one say unto me: "Wot ve what you say? Is it a work? Is it a labor? How then hath it happened that we have had for so many hundred years so many unpreaching prelates, lording loiterers, and idle ministers?" You would have me here to make answer, and to show the cause thereof. Nay, this land is not for me to plow, it is too stony, too thorny, too hard for me to plow. They have so many things that make for them, so many things to say for themselves, that it is not for my weak team to plow them. They have to say for themselves long customs. ceremonies, and authority, placing in Parliament, and many things more. And I fear this land is not yet ripe to be plowed; for, as the saying is, it lacketh weathering: it lacketh weathering, at least it is not for me to plow. For what shall I look for among thorns, but pricking and scratching? What among stones, but stumbling? What, I had almost said, among serpents, but stinging? But this much I dare say, that since lording and loitering hath come up, oreaching hath come down, contrary to the apostles' time: for they preached and lorded not, and now they lord and preach not. For they that are lords will ill go to plow: it is no meet office for them; it is not seeming for their estate. Thus came up lording loiterers: thus crept in unpreaching prelates, and so have they long continued. For how many unlearned prelates have we now at this day! And no marvel; for if the plowmen that now are were made lords, they would give over plowing; they would leave off their labor, and fall to lording outright, and let the plow stand: and then both plows not walking,* nothing should be in the commonweal but hunger. For ever since the prelates were made lords and nobles, their plow standeth, there is no work done, the people starve. They hawk, they hunt, they card, they dice, they pastime in their prelacies with gallant gentlemen, with their dancing minions, and with their fresh companions, so that plowing is set aside. And by the lording and loitering, preaching and plowing is clean gone. And thus, if the plowmen of the country were as negligent in their office as prelates are, we should not long live, for lack of sustenance. And as it is necessary to have this plowing for the sustentation of the body, so must we have also the other for the satisfaction of the soul, or else we can not live long spiritually. For as the body wastes and consumes away for lack of bodily meat, so the soul pines away for default of spiritual meat. But there are two kinds of inclosing, to hinder both these kinds of plowing; the one is an inclosing to hinder the bodily plowing, and the other to hinder the holy day plowing, the Church plowing.

The bodily plowing is taken in and inclosed for the gain of indi For what man will let go or diminish his private advantage for a commonwealth? And who will sustain any damage for public benefit? The other plow also no man is diligent to set forward, and no man will hearken to it. But to hinder it all men's ears are open; yea, and there are a great many of this kind of plowmen, who are very busy, and would seem to be very good workmen: I fear some are rather mock-gospelers than faithful plowmen. I know many myself that profess the Gospel, and live nothing thereafter. I know them, and have been conversent with some of them. I know them, and I speak it with a heavy heart, there is as little charity and good* living in them as in any others, according to that which Christ said in the Gospel to the great number of people that followed Him; as though they had an earnest zeal for His doctrine, whereas indeed they had it not: "Ye follow me," saith He. "not because ye have seen the signs and miracles that I have done; but because ye have eaten the bread, and refreshed your bodies; therefore you follow Me." So that I think many now-a-days profess the Gospel for the living's sake, not for the love they bear to God's word. But they that will be true plowmen must work faithfully for God's sake, for the edifying of their brethren. And as diligently as the husbandman ploweth for the sustentatico of the body, so diligently must the prelates and ministers labor for the feeding of the soul; both the plows must still be going, as most necessary for man. And wherefore are magistrates ordained, but that the tranquillity of the commonweal may be confirmed, limiting both plows?

But now for the fault of unpreaching prelates, methinks I could guess what might be said for excusing of them. They are so troubled with lordly living, they are so placed in palaces, couched in courts, ruffling in their rents, dancing in their dominions, burdened with embassages, pampering themselves like a monk that maketh his jubilee; and moiling in their gay manors and mansions, and so troubled with loitering in their lordships, that they can not attend it. They are otherwise occupied, some in the king's matters, some are embassadors, some of the privy council, some to furnish the

court, some are lords of the Parliament, some are presidents, and some comptrollers of mints.*

Well, well, is this their duty? Is this their office? Is this their calling? Should we have ministers of the Church to be comptrollers of the mints? Is this a meet office for a priest that hath cure of souls? Is this his charge? I would here ask one question: I would fain know who controlleth the devil at home in his parish, while he controlleth the mint? If the apostles might not leave the office of preaching to the deacons, shall one leave it for minting? I can not tell you; but the saying is, that since priests have been minters, money hath been worse than it was before. And they say that the evilness of money hath made all things dearer. And in this behalf I must speak to England. "Hear, my country, England," as Paul said in his first epistle to the Corinthians, the sixth chapter; for Paul was no sitting bishop, but a walking and a preaching bishop—but when he went from them, he left there behind him the plow going still; for he wrote unto them, and rebuked them for going to law, and pleading their causes before heathen judges: "Is there," saith he, "among you no wise man, to be an arbitrator in matters of judgment? What, not one of all that can judge between brother and brother; but one brother goeth to law with another, and that before heathen judges? Appoint those for judges that are most abject and vile in the congregation." Which he speaks to rebuke them; "For," saith he, "I speak it to your shame." So, England, I speak it to thy shame; is there never a nobleman to be a lord-president, but it must be a prelate? Is there never a wise man in the realm to be a comptroller of the mint? . I speak it to your shame. I speak it to your shame. If there be never a wise man, make a water-bearer, a tinker, a cobbler, a slave, a page, comptroller of the mint: make a mean gentleman, a groom, a yeoman, or a poor beggar, lord-president.

Thus I speak, not that I would have it so; but to your shame, if there is never a gentleman meet or able to be lord-president. For why are not the noblemen and young gentlemen of England so brought up in knowledge of God, and in learning, that they may be able to execute offices in the commonweal? The king has a great many wards, and I trow there is a court of wards; why is there not a school for the wards, as well as there is a court for their lands? Why are they not set in schools where they may learn? Or why are they not sent to the universities, that they may be able

^{*} The popish prelates who are described by Latimer in this and the preceding paragraphs, were accustomed to hold offices of state, and to be concerned in the government

to serve the king when they come to age? If the wards and young gentlemen were well brought up in learning, and in the knowledge of God, they would not when they come to age so much give themselves to other vanities. And if the nobility be well trained in godly learning, the people would follow the same train. For truly, such as the noblemen are, such will the people be. And now, the only cause why noblemen are not made lord-presidents, is because they have not been brought up in learning.

Therefore for the love of God appoint teachers and schoolmasters, you that have charge of youth; and give the teachers stipends worthy their pains, that they may bring them up in grammar, in logic, in rhetoric, in philosophy, in the civil law, and in that which I can not leave unspoken, of the word of God. Thanks be unto God, the nobility otherwise is very well brought up in learning and godliness, to the great joy and comfort of England; so that there is now good hope in the youth, that we shall another day have a flourishing commonweal, considering their godly education. Yea, and there are already noblemen enough, though not so many as I would wish, able to be lord-presidents, and wise men enough for the mint. And as unmeet a thing it is for bishops to be lord-presidents, or priests to be minters, as it was for the Corinthians to plead matters of variance before heathen judges. It is also a slander to the noblemen, as though they lacked wisdom and learning to be able for such offices, or else were no men of conscience, or else were not meet to be trusted, and able for such offices. And a prelate has a charge and cure otherwise; and therefore he can not discharge his duty and be a lord-president too. For a presidentship requireth a whole man; and a bishop can not be two men. A bishop has his office, a flock to teach, to look unto; and therefore he can not meddle with another office, which alone requires a whole man; he should therefore give it over to whom it is meet, and labor in his own business; as Paul writes to the Thessalonians, "Let every man do his own business, and follow his calling." Let the priest preach, and the nobleman handle the temporal matters. Moses was a marvelous man, a good man: Moses was a wonderful man, and did his duty, being a married man: we lack such as Moses was. Well, I would all men would look to their duty, as God hath called them, and then we should have a flourishing Christian commonweal.

And now I would ask a strange question; who is the most diligent bishop and prelate in all England, that passes all the rest in doing his office? I can tell, for I know who it is; I know him well. But now I think I see you listening and hearkening that I should

name him. There is one that passes all the other, and is the most diligent prelate and preacher in all England. And will ye know who it is? I will tell you—it is the Devil. He is the most diligent preacher of all others; he is never out of his diocese; he is never from his cure: you shall never find him unoccupied; he is ever in his parish; he keeps residence at all times; you shall never find him out of the way; call for him when you will he is ever at home. He is the most diligent preacher in all the realm; he is ever at his plow; no lording nor loitering can hinder him; he is ever applying his business, you shall never find him idle I warrant you. And his office is to hinder religion, to maintain superstition, to set up idolatry, to teach all kinds of popery. He is ready as can be wished for to set forth his plow; to devise as many ways as can be to deface and obscure God's glory. Where the devil is resident, and has his plow going, there away with books and up with candles; away with Bibles and up with beads; away with the light of the Gospel, and up with the light of candles, yea, at noon-day. Where the devil is resident, that he may prevail, up with all superstition and idolatry; censing, painting of images, candles, palms, ashes, holy water, and new service of men's inventing; as though man could invent a better way to honor God with, than God Himself hath appointed. Down with Christ's cross, up with purgatory pickpurse. up with him, the popish purgatory, I mean. Away with clothing the naked, the poor and impotent, up with decking of images, and gay garnishing of stocks and stones: up with man's traditions and his laws, down with God's traditions and his most holy word. Down with the old honor due to God, and up with the new god's honor. Let all things be done in Latin: there must be nothing but Latin, not so much as "Remember man that thou art ashes, and into ashes shalt thou return:" which are the words that the minister speaketh unto the ignorant people, when he gives them ashes upon Ash-Wednesday, but it must be spoken in Latin. God's word may in no wise be translated into English.

Oh that our prelates would be as diligent to sow the corn of good doctrine, as Satan is to sow cockle and darnel! And this is the devilish plowing, which worketh to have things in Latin, and hinders the fruitful edification. But here some man will say to me, What, sir, are you so privy to the devil's counsel that you know all this to be true?—True I know him too well, and have obeyed him a lit-

^{*} The lighted tapers used in the popish services.

[†] Alluding to the vast sums extorted under pretense of praying for the souls in purgatory.

de too much in condescending to some follies; and I know him as other men do, yea that he is ever occupied, and ever busy in following his plow. I know by St. Peter, who saith of him, "He goeth about like a roaring lion, seeking whom he may devour." I would have this text well viewed and examined, every word of it: "He goeth about" in every corner of his diocese; he goeth on visitation daily, he leaves no place of his cure unvisited: he walks round about from place to place, and ceases not. "As a lion," that is, strongly, boldly, and proudly; stately and fiercely, with haughty looks, with his proud countenances, with his stately braggings. "Roaring;" for he lets not any occasion slip, to speak or to roar out when he seeth his time. "He goeth about seeking," and not sleeping, as our bishops do; but he seeketh diligently, he searcheth diligently all corners, where he may have his prey. He roveth abroad in every place of his diocese; he standeth not still, he is never at rest, but ever in hand with his plow, that it may go forward. But there was never such a preacher in England as he is. Who is able to tell his diligent preaching, which every day, and every hour, labors to sow cockle and darnel, that he may bring out of form, and out of estimation and renown, the institution of the Lord's Supper and Christ's cross? For there he lost his right; for Christ said, "Now is the judgment of this world, and the prince of this world shall be cast out. And as Moses did lift up the serpent in the wilderness, so must the Son of man be lift up. (John iii.) And when I shall be lift up from the earth, I will draw all things unto Myself."—For the devil was disappointed of his purpose; for he thought all to be his own: and when he had once brought Christ to the cross, he thought all was sure.

But there lost he all reigning: for Christ said, "I will draw all things to Myself." He means, drawing of man's soul to salvation. And that He said He would do by His own self; not by any other sacrifice. He meant by His own sacrifice on the cross, where He offered Himself for the redemption of mankind; and not the sacrifice of the mass, to be offered by another. For who can offer Him but Himself? He was both the Offerer and the Offering. And this is the mark at which the devil shooteth, to evacuate the cross of Christ, and to mangle the institution of the Lord's Supper; which, although he can not bring to pass, yet he goes about by his sleights and subtle means to frustrate the same; and these fifteen hundred years he has been a doer, only purposing to make Christ's death of small efficacy and virtue. For whereas Christ, "according as the

^{*} To empty, or make of none effect.

serpent was lifted up in the wilderness," so would He Himself be exalted; that thereby as many as trusted in Him should have salvation; but the devil would none of that. They would have us saved by a daily oblation propitiatory; by a sacrifice expiatory, or remissory.*

Now if I should preach in the country, among the unlearned, I would tell what propitiatory, expiatory, and remissory mean; but here is a learned auditory: yet for them that are unlearned I will expound it. Propitiatory, expiatory, remissory, or satisfactory, for they signify all one thing in effect, and it is nothing else but whereby to obtain remission of sins, and to have salvation. And this way the devil used to evacuate the death of Christ, that we might have affiance in other things, as in the daily sacrifice of the priest; whereas Christ would have us to trust in His sacrifice alone. So He was "the Lamb that hath been slain from the beginning of the world;" and therefore He is called "a Continual Sacrifice; and not for the continuance of the mass, as the blanchers have blanched it, and wrested it, and as I myself did once mistake it. But Paul saith, "By Himself, and by none other, Christ made purgation and satisfaction for the whole world."

Would that this word, by Himself, had been better weighed and looked upon, and to make them holy; for Christ is a continual sacrifice, in effect, fruit, and operation; that like as they, who, seeing the serpent hang up in the desert, were put in remembrance of Christ's death, in whom as many as believed were saved; so all men that trusted in the death of Christ shall be saved, as well they that were before, as they that come after. For He was a continual sacrifice, as I said in effect, fruit, operation, and virtue. As though He had from the beginning of the world, and continually should to the world's end, hang still on the cross; and He is as fresh hanging on the cross now, to them that believe and trust in Him, as He was fifteen hundred years ago, when He was crucified.

Then let us trust upon His death alone, and look for no other sacrifice propitiatory, than the same bloody sacrifice, the lively sacrifice; and not the dry sacrifice, but a bloody sacrifice. For Christ Himself said, "It is perfectly finished:" "I have taken at My Father's hand the dispensation of redeeming mankind, I have wrought man's redemption, and have dispatched the matter." Why then mangle

^{*} In the Romish Church the mass is offered daily, as a sacrifice for the remission of sins

[†] The papists distinguish the sacrifice of the mass from the actual death of Christ upon the cross by calling it "an unbloody sacrifice."

ye Him? Why do ye divide Him? Why make you of Him more sacrifices than one? Paul saith, "Christ our passover is offered up:" so that the thing is done, and Christ hath done it, and He hath done it once for all: and it was a bloody sacrifice, not a dry sacrifice.

Why then, it is not the mass that avails or profits for the quick and the dead. Woe to thee, O devil, woe to thee that hast prevailed so far and so long; that hast made England to worship false gods, forsaking Christ their Lord. Woe to thee, devil, woe to thee, devil, and all thy angels. If Christ by His death draw all things to Himself, and draws all men to salvation, and to heavenly bliss, that trust in Him—then the priests at the mass, at the Popish mass, I say, what can they draw, when Christ draweth all, but lands and goods from the right heirs? The priests draw goods and riches, benefices and promotions to themselves; and such as believed in their sacrifices they draw to the devil. But Christ is He that draweth souls unto Him by His bloody sacrifice. What have we to do then, but to eat in the Lord at His Supper?

What other service have we to do to Him, and what other sacrifice have we to offer, but the mortification of our flesh? What other oblation have we to make but of obedience, of good living, of good works, and of helping our neighbors? But as for our redemption, it is done already, it can not be done better: Christ has done that so well that it can not be amended. It can not be devised how to make that any better than He hath done it. But the devil, by the help of that Italian bishop* yonder, his chaplain, has labored by all means that he might, to frustrate the death of Christ and the merits of His passion. And they have devised for that purpose to make us believe in other vain things by his pardons; as to have remission of sins for praying on hallowed beads; for drinking of the bake-house bowl; as a canon of Waltham Abbey once told me, that whenever they put their loaves of bread into the oven, as many as drank of the pardon bowl should have pardon for drinking of it. A mad thing, to give pardon to a bowl! Then to Pope Alexander's holy water, to hallowed bells, palms, candles, ashes, and what not! And of these things, every one has taken away some part of Christ's sanctification; every one has robbed some part of Christ's passion and cross, and has mingled Christ's death, and has been made to be propitiatory and satisfactory, and to put away sin. Yea, and Alexander's holy water yet at this day remains in England, and is used for a remedy against spirits, and to chase away devils; yea, and I would this had been the worst. I would this were the worst. But

woe worth thee, O devil, that hast prevailed to evacuate Christ's cross, and to mangle the Lord's Supper. These are the Italian bishop's devices, and the devil has shot at this mark to frustrate the cross of Christ: he shot at this mark long before Christ came; he shot at it four thousand years before Christ hanged on the cross, or suffered his passion.

For the brazen serpent was set up in the wilderness to put men in remembrance of Christ's coming; that as they which beheld the brazen serpent were healed of their bodily diseases, so they that looked spiritually upon Christ that was to come, in Him should be saved spiritually from the devil. The serpent was set up in memory of Christ to come, but the devil found means to steal away the memory of Christ's coming, and brought the people to worship the serpent itself, and to cense him, to honor him, and to offer to him, to worship him, and to make an idol of him. And this was done by the market men that I told you of. And the clerk of the market did it for the lucre and advantage of his master, that thereby his honor might increase; for by Christ's death he could have but small worldly advantage. And so even now has he certain blanchers belonging to the market, to stop the light of the Gospel, and to hinder the king's proceedings in setting forth the word and glory of God. And when the king's majesty, with the advice of his honorable council, goes about to promote God's word, and to set an order in matters of religion, there shall not lack blanchers that will say, As for images, whereas they have used to be censed, and to have candles offered unto them, none are so foolish as to do it to the stock or stone, or to the image itself; but it is done to God and His honor, before the image. And though they should abuse it these blanchers will be ready to whisper the king in the ear, and to tell him that this abuse is but a small matter; and that the same, with all other like abuses in the Church, may be reformed easily. "It is but a little abuse," say they, "and it may be easily amended. But it should not be taken in hand at the first, for fear of trouble or further inconveniences. The people will not bear sudden alterations; an insurection may be made after sudden mutation, which may be to the great harm and loss of the realm. Therefore all things shall be well, but not out of hand, for fear of further business." These are the blanchers that hitherto have stopped the word of God, and hindered the true setting forth of the same. There are so many putoffs, so many put bys, so many respects and considerations of worldly wisdom. And I doubt not but there were blanchers in the

^{*} White-washers, persons who gloss over popish doctrines and practices,

old time to whisper in the ear of good King Hezekiah, for the maintenance of idolatry done to the brazen serpent, as well as there have been now of late, and are now, that can blanch the abuse of images, and other like things.

But good King Hezekiah would not be so blinded; he was like to Apollos, fervent in spirit. He would give no ear to the blanchers; he was not moved with these worldly respects, with these prudent considerations, with these policies; he feared not insurrections of the people; he feared not lest his people would not bear the glory of God, but he (without any of these respects, or policies, or considerations, like a good king, for God's sake and for conscience' sake) presently plucked down the brazen serpent, and destroyed it utterly, and beat it to powder. He out of hand cast out all images, he destroyed all idolatry, and clearly extirpated all superstition. He would not hear these blanchers and worldly wise men, but without delay followed God's cause, and destroyed all idolatry out of hand. Thus did good King Hezekiah; for he was like Apollos, fervent in spirit, and diligent to promote God's glory.

And good hope there is that it shall be likewise here in England; for the king's majesty* is so brought up in knowledge, virtue, and godliness, that it is not to be mistrusted but that we shall have all things well, and that the glory of God shall be spread abroad throughout all parts of the realm, if the prelates will diligently apply to their plow, and be preachers rather than lords. But our blanchers, who will be lords, and no laborers, when they are commanded to go and reside upon their cures, and preach in their benefices, they would say, Why? I have set a deputy there; I have a deputy that looks well to my flock, who shall discharge my duty. A deputy, quoth he, I looked for that word all this while. And what a deputy must he be, trow ye? Even one like himself; he must be a Canonist; that is to say, one that is brought up in the study of the Pope's laws and decrees; one that will set forth papistry as well as himself will do; and one that will maintain all superstition and idolatry; and one that will not at all, or else very weakly, resist the devil's plow; yea, happy it is if he take no part with the devil; and where he should be an enemy to him, it is well if he take not the devil's part against But in the mean time, the prelates take their pleasures. They are lords, and no laborers; but the devil is diligent at his plow. He is no unpreaching prelate; he is no lordly loiterer from his cure; * * * he still applieth his business. but a busy plowman:

Edward VI. had then just succeeded to the throne, and the grosser corruptions of the Church of Rome were being removed.

Therefore, ye unpreaching prelates, learn of the devil; to be diligent in doing of your office, learn of the devil; and if you will not learn of God, nor good men, for shame learn of the devil; "I speak it for your shame;" if you will not learn of God, nor good men, to be diligent in your office, learn of the devil. Howbeit there is now very good hope that the king's majesty, being by the help of good governance of his most honorable counselors, trained and brought up in learning, and knowledge of God's word, will shortly provide a remedy, and set an order herein; which thing that it may so be, let us pray for him. Pray for him, good people; pray for him. You have great cause and need to pray for him.

DISCOURSE ELEVEN

JOHN JEWELL.

JOHN JEWELL was born on the 24th of May, 1522, at Buden, in Devonshire; and educated at Oxford, where he took the degree of Bachelor of Arts in 1540, became a noted tutor, and was soon after chosen to the chair of Rhetoric. He had early imbibed the principles of the Reformation, and upon the accession of Edward the Sixth, made a public declaration of his faith, and became a bosom friend of the celebrated Peter Martyr, who had been invited from Germany, and was now professor at Oxford. When Queen Mary came to the throne, and cast her influence in favor of the papacy, Jewell was expelled from the college; and although making a forced subscription to the popish doctrines, he was compelled to flee for safety to the Continent. He returned to England in 1558, at the death of Mary, and in the following year was made Bishop of Salisbury where he led an irreproachable and highly useful life until the time of his death, which occurred in September, 1571, in the fiftieth year of his age. The writings of Jewell are somewhat extensive; the most noted of which is his apology of the Church of England, containing reasons for departing from the see of Rome. Jewell was the most accomplished scholar who had yet appeared in the Reformed Church; for hitherto the clergy were too intimately involved in the fierce struggles of the times to allow of much attention to the department of literature and composition. The style of the Reformer is pure and racy; and in reading him we often meet with passages of rich and flowing eloquence. The following, which is the peroration of his famous Challenge Sermon, has been regarded as perhaps the best specimen. The sermon was preached at Paul's Cross, March 30, 1560, to an immense congregation, and gave a most severe blow to the popish religion in England. It startled the papists at home and abroad; and was warmly written against, especially by Dr. John Harding, one of the divines of Louvain, and the most learned man of the College.

CHALLENGE TO THE PAPISTS.

"For I have received of the Lord that which also I delivered unto you; that the Lord Jesus, the same night in which He was betrayed, took bread," etc.—1 Cor. xi 23.

Here the matter itself that I have now in hand putteth me in remembrance of certain things that I uttered unto you, to the same purpose, at my last being in this place. I remember I laid out then here before you, a number of things that are now in controversy, whereunto our adversaries will not yield. And I said, perhaps boldly, as it might then seem to some men, but I myself, and the learned of our adversaries do well know, sincerely and truly, That none of them that this day stand against us are able, or shall ever be able, to prove against us any one of all those points, either by the Scriptures, or by example of the primitive Church, or by the old doctors, or by the ancient general councils.

Since that time it hath been reported in places that I spoke then more than I was to justify and make good. Howbeit, these reports were only made in corners, and therefore ought the less to trouble me. But if my sayings had been so weak, and might so easily have been reproved, I marvel that the parties never yet came to the light to take the advantage. For my promise was, and that openly, here before you all, that if any man were able to prove the contrary, I would yield and subscribe to him; and he should depart with the victory. Loath I am to trouble you with a rehearsal of such things as I have spoken afore; and yet, because the case so requireth, I shall desire you that have already heard me to bear the more with me in this behalf. Better it were to trouble your ears with twice hearing of one thing than to betray the truth of God.

The words that I then spake, as near as I can call them to mind, were these: If any learned man, of all our adversaries, or if all the learned men that be alive, be able to bring any one sufficient sentence out of any old Catholic doctor or father, or out of any old general council, or out of the Holy Scriptures of God, or any one example of the primitive Church, whereby it may be clearly and plainly proved that there was any private mass in the whole world at that time, for the space of six hundred years after Christ; or that there was then any communion ministered unto the people under one kind, or that the people had their common prayers then in a strange tongue that they understood not; or that the Bishop of Rome was then called an universal bishop, or the head of the uni

versal Church; or that the people was then taught to believe that Christ's body was really, substantially, corporally, carnally, or naturally, in the sacrament, or that His body is, or may be, in a thousand places or more at one time; or that the priest did then hold up the sacrament over his head; or that the people did then fall down and worship it with godly honor; or that the sacrament was then, or now ought to be, hanged up under a canopy; or that in the sacrament, after the words of consecration, there remaineth only the accidents and shows without the substance of bread and wine; or that the priest then divided the sacrament in three parts, and afterward received it himself all alone; or that whosoever had said the sacrament is a figure, a pledge, a token, or a remembrance of Christ's body, had therefore been judged for an heretic; or that it was law ful then to have thirty, twenty, fifteen, ten, or five masses said in one church in one day; or that images were then set up in the churches to the intent the people might worship them; or that the lay people was then forbidden to read the Word of God in their own tongue:—if any man alive were able to prove any of these articles, by any one clear or plain clause or sentence either of the Scriptures or of the old doctors, or of any old general council, or by any example of the primitive Church, I promised them that I would give over and subscribe unto him.

These words are the very like, I remember, I spake here openly before you all. And these be the things that some men say I have spoken and can not justify. But I, for my part, will not only not call in any thing that I then said (being well assured of the truth therein), but also will lay more matter to the same; that if they that seek occasion have any thing to the contrary, they may have the larger scope to reply against me.

Wherefore, besides all that I have said already, I will say further, and yet nothing so much as might be said. If any one of all our adversaries be able clearly and plainly to prove, by such authority of the Scriptures, the old doctors, and councils, as I said before, that it was then lawful for the priest to pronounce the words of consecration closely and in silence to himself; or that the priest had then authority to offer up Christ unto His Father; or to communicate and receive the sacrament for another as they do; or to apply the virtue of Christ's death and passion to any man by the mean of the mass; or that it was then thought a sound doctrine to teach the people that the mass, ex opere operato, that is, even for that it is said done, is able to remove any part of our sin; or that then any Christian man called the sacrament his Lord and God; or that

the people was then taught to believe that the body of Christ remaineth in the sacrament as long as the accidents of the bread remain there without corruption; or that a mouse, or any other beast or worm may eat the body of Christ (for so some of our adversaries have said and taught); or, that when Christ said, Hoc est corpus meum, this word hoc pointeth not the bread, but individuum vagum, as some of them say; or that the accidents, or forms, or shows, of bread and wine be the sacraments of Christ's body and blood, and not rather the very bread and wine itself; or that the sacrament is a sign or token of the body of Christ that lieth hidden underneath it; or that ignorance is the mother and cause of true devotion and obedience;—these be the highest mysteries and greatest keys of their religion, and without them their doctrine can never be maintained and stand upright; if any one of all our adversaries be able to avouch any one of all these articles, by any such sufficient authority of Scripture, doctors, or councils as I have required as I said before, so say I now again, I am content to yield unto him, and to subscribe. But I am well assured that they shall never be able truly to allege one sentence. And because I know it, therefore I speak it, lest ye haply should be deceived.

All this notwithstanding ye have heard men in times past allege unto you councils, doctors, antiquities, successions, and long-continuance of time, to the contrary. And an easy matter it was to do. especially before them that lack either leisure, or judgment, to examine their proofs. On a time Mithridates, the King of Pontus. laid siege to Cizicum, a town joined in friendship to the city of Rome, which thing the Romans hearing, sent out a gentleman of theirs, named Lucullus, to raise the siege. After that Lucullus was within the sight of the town, and showed himself with his company upon the side of an hill, thence to give courage to the citizens within, that were besieged, Mithridates, to cast them into despair, and cause them the rather to yield to him, made it to be noised, and bare them in hand, that all that new company of soldiers was his, sent for purposely by him, against the city. All that notwithstanding the citizens within kept the walls, and yielded not. Lucullus came on, raised the siege, vanquished Mithridates, and slew his men. Even so, good people, is there now a siege laid to your walls: an army of doctors and councils show themselves upon the hills, the adversary that would have you yield beareth you in hand that they are their soldiers and stand on their side. But keep your hold: the doctors and old Catholic Fathers in the points that I have spoken of are yours; ye shall see the siege raised, ye shall see your adversa-

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ries discomfited, and put to flight. The Pelagians were able to allege St. Augustine, as for themselves; yet when the matter came to proof, he was against them. Helvidius was able to allege Tertullian, as making for himself; but in trial he was against him. Eutyches alleged Julius Romanus for himself; yet indeed was Julius most against him. The same Eutyches alleged for himself Athanasius and Cyprian; but in conclusion they stood both against him. Nestorius alleged the councils of Nice, yet was the same council found against him. Even so they that have advanced themselves of doctors and councils, and continuance of time in any of these points, when they shall be called to trial to show their proofs, they shall open their hands and find nothing. I speak not this of arrogancy (Thou, Lord, knowest it best, that knowest all things): but forasmuch as it is God's cause and the truth of God, I should do God injury if I should conceal it. But to return again to our matter.

In the time of Peter and James, neither was there any man that ever heard the name of Masses (for Missa was never named until four hundred years after Christ-and yet then was it no private mass neither, but a communion) nor yet were the pieces and parts of the mass, as we in our times have seen them, set together. And what mass could that be, that as yet had neither its own name nor its parts? But forasmuch as they affirm so constantly that St. James said mass at Jerusalem, and whatsoever it were that he said, will needs have it called by the name of a mass; let us compare their mass and St. James's mass both together. St. James said his mass in the common tongue, as the people might understand him: they say their mass in a strange Latin tongue, that the people should not know what they mean. St. James spake out the words of consecration ! distinctly and plainly: they, in their mass, suppress the same words and keep them close. St. James in his mass ministered the communion unto the people: they in their mass receive themselves all alone. St. James in his mass ministered the sacrament unto the people under both kinds: they in their mass have only a number of dumb gestures and ceremonies, which they themselves understand not, and make no manner of mention of Christ's death. St. James's mass was full of knowledge: their mass is full of ignorance. St. James's mass was full of consolation: their mass is full of superstition. When St. James said mass, the people resorted to receive the sacrament: when they say mass, the people resorteth to look upon only, and to behold the sacrament. And to conclude, St. James in his mass had Christ's institution: they in their mass have well near nothing else but man's invention.

Such indifference ye may see between St. James's mass and theirs. O that St. Paul were now alive and saw the behavior and order of the priest at their mass! Think ye that he would take it and account it for the Lord's Supper? when he had espied but one fault in the holy communion among the Corinthians, straightway he rebuked them, and called them back to Christ's institution: "This," saith he, "I received of the Lord, and the same I gave over unto you."

But if he saw the disorder that we have seen, would he not be moved as much against us now as he was sometime against the Corinthians? Would he not pull us back to the institution of Christ as he did them? Would he not say unto us. Did I ever teach you to minister the holy communion in a strange language? Did I ever teach you to receive the communion privately to yourselves alone, and so to disdain and to despise your brethren? Did I ever teach you to minister the communion to the people in one kind? Did I ever teach you to say mass, or to receive the sacrament, for the people? Did I ever teach you the idle follies of your canon? Did I ever teach you to offer up the Son of God unto the Father? Did I ever teach you any other propitiary sacrifice for sin than that of Christ once offered upon the cross? Did I ever teach you to minister the Lord's Supper wherein the people should nothing else but look upon and behold your doings, without any kind of knowledge or comfort? Did I ever teach you to lift the sacrament over your head? Did I ever teach the people to fall down thereunto, and to worship they know not what? Be these the things that I delivered you? Be these the things that I received of the Lord? would St. Paul say unto us, if he were now alive. Thus would he reprove us, and call us to the standard and original of the first appointing of the holy sacrament.

Our own inventions and fantasies, wherewith we had filled the mass, were so many and so gross, that they quite covered and shadowed the death of Christ, and the holy mysteries of our salvation. Therefore we could not truly say, These things Paul delivered unto us, or, these things Paul received of the Lord.

Wherefore, forasmuch as we see there have been great and evident abuses and errors in the mass, so plain and so manifest that no man that hath reason, and will consider them, can deny it, let us follow the council of St. Paul: let us return to the ordinance of Christ, unto the true standard that can not fail us. As it is not in the power of man to appoint sacraments, so is it not in the power of man to alter or change sacraments. God will not be worshiped

after our fantasies, and therefore, so oftentimes He chargeth us in the Scriptures, "Ye shall not do that thing that seemeth good to you in your own sight: Ye shall not turn neither to the left hand nor to the right; but what thing so ever I bid you do, that only shall ye do. Your thoughts be not My thoughts, neither be your ways My ways, for as far as heaven is from the earth, or the east from the west, so far off be your thoughts from My thoughts, and your ways from My ways, saith the Lord." It is a dangerous thing for a mortal man to control or find fault with the wisdom of the immortal God.

Tertullian, an old Father of the Church, showeth us the willfulness of man's heart, after it hath once enterprised to presume a little against God's truth and ordinance: First, saith he, they attempt somewhat beside the Scriptures, to the intent, that afterward they may gather courage and boldness to do contrary to the Scriptures. At the end they proceed as far as the Scribes and Pharisees, that for maintenance of their own traditions despised and brake the commandments of God. For redress therein, there is no better way than to follow St. Paul's counsel here, and to have recourse to God's holy word. O that our adversaries, and all they that stand in defense of the mass this day, would content themselves to be judged by this rule! O that in all the controversies that lie between us and them, they would remit the judgment unto God's word? so should we soon agree and join together; so should we deliver nothing unto the people but that we have received at God's hand.

And if there be any here that have had, or yet have, any good opinion of the mass, I beseech you for God's sake, even as ye tender your own salvation, suffer not yourselves wilfully to be led away; run not blindly to your own confusion; think with yourselves, it was not for naught that so many of your brethren rather suffered themselves to die, and to abide all manner of extremity and cruelty, than they would be partakers of that thing that you reckon to be holy. Let their death, let their ashes, let their blood, that was so abundantly shed before your eyes, somewhat prevail with you, and move you. Be not ruled by your willful affections: ye have a good zeal and mind toward God; have it according unto the knowledge of God. The Jews had a zeal of God, and yet they crucified the Son of God. Search the Scriptures; there shall ye find everlasting life. There shall ye learn to judge yourselves, and your own doings, that ye be not judged of the Lord. If ever it happen to you to be present again at the mass, think but thus with

yourselves: What make I here, what profit have I of my doings? I hear nothing; I understand nothing; I am taught nothing; I receive nothing. Christ bade me take: I take nothing: Christ bade me eat: I eat nothing: Christ bade me drink: I drink nothing: Is this the institution of Christ? Is this the Lord's Supper? Is this the right use of the holy mysteries? Is this it that Paul delivered unto me? Is this it that Paul received of the Lord? Let us say but this unto ourselves; and, no doubt, God of His mercy will open our hearts; we shall see our errors, and content ourselves to be ordered by the wisdom of God: to do that God will have us to do; to believe that God will have us to believe; to worship that God will have us worship. So shall we have comfort of the holy mysteries; so shall we receive the fruits of Christ's death; so shall we be partakers of Christ's body and blood; so shall Christ truly dwell in us, and we in Him; so shall all errors be taken from us; so shall we join all together in God's truth; so shall we all be able with one heart and one spirit, to know and to glorify the only, the true, and living God, and His only begotten Son Jesus Christ. Amen.

DISCOURSE TWELFTH.

JOHN DONNE, D.D.

This celebrated poet and divine was born in London, in the year 1573, and educated, first at Oxford, then at Cambridge, "that he might receive nourishment from both soils," as Izaak Walton, his biographer, has it. Shortly after his ordination, he was appointed by King James I. as one of his Chaplains in Ordinary, and became a royal favorite. After twenty years of devoted labor in the pulpit, he died March 1, 1631, uttering among his last expressions, these words: "I were miserable, if I might not die." Donne was a most brilliant preacher; profoundly learned, and very often earnest and eloquent; "carrying some to heaven in holy raptures, and enticing others by a sacred art and persuasiveness to amend their lives." His piety and humility suffered from contact with the corruption of the Court of King James, and the literary faults of his age grew up and flourished with his excellencies. It would seem, also, that his wonderful fancy, and great wit, were not suitably chastened and controlled. But he was earnest in the pursuit of knowledge, and possessed of a soft heart, full of noble compassion. His discourses, one hundred and fifty-six in number, are highly characteristic in their style, extremely ingenious, and illuminated by many rays of learning, caught from various sources, to a great extent from the writings of the "Fathers." The sermon which follows contains sentences of singular strength and beauty of expression, and will convey a fair idea of Donne's style of preaching. The Latin quotations, which, in keeping with the custom of his time, are so ostentatiously displayed, are generally dropped, as they are entirely superfluous, because translated by the preacher himself, and therefore only impede the flow of thought, and mar the force and beauty of the discourse.

CHRIST'S TRIUMPH IN THE RESURRECTION.

"Therefore let all the house of Israel know assuredly that God hath made that same Jesus, whom ye have crucified, both Lord and Christ."—Acrs, ii. 36.

The first word of the text must be the last part of the sermon—
"therefore;" therefore let all know it. Here is something necessary

to be known, and the means by which we are to know it; and these will be our two parts: knowledge, and the way to it; for, qui testatur de scientia, testatur de modo scientiae, is a good rule in all laws: he that will testify any thing upon his knowledge, must declare how he came by that knowledge. So then, what we must conclude, and upon what premises, what we must resolve, and what must lead us to that resolution, are our two stages, our two resting-places: and to those two our several steps are these: in the first, "Let all the house of Israel know," etc., we shall consider first, the manner of St. Peter (for the text is part of a sermon of St. Peter's) in imprinting this knowledge on his auditory; which is, first, in that compellation of love and honor, domus Israel, "the house of Israel:" but yet, when he hath raised them to a sense of their dignity, in that attribute, he doth not pamper them with an over value of them; he lets them know their worst as well as their best:—though you be the house of Israel, yet it is you that have crucified Christ Jesus: "that Jesus, whom ye have crucified;" and from this his manner of preparing them we shall pass to the matter that he proposes to them: when he had remembered them what God had done for them. "You are the house of Israel," and what they had done against God, "You have crucified that Jesus," he imparts a blessed message to them all, "Let all know it:" let them know it, and know it assuredly; he exhibits it to their reason, to their natural understanding: and what? The greatest mystery, the entire mystery of our salvation, "that that Jesus is both Lord and Christ;" but He is made so—made so by God—made both—made Christ; that is, anointed, embalmed, preserved from corruption, even in the grave, and made Lord by His triumph, and by being made Head of the Church, in the resurrection, and in the ascension: and so that which is the last step of our first stage, "that that Jesus is made Lord, as well as He is made Christ," enters us upon our second stage, the means by which we are to know, and prove all this to ourselves; "therefore," says the text, "let all know it:" wherefore? Why, because God hath raised Him, after you had crucified Him; because "God hath loosed the bands of death, because it was impossible that He should be holden by death;" because David's prophecy of a deliverance from the grave is fulfilled in Him; therefore let all know this to be thus. So that the resurrection of Christ is argument enough to prove that Christ is made Lord of all; and if He be Lord He hath subjects that do as He does; and so His resurrection is become an argument and an assurance of our resurrection too; and that is as far as we shall go in our second part—that first

Christ's resurrection is proof enough to us of His dominion—if He be risen. He is Lord; and then His dominion is proof enough to us of our resurrection, if He be Lord, Lord of us, we shall rise too: and when we have paced and passed through all these steps, we shall in some measure have solemnized this day of the resurrection of Christ; and in some measure have made it the day of our resurrection too.

I. First, then, the apostle applies himself to his auditory in a fair, in a gentle manner; he gives them their titles, domus Israel, "the house of Israel." We have a word now denizened, and brought into familiar use among us—compliment; and for the most part, in an ill sense; so it is, when the heart of the speaker doth not answer his tongue; but God forbid but a true heart and a fair tongue might very well consist together: as virtue itself receives an addition by being in a fair body, so do good intentions of the heart, by being expressed in fair language. The man aggravates his condemnation that gives me good words and means ill; but he gives me a rich jewel, and in a fair cabinet, he gives me precious wine, and in a clean glass, that intends well, and expresses his good intentions well too.

Especially is this manner necessary in men of our profession; "not to break a bruised reed, nor to quench smoking flax;" not to avert any, from a will to hear, by any frowardness, any morosity, and defrauding them of their due praise and due titles; but to accompany this blessed apostle, in this way of his discreet and religious insinuation, to call them "men of Judea," and "men of Israel," and "men and brethren," and domus Israel, the ancientest house, the honorablest house, the lastingest house in the world, "the house of Israel."

He takes from them nothing that is due—that would but exasperate: he is civil, but his civility doth not amount to a flattery, as though the cause of God needed them, or God must be beholden to them, or God must pay for it, or smart for it, if they were not pleased. And therefore, though he do give them their titles, plainly and without disguise he imputes and puts home to them the crucifying of Christ; how honorably soever they were descended, he lays that murder close to their consciences: "You, you house of Israel, have crucified the Lord Jesus." There is a great deal of difference between Shimei's vociferations against David—"Thou man of blood, thou man of Belial,"—and Nathan's proceeding with David; and yet Nathan forbore not to tell him, "Thou art the man;" thou hast despised the Lord—thou hast killed Uriah—thou hast taken

his wife.. It is one thing to sow pillows under the elbows of kings (flatterers do so), another thing to pull the chair from under the king, and popular and seditious men do so. When inferiors insult over their superiors, we tell them, Christi domini, they are the Lord's anointed, and the Lord hath said, "Touch not mine anointed;" and when such superiors insult over the Lord Himself, and think themselves gods without limitation, as the God of heaven is, when they do so, we must tell them they do so, etsi Christi domini, though you be the Lord's anointed, yet you crucify the anointed Lord; for this was St. Peter's method, though his successor will not be bound by it.

When he hath carried the matter thus evenly between them, I do not deny but you are the house of Israel, you can not deny but you have crucified the Lord Jesus; you are heirs of a great deal of honor, but you are guilty of a shrewd fault too, stand or fall to your Master, your Master hath dealt thus mercifully with you all that to you all, all, He sends a message, Sciant omnes, "Let all the house of Israel know this." Needs the house of Israel know any thing? Needs there any learning in persons of honor? We know this characterizes, this distinguishes some whole nations. In one nation it is almost a scorn for a gentleman to be learned; in another almost every gentleman is conveniently, and in some measure, learned. But I enlarge not myself; I pretend not to comprehend national virtues, or national vices. For this knowledge which is proclaimed here, which is the knowledge that the true Messias is come, and that there is no other to be expected, is such a knowledge as that even the house of Israel itself is without a foundation if it be without this knowledge. Is there any house that needs no reparations? Is there a house of Israel (let it be the library, the depository of the oracles of God, a true Church, that hath the true word of the true God, let it be the house fed with manna, that hath the true administration of the true sacraments of Christ Jesus), is there any such house that needs not a further knowledge that there are always thieves about that house that would rob us of that word, and of those sacraments?

The Holy Ghost is a dove, and the dove couples, pairs, is not alone. Take heed of singular, of schismatical opinions; and what is more singular, more schismatical, than when all religion is confined in one man's breast? The dove is animal sociale, a sociable creature, and not singular; and the Holy Ghost is that. And Christ is a sheep, animal gregale, they flock together. Embrace thou those truths which the whole flock of Christ Jesus, the whole Christian,

hath from the beginning acknowledged to be truths, and truths necessary to salvation; for, for other traditional, and conditional, and occasional, and collateral, and circumstantial points; for almanactivinity, that changes with the season, with the time, and meridional divinity, calculated to the height of such a place, and lunary divinity, that ebbs and flows, and state divinity, that obeys affections of persons, domus Israel, the true Church of God had need of a continual succession of light, a continual assistance of the Spirit of God, and of her own industry, to know those things that belong to her peace.

And therefore let no church, no man, think that he hath done enough, or knows enough. If the devil thought so too we might the better think so: but since we see that he is in continual practice against us let us be in continual diligence and watchfulness to countermine him. We are domus Israel, the house of Israel, and it is a great measure of knowledge that God hath afforded us; but if every pastor look into his parish, and every master into his own family, and see what is practicing there, sciat domus Israel, let all our Israel know that there is more knowledge and more wisdom necessary. Be every man far from calumniating his superiors for that mercy which is used toward them that are fallen; but be every man as far from remitting or slackening his diligence for the preserving of them that are not fallen.

The wisest must know more, though you be the house of Israel already; and then, though you have crucified the Lord Jesus you may know it, let all know it. St. Paul says once, "If they had known it they would not have crucified the Lord of life;" but he never says if they have crucified the Lord of life they are excluded from knowledge. I mean no more but that the mercy of God, in manifesting and applying Himself to us, is above all our sins. No man knows enough; what measure of tentations soever he have now, he may have tentations through which this knowledge and this grace will not carry him; and therefore he must proceed from grace to grace. So no man hath sinned so deeply but that God offers Himself to him yet; Sciant omnes, the wisest man hath ever something to learn, he must not presume; the sinfulest man hath God ever ready to teach him, he must not despair.

Now the universality of this mercy hath God enlarged, and extended very far, in that He proposes it, even to our knowledge, Sciant, let all know it. It is not only credant, let all believe it, for the infusing of faith, is not in our power; but God hath put it in our power to satisfy their reason, and to chafe that wax, to which

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He Himself vouchsafes to set the great seal of faith. And that St. Jerome takes to be most properly his commission: Let us endeavor to assist them who are weak in the faith with the strength of reason. And truly it is very well worthy of a serious consideration that whereas all the articles of our creed are objects of faith, so as that we are bound to receive them de fide, as matters of faith, yet God hath left that, out of which all those articles are to be deduced and proved (that is, the Scripture) to human arguments. It is not an article of the creed to believe these, and these books, to be or not to be canonical Scripture; but our arguments for the Scripture are human arguments, proportioned to the reason of a natural man. God does not seal in the water, in the fluid and transitory imaginations, and opinions of men; we never set the seal of faith to them; but in wax, in the rectified reason of man, that reason that is ductile, and flexible, and pliant to the impressions that are naturally proportioned unto it, God sets his seal of faith. They are not continual, but they are contiguous; they flow not from one another, but they touch one another; they are not both of a piece, but they enwrap one another -faith and reason. Faith itself, by the prophet Isaiah, is called knowledge. "By His knowledge shall My righteous servant justify many," says God of Christ; that is, by that knowledge that men shall have of Him. So Zacharias expresses it at the circumcision of John Baptist, "that he was to give knowledge of salvation for the remission of sins."

As therefore it is not enough for us, in our profession, to tell you, "Except you believe all this you shall be damned," without we execute that commission before, "go and preach," work upon their affections, satisfy their reason; so it is not enough for you to rest in an imaginary faith and easiness in believing, except you know also what, and why, and how you come to that belief. Implicit believers, ignorant believers, the adversary may swallow; but the understanding believer, he must chew, and pick bones, before he come to assimilate him, and make him like himself. The implicit believer stands in an open field, and the enemy will ride over him easily; the understanding believer is in a fenced town, and he hath outworks to lose before the town be pressed; that is, reasons to be answered before his faith be shaken, and he will sell himself dear, and lose himself by inches, if he be sold or lost at last; and therefore, sciant omnes, let all men know, that is, endeavor to inform themselves to understand.

That particular, that general particular (if we may say so, for it

includes all,) which all were to know, is, that the same Jesus, whom they crucified, was exalted above them all.

Suppose an impossibility (St. Paul does so, when he says to the Galatians, "If an angel from heaven should preach any other Gospel; for that is impossible"). If we could have been in paradise, and seen God take a clod of red earth, and make that wretched clod of contemptible earth such a body as should be fit to receive His breath, an immortal soul—fit to be the house of the second person in the Trinity, for God the Son to dwell in bodily—fit to be the temple for the third person, for the Holy Ghost, should we not have wondered more than at the productions of all other creatures? more, that the same Jesus, whom they had crucified, is exalted thus, to sit in that despised flesh, at the right hand of our glorious God; that all their spitting should but macerate Him, and dissolve Him to a better mold, a better plaster; that all their buffetings should but knead Him, and press Him into a better form; that all their scoffs and contumelies should be prophecies; that that Ecce rex, "Behold your king;" and that Rex Judecorum, "This is the king of the Jews," which words they who spoke them thought to be lies, in their own mouths should become truths, and He be truly the King, not of the Jews only, but of all nations too; that their nailing Him upon the cross, should be a settling of Him upon an everlasting throne; and their lifting Him upon the cross, a waiting upon Him sc far upon His way to heaven; that this Jesus, whom they had thus evacuated, thus crucified, should be thus exalted, was a subject of infinite admiration, but mixed with infinite confusion too.

Wretched blasphemer of the name of Jesus, that Jesus, whom thou crucifiest, and treadest under thy feet in that oath, is thus exalted. Unclean adulterer, that Jesus, whom thou crucifiest, in stretching out those forbidden arms in a strange bed, thou that be headest thyself, castest off thy head, Christ Jesus, that thou mightest make thy body the body of a harlot, that Jesus whom thou defilest there, is exalted. Let several sinners pass this through their several sins, and remember with wonder, but with confusion too, that that Jesus, whom they have crucified, is exalted above all.

How far exalted? Three steps, which carry Him above St. Paul's third heaven; He is Lord, and He is Christ, and He is made so by God; God has made Him both Lord and Christ. We return up these steps as they lie, and take the lowest first: God made Him so; nature did not make Him so; no, not if we consider Him in that nature, wherein he consists of two natures, God and man. We place in the school (for the most part) the infinite merit of Christ Jesus

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(that His one act of dying once should be a sufficient satisfaction to God, in His justice, for all the sins of all men), we place it, I say, rather in pacto, than in persona; rather that this contract was thus made between the Father and the Son than that, whatsoever that person, thus consisting of God and man, should do, should, only in respect of the person, be of an infinite value and extention to that purpose; for then, any act of His, His incarnation, His circumcision, any had been sufficient for our redemption, without His death. But God made Him that that He is; the contract between the Father and Him, that all that He did should be done so, and to that purpose, that way, and to that end; this is that that hath exalted Him, and us in Him.

If, then, not the subtlety and curiosity, but the wisdom of the school, and of the Church of God, have justly found it most commodious to place all the mysteries of our religion in pacto, rather than in persona, in the covenant, rather than in the person, though a person of incomprehensible value; let us also, in applying to ourselves those mysteries of our religion, still rely upon the covenant of God with man, revealed in His word, and not upon the person of any man; not upon the persons of martyrs, as if they had done more than they needed for themselves, and might relieve us with their supererogations; for, if they may work for us, they may believe for us: and says the prophet. The righteous shall live by his own faith. Not upon that person who hath made himself supernumerary and a controller upon the three persons in the Trinity, the Bishop of Rome; not upon the consideration of accidents upon persons, when God suffers some to fall who would have advanced His cause, and some to be advanced who would have thrown down His cause; but let us ever dwell in pacto, and in the fecit Deus; this covenant God has made in His word, and in this we rest.

It is God then, not nature, not His nature that made Him. And what? Christ, Christ is anointed; and then, Mary Magdalen made Him Christ, for she anointed Him before His death; and Joseph of Arimathea made Him Christ, for he anointed Him and embalmed Him after His death. But her anointing before kept Him not from death; nor would his anointing after have kept Him from putrefaction in the grave, if God had not in a far other manner made Him Christ, anointed Him above His fellows. God hath anointed Him, embalmed Him, enwrapped Him in the leaves of the prophets, that His flesh should not see corruption in the grave; that the flames of hell should not take hold of Him, nor singe Him there; so anointed Him as that, in His human nature, "He is ascended into heaven,

and set down at the right hand of God;" that making of Him Christ, that is, that anointing which St. Peter speaks of in this place, is the dignifying of His human nature, that was anointed, that was consecrated, that was glorified in heaven.

But He had a higher step than that; God made this Jesus Christ, and He made Him Lord; He brought Him to heaven in His own person, in His human nature; so He shall all of us; but when we shall be all there, He only shall be Lord of all. And if there should be no other bodies in heaven than His, yet, yet now He is Lord of all, as He is Head of the Church. "Ask of me," says His Father, "and I will give Thee the heathen for Thine inheritance, and the uttermost parts of the earth for Thy possession." And, as it is added, "I have set My King upon My holy hill of Sion;" so He hath made Him Lord, Head of the Jews and of the Gentiles too, of Sion and of the nations also; He hath consecrated His person, raised His human nature to the glorious region of blessed spirits, to heaven; and He hath dignified Him with an office, made Him Lord, Head of the Church, not only of Jews and Gentiles upon earth, but of the militant and triumphant Church too.

II. Our two general parts were what we must all know, and by what we must know it. Our knowledge is this exaltation of Jesus; and our means is implied in the first word of the text, "therefore;" therefore, because He is raised from the dead; for to that resurrection, expressed in three or four several phrases before the text, is this text and this exaltation referred. Christ was delivered for our sins, raised for our justification, and upon that depends all. Christ's descending into hell and His resurrection, in our creed, make but one article, and in our creed we believe them both alike. Says St. Augustine, "Who but an infidel will deny Christ's descending into hell?" and if we believe that to be a limb of the article of the resurrection, His descent into hell must rather be a commencement of His triumph than a consummation of His expinantion; the first step of His exaltation there, rather than the last step of His passion upon the cross: but the declaration, the manifestation, that which admits no disputation, was His resurrection. Says St. Cyril, "He was made Christ and Lord;" that is, declared evidently to be so by His resurrection: as there is the like phrase in St. Paul, "God hath made the wisdom of this world foolishness," that is, declared it to be so. And therefore, it is imputed to be a crucifying of the Lord Jesus again, not to believe that now, after His having overcome death in His resurrection, He is in an immortal and in a glorious state in For when the Apostle argues thus, "If Christ be not

risen, then is our preaching in vain, and your faith in vain," he implies the contrary too; if you believe the resurrection, we have preached to good purpose. St. Augustine says, "The heathen confess Christ's death; to believe His resurrection is the proper character of a Christian;" for the first stone of the Christian faith was laid in this article of the resurrection. In the resurrection only was the first promise performed, "He shall bruise the serpent's head;" for, in this, He triumphed over death and hell; and the last stone of our faith is laid in the same article, too, that is, the day of judgment: of a day of judgment God hath given an assurance unto all men (says St. Paul at Athens), "in that He hath raised Christ Jesus from the dead." In this Christ makes up His circle; in this He is truly alpha and omega, His coming in paradise in a promise, His coming to judgment in the clouds, are tied together in the resurrection; and therefore all the Gospel, all our preaching, is contracted to that one text, "to bear witness of the resurrection;" only for that was there need of a new apostle; "There was a necessity of one to be chosen in Judas's room, to be a witness of the resurrection." He does not say, to bear witness of the other articles, but only of the resurrection; he charges him with no more instructions; he needs no more in his commission, but to preach the resurrection. Here is a retreat from the whole warfare; here is a trophy erected upon the last enemy; "the last enemy that shall be destroyed is death;" and here is the death of that enemy in the resurrection.

And, therefore, to all those who importuned Him for a sign, Christ still turns upon the resurrection. The Jews pressed Him in general, "What sign showest Thou unto us?" and He answers, "Destroy this temple" (this body), "and in three days I will raise it." In another place, the Scribes and Pharisees join, "Master, we would see a sign from Thee;" and He tells them, "There shall be no sign but the sign of the prophet Jonas," who was a type of the resurrection. And then the Pharisees and Sadducees join. Now they were bitter enemics to one another; but, as Tertullian says, "It was always Christ's case to be crucified between two thieves." So these, though enemies, join in this vexation: they ask a sign, as the rest, and, as to the rest, Christ gives that answer of Jonas. So that Christ Himself determines all, sums up all, in this one article, the resurrection.

Now, if the resurrection of this Jesus have made Him not only Christ, anointed and consecrated in heaven, in His own person, but made Him Lord, then He hath subjects, upon whom that dominion and that power works, and so we have assurance of a resurrection in

Him too. That He is made Lord of us by His resurrection is quoted in prophecy: "It pleased the Lord to bruise Him," says the prophet Isaiah; "but He shall see His seed, and He shall prolong His days;" that is, He shall see those that are regenerate in Him live with Him forever. It is quoted in prophecy, and it spreads forth in the Gospel. "To this end," says the Apostle, "Christ died and rose, that He might be Lord of the dead and of the living." Now, what kind of Lord if He had no subjects? Gregory asks, "When the head is above water, will any imagine the body to be drowned?" What a perverse consideration were it to imagine a live head and dead members? Or, consider our bodies in ourselves, and our bodies are temples of the Holy Ghost; and shall the temples of the Holy Ghost lie forever, forever, buried in their rubbish? They shall not; for the day of judgment is the day of regeneration, as it is called in the Gospel; "Because our body shall be regenerated by glory there, as our souls are by faith here," says Augustine. Therefore Tertullian calls the resurrection exemplum spei nostræ, the original, out of which we copy out our hope; and clavem sepulchrorum nostrorum, the key of our sepulchers. How hard soever my grave be locked, yet with that key, with the application of the resurrection of Christ Jesus, it will open. And they are all names which express this well, which Tertullian gives Christ, that He is the pledge, the hostage, the surety of our resurrection. So doth that also which is said in the school, "Without Adam there had been no such thing as death; without Christ, no such thing as a resurrection." But (as the prophet speaks) "the breaker is gone up before, and they have passed through the gate;" that is, assuredly, infallibly, they shall pass

But what needs all this heat, all this animosity, all this vehemence about the resurrection. May not man be happy enough in heaven, though his body never come thither? Upon what will ye ground the resurrection? Upon the omnipotence of God? It was well said, and often repeated among the ancients, "the omnipotence of God hath always been the sanctuary of heretics," that is, always their refuge in all their incredible doctrines—God is able to do it, can do it. You confess the resurrection is a miracle; and miracles are not to be multiplied or imagined without necessity; and what necessity of bodies in heaven?

Beloved, we make the ground and foundation of the resurrection to be, not merely the omnipotency of God, for God will not do all that He can do; but the ground is, the almighty will of God revealed by Him to us. And therefore Christ joins both these together, "Ye

and therefore Christ joins both these together, "16 and not knowing the Scriptures, nor the power of God;" that is, not

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considering the power of God, as it is revealed in the Scriptures: for there is our foundation of this doctrine; we know out of the omnipotence of God it may be, and we know out of the Scriptures it must be: that works upon our faith, this upon our reason; that it is man that must be saved, man that must be damned; and to constitute a man there must be a body as well as a soul. Nay, the immortality of the soul will not so well lie in proof, without a resuming of the body. For, upon those words of the Apostle, "If there were no resurrection we were the miserablest of all men," the school reasons reasonably: naturally the soul and body are united; when they are separated by death, it is contrary to nature, which nature still affects this union; and consequently the soul is the less perfect for this separation: and it is not likely that the perfect natural state of the soul, which is to be united to the body, should last but three or four score years, and in most much less, and the unperfect state, that is, the separation, should last eternally, forever: so that either the body must be believed to live again, or the soul believed to die.

Never, therefore, dispute against thine own happiness; never say, God asks the heart, that is, the soul, and therefore rewards the soul, or punishes the soul, and hath no respect to the body. Says Tertullian, never go about to separate the thoughts of the heart from the college, from the fellowship of the body; all that the soul does, it does in, and with, and by the body. And therefore (says he also) the body is washed in baptism, but it is that the soul might be made clean; in all unctions, whether that which was then in use in baptism, or that which was in use at our transmigration and passage out of this world, the body was anointed that the soul might be consecrated. Says Tertullian still, the body is signed with the cross, that the soul might be armed against temptations; and again, "My body received the body of Christ, that my soul might partake of His mcrits." He extends it into many particulars, and sums up all thus, "These two, body and soul, can not be separated forever, which, while they are together, concur in all that either of them do." "Never think it presumption," says St. Gregory, "to hope for that in thyself which God admitted when He took thy nature upon Him." "And God hath made it," says he, "more easy than so for thee to believe it, because not only Christ Himself, but such men as thou art did rise at the resurrection of Christ." And therefore when our bodies are dissolved and liquified in the sea, putrefied in the earth, resolved to ashes in the fire, macerated in the air, make account that all the world is God's cabinet, and water, and earth, and fire, and air, are the proper boxes in which God lays up our bodies for the resurrection. Curiously to dispute against our own resurrection, is seditiously to dispute against the dominion of Jesus; who is not made Lord by the resurrection, if He have no subjects to follow Him in the same way. We believe Him to be Lord, therefore let us believe His and our resurrection.

This blessed day, which we celebrate now, He rose; He rose so as none before did, none after ever shall rise; He rose, others are but raised: "Destroy this temple," says He, "and I will raise it;" I, without employing any other architect. "I lay down My life," says He: the Jews could not have killed Him when He was alive; if He were alive here now, the Jesuits could not kill Him here now; except His being made Christ and Lord, an anointed King, have made Him more open to them. "I have a power to lay it down," says He, "and I have a power to take it up again."

This day we celebrate His resurrection; this day let us celebrate * * * * * Fulfill, therefore, that which Christ says, "The hour is coming, and now is, when the dead shall hear the voice of the Son of God, and they that hear shall live." Be this that hour, be this thy first resurrection. Bless God's present goodness for this now, and attend God's leisure for the other resurrection hereafter. He that is "the first-fruits of them that slept," Christ Jesus, is awake; He dies no more, He sleeps no more. He offered a sacrifice for thee, but He had that from thee that He offered for thee: He was the first-fruits, but the first-fruits of thy corn: doubt not of having that in the whole crop which thou hast already in thy first-fruits; that is, to have that in thyself, which thou hast in thy Saviour. And what glory soever thou hast had in this world, glory inherited from noble ancestors, glory acquired by merit and service, glory purchased by money and observation, what glory of beauty and proportion, what glory of health and strength soever thou hast had in this house of clay, "the glory of the latter house shall be greater than of the former." To this glory, the God of this glory, by glorious or inglorious ways, such as may most advance His own glory, bring us in His time, for His Son Christ Jesus's sake. Amen.

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DISCOURSE THIRTEENTH.

JOSEPH HALL, D.D.

EMINENT among the best and holiest men that any age or country has produced, stands the name of Bishop Hall. He was born, July 1, 1574, at Briston Park, Leicestershire, of parentage "honest and well allowed." In common with many others of the good and great, his religious and moral worth was the fruit, under God, of maternal piety and care. In allusion to his mother he says: "How often have I blessed the memory of those divine passages of experimental divinity which I have heard from her mouth!" His literary training was received in the Grammar School of his native town, and in Emmanuel College, Cambridge, where he was chosen fellow, at the age of twenty-two. Here he ably filled, for two years, the office of professor of rhetoric, which he resigned for the ministry, and accepted the rectory of Hawsted. He also held charge in Waltham for sixteen years, and afterward the deanery of Worcester. In 1627 he was raised to the see of Exeter, whence, in 1641, he was transferred to Norwich.

His Episcopal office was rendered painful by the representations to the king, probably by the infamous Laud, that he was too indulgent to the scruples of the Non-Conformists; and he was finally committed to the Tower. On regaining his liberty, he retired to Norwich, but in a few months his estate, including his furniture, books, and apparel, was exposed for sale; and, expelled from his residence, he retired to a small house in Heigham, where, in 1656, "quietly, gradually, and even insensibly, he gave up his last breath."

To Hall's deep piety was added a mind of uncommon penetration, a poetic fancy, and a fine, classic taste. It was Sir Henry Watton who first styled him the "English Seneca." Fuller's amplification is well known: "He was commonly called our English Seneca, for the pureness, plainness, and fullness of his style; not ill at controversies, more happy at comments, very good in characters, best of all in his meditations." Hall's writings are very numerous; of which his "Contemplations on the Old and New Testaments," are the most noted. They well deserve the

name of "Sacred Classica." Of scarcely inferior merit are some of his less celebrated treatises, devotional and practical. His published sermons are comparatively few, since, as he informs us, it was his custom to "gather the quintessence of those larger discourses," into the form of meditations. The few extant sermons are not much known, being exceedingly rare. That was a happy thought of his: "It seemed not amiss, that some of those metals should be shown in the ore, whereof so great a quantity was presented in the wedge." The author of this work is happy in being able to embody a discourse "in the ore;" and as a specimen of earnest and faithful presentation of the cross-bearing doctrines of the Gospel, it is especially worthy of imitation in these times, when formality and voluptuousness threaten the Churches with sorer evils, than were ever inflicted by the knife of persecution.

The discourse is remarkable for that density of expression and amplitude of thought, that quaintness and richness of illustration, that pungency and pathos, and that fervor of piety and soundness of doctrine, which characterize Bishop Hall's productions.

THE BELIEVER CRUCIFIED WITH CHRIST.

"I am crucified with Christ: nevertheless I live."-GAL. ii. 20.

He that was once tossed in the confluence of two seas, was once no less straitened in his resolutions betwixt life and death. Neither doth my text argue him in any other case here; as there he knew not whether he should choose, so here he knew not whether he had. I am crucified," there he is dead; yet "I live," there he is alive sain; "yet not I," there he lives not; "but Christ in me," there he more than lives. This holy correction makes my text full of wonders, full of sacred riddles. 1. The living God is dead upon the cross, "Christ crucified." 2. St. Paul who died by the sword, dies on the cross. 3. St. Paul who was not Paul till after Christ's death, is yet crucified with Christ. 4. St. Paul thus crucified yet lives. 5. St. Paul lives not himself, while he lives. 6. Christ who is crucified, lives in Paul, who was crucified with him.

See then here, both a Lent and an Easter; a Lent of mortification—"I am crucified with Christ;" an Easter of resurrection and life—"I live; yet not I, but Christ lives in me." The Lent of my text will be sufficient (as proper) for this season; wherein my speech shall pass through three stages of discourse; Christ crucified, St. Paul crucified, St. Paul crucified with Christ. In all which, your Christian patience shall as much shorten my way as my care shall shorten the way to your patience.

Christ's cross is the first lesson of our infancy, worthy to be our last, and all. The great doctor of the Gentiles affected not to fly any higher pitch. Grande crucis sacramentum, as Ambrose writes; this is the greatest wonder that ever earth or heaven yielded. God incarnate, was "a great mystery;" but God suffering and dying was so much more, as death is more penal than birth. The Godhead of man, and the blood of God, are two such miracles, as the angels of heaven can never enough look into, never enough admire.

Ruffinus tells us that among the sacred characters of the Egyptians, the cross was anciently one, which was said to signify eternal life; hence, their learneder sort were converted to, and confirmed in the faith. Surely, we know, that in God's hieroglyphics, eternal life is both represented and exhibited to us by the cross. That the cross of Christ was made of the tree of life; a slip whereof the angels gave to Adam's son, out of Paradise, is but a Jewish legend; Galatine may believe it, not we. But, that it is made the tree of life to This is the only instrument to scale all believers, we are sure. heaven; never man ascended thither, but by it. By this, Christ Himself climbed up to His own glory. "Father, glorify Thy name;" that is, saith He, "Lift Me up to the tree, not of My shame, but of My triumph." "Behold, we preach Christ crucified" (saith St. Paul), "to the Jews a stumbling-block, to the Greeks foolishness; but to them which are called, Christ the power of God, and the wisdom of God." Foolish men, that stumble at power, and deride wisdom! Upbraid us now, ye fond Jews and pagans, with a crucified Saviour; it is our glory, it is our happiness, which ye make our reproach. Had not our Saviour died, He could have been no Saviour for us; had not our Saviour died, we could not have lived. See now the flag of our dear Redeemer, this cross, shining eminently in our foreheads; and if we had any place more high, more conspicuous, more honorable, there we would advance it. O blessed Jesu, when Thou art thus lifted up on Thy cross, Thou drawest all hearts unto Thee; there Thou "leadest captivity captive, and givest gifts unto men." Ye are deceived, O ye blind Jews and paynims, ye are deceived. It is not a gibbet, it is a throne of honor, to which our Saviour is raised; a throne of such honor as to which heaven and earth and hell, do and must bow. The sun hides his awful head, the earth trembles, the rocks rend, the graves open, and all the frame of nature doth homage to their Lord in this secret, but divine pomp of his crucifixion. And while ye think His feet and hands despicably fixed, be-

hold, He is powerfully trampling upon hell and death, and setting up trophies of His most glorious victory, and scattering everlasting crowns and scepters unto all believers. O Saviour! I do more adore Thee, on the Calvary of Thy passion, than on the Tabor of Thy transfiguration, or the Olivet of Thine ascension; and can not so feelingly bless Thee for—"Father, glorify Me," as for—"My God, My God, why hast Thou forsaken Me;" since it is no news for God to be great and glorious; but, for the eternal and ever-living God to be abased; to be abased unto death, to the death of the cross, is that which could not but amaze the angels, and confound devils; and so much more magnifies Thine infinite mercy, by how much an infinite person would become more ignominious. All hosannahs of men, all allelujahs of saints and angels, come short of this majestic humiliation. "Blessing, honor, glory, and power, be unto Him that sitteth upon the throne, and to the Lamb, for ever and ever." And ye, beloved, as ever ye hope to make music in heaven, learn to tune your harps to the note and ditty of those heavenly elders. Rejoice in this, and rejoice in nothing but this cross; not in transitory honors, titles, treasures, which will at the last leave you inconsolately sorrowful, but in this cross of Christ; whereby the world is crucified to you, and you to the world. Oh! embrace this precious cross; and say with that blessed martyr, "My love is crucified." Those that have searched into the monuments of Jerusalem, write that our Saviour was crucified with his face to the west; which, howsoever spitefully meant of the Jews (as not allowing him worthy to look on the holy city and temple), yet, was not without a mystery; "His eyes looked to the Gentiles," etc., saith the Psalmist. As Christ, therefore, on His cross, looked toward us sinners of the Gentiles, so let us look up to Him. Let our eyes be lift up to this brazen serpent, for the cure of the deadly stings of that old serpent. See Him, O all ye beholders! see Him hanging upon the tree of shame, of curse, to rescue you from curse and confusion, and to feoff you in everlast-See Him stretching out His arms to receive and ing blessedness. embrace you; hanging down His head to take view of your misery; opening His precious side to receive you into His bosom; opening His very heart to take you in thither; pouring out thence water to wash you, and blood to redeem you. O, all ye Nazarites that pass by, out of this dead lion seek and find the true honey of unspeakable and endless comfort! And ye, great masters of Israel, whose lips profess to preserve knowledge, leave all curious and needless disquisitions, and with that divine and extatical doctor of the Gentiles, care only to know—to preach—"Christ and Him crucified."

But this, though the sum of the Gospel, is not the main drift of my text. I may not dwell in it, though I am loath to part with so sweet a meditation. From Christ crucified turn your eyes to Paul crucified; you have read of him dying by the sword; hear him speak of dying by the cross, and see his moral, spiritual, living crucifixion.

Our apostle is two men, Saul and Paul—the old man and the new. In respect of the old man, he is crucified and dead to the law of sin; so as that sin is dead in him; neither is it otherwise with every regenerate. Sin hath a body, as well as the man hath, ("Who shall deliver me from this body of death?") a body that hath limbs and parts: "Mortify your earthly members," saith our Apostle. Not the limbs of our human body, which are made of earth; but the sinful limbs, that are made of "corruption, fornication, uncleanness, inordinate affection," etc. The head of sin is wicked devices: the heart of sin, wicked desires; the hands and feet of sin, wicked execution; the tongue of sin, wicked words; the eyes of sin, lustful apprehensions; the forehead of sin, impudeut profession of evil; the back of sin, a strong supportation and maintenance of evil: all this body of sin is not only put to death, but to shame too; so as it is dead with disgrace: "I am crucified." St. Paul speaks not this singularly of himself, but in the person of the renewed: sin doth not, can not live a vital and vigorous life in the regenerate. Wherefore, then, say you, was the Apostle's complaint, "Wretched man that I am, who shall deliver me from this body of death?" Mark, I beseech you, it was the body of sin, not the life of sin; a body of death, not the life of that body. Or if this body had yet some life, it was such a life as is left in the limbs when the head is struck off; some dying quiverings, rather as the remainders of a life that was, than any act of a life that is. Or, if a further life, such a one as in swounds and fits of epilepsy, which yields breath, but not sense; or if some kind of sense, yet no motion; or if it have some kind of motion in us, yet no manner of dominion over What power, motion, sense, relics of life, are in a fully crucified man? Such a one may waft up and down with the wind, but can not move out of any internal principle.

Sin and grace can not more stand together in their strength than life and death. In remiss degrees all contraries may be lodged together under one roof. St. Paul swears that he dies daily, yet he lives; so the best man sins hourly, even while he obeys; but the powerful and overruling sway of sin is incompatible with the truth of regeneration. Every Esau would be carrying away a blessing.

Ye shall have strong drinkers, as Isaiah calls them. "Neighing stallions of lust," as Jeremy calls them; mighty hunters in oppression, as Nimrod; corrupt talkers; which yet will be challenging as deep a share in grace as the most conscionable. Alas! how many millions do miserably delude themselves with a mere pretense of Christianity, aliter vivunt, aliter loquuntur,* as was said of the philosophers. Vain hypocrites! they must know that every Christian is a crucified man. How are they dead to their sins, that walk in their sins? How are their sins dead in them, in whom they stir, reign, flourish? Who doth not smile to hear of a dead man that walks? Who derides not the solecism of that actor that expressed himself fully dead by saying so? What a mockery is this!-eyes full of lust, itching ears, scurrilous tongues, bloody hands, hearts full of wickedness-and yet dead? Deceive not your souls, dear Christians, if ye love them: this false death is the way to the true, eternal, incomprehensibly woeful death of body and soul. If ye will needs do so, walk on, ye falsely dead, in the ways of your old sins; but be sure these paths shall lead you down to the chambers of everlasting death. Away with this hateful simulation. God is not mocked; ye must either kill or die. Kill your sins, or else they will be sure to kill your souls; apprehend, arraign, condemn them; fasten them to the tree of shame; and, if they be not dead already, break their legs and arms, disable them to all offensive actions, as was done to the thieves in the Gospel: so shall you say with our blessed apostle, "I am crucified."

Neither is it thus only in matter of notorious crime and gross wickedness; but thus it must be in the universal carriage of our lives, and the whole habitual frame of our dispositions. In both these, we are, we must be crucified. Be not deceived, my brethren, it is a serious and severe thing to be a Christian. This work is not frolicsome, jovial, plausible: there is a certain thing called true mortification, required to this business; and whoever heard but there was pain in death? but, among all deaths, in crucifying? What a torture must there needs be in this act of violence! What a distension of the body (whose weight is rack enough to itself!) What straining of the joints? What nailing of hands and feet! Never make account to be Christians without the hard tasks of penitence. it will cost you tears, sighs, watchings, self-restraints, self-strugglings, self-denials: this word is not more harsh than true. Ye delicate hypocrites, what do you talk of Christian profession, when ye will not abate a dish from your table, nor spare an hour's sleep from

[.] They are one sort of people in their lives, another in their professions.

your eyes, nor cast off an offensive rag from your backs, for your God? In vain shall the vassals of appetite challenge to be the servants of God. Were it, that the kingdom of God did consist in eating and drinking, in pampering and surfeits, in chambering and wantonness, in prancing and vanity, in talk and ostentation, O God, how rich shouldst Thou be of subjects, of saints! But, if it require abstinence, humiliation, contrition of heart, subjugation of our flesh, renunciation of our wills, serious impositions of laborsome devotions, O Lord, what is become of true Christianity?

Where shall we seek for a crucified man? Look to our tables, there ye shall find excess and riot: look to our backs, there ye shall find proud disguises: look to our conversations, there ye shall find scurrilous and obscene jollity. This liberty, yea, this licentiousness, is that which opens the mouths of our adversaries to the censure of our real impiety. That slander which Julian could cast upon Constantine, that delicacy led him to intemperance, the very same do they cast upon us: they tell us of their strict Lents, frequent fastings, canonical hours, sharp penances; of their bashful shrifts, their painful scourgings, their solitary cells, their woolward and barefoot walks, their hard and tedious pilgrimages; while we, they say, deny nothing to back or belly, fare full, lie soft, sit warm, and make a wanton of the flesh, while we profess to tend the spirit. Brethren, hear a little the words of exhortation: the brags of their penal will-worship shall no whit move us. All this is blown away with a "Who hath required it?" Baal's priests did more than they, yet were never the holier. But for ourselves, in the fear of God, see that we do not justify their crimination; while they are in one extreme, placing all religion in the outside, in "touch not, taste not, handle not;" let us not be in the other, not regarding the external acts of due humiliation. It is true that it is more easy to afflict the body than to humble the soul. A dram of remorse is more than an ounce of pain. O God, if whippings, and hair-cloths, and watchings, would satisfy Thy displeasure, who would not sacrifice the blood of this vassal, his body, to expiate the sin of his soul? Who would not scrub his skin to ease his conscience? Who would not hold his eyes open to avoid an eternal unrest and torment? But such sacrifices and oblations, O God, Thou desirest not: "The sacrifice of God is a broken spirit: a broken and a contrite heart, O God, Thou wilt not despise." Yet it is as true that it is more easy to counterfeit mortification of spirit than humiliation of body: there is pain in the one, none in the other. He that cares not, therefore, to pull down his body, will much less care to humble his soul; and he that

spares not to act meet and due penalties upon the flesh, gives more color of the soul's humiliation. Dear Christians, it is not for us to stand upon niggardly terms with our Maker; He will have both; He that made both will have us crucified in both. The old man doth not lie in a limb or faculty, but is diffused through the whole extent of body and soul, and must be crucified in all that it is. Saith the chosen vessel, "I beat down my body;" my body as well as my spirit. Lent is wont to be a penitential time: if ye have soundly and effectually shriven yourselves to your God, let me enjoin you a wholesome and saving penance for the whole year, for your whole life. Ye must curb your appetites, ye must fast, ye must stint your selves to your painful devotions; ye must give peremptory denials to your own wills; ye must put your knife to your throat in Solomon's sense. O remember the quarrel against damned Dives: he fared sumptuously every day; he made neither lents nor embers every day was gaudy and festival, in rich suits, in dainty morsels, and full draughts, "wine within, oil without;" now all the world for a drop, and it is too little. "Woe unto you that are full," saith our Saviour; but even nature itself could abominate "one that is full twice a day." One of the sins of our Sodom is fullness of bread. What is the remedy? It is an old word that "hunger cures the diseases of gluttony." O that my words could prevail so far with you, beloved Christians, as to bring austere abstinence and sober moderation into fashion. The court and city have led the way to excess; your example shall prescribe, yea, administer the remedy The heathen man could say, "He is not worthy of the name of a man that would be a whole day in pleasure;" - what, and we always? "In fasting often," saith St. Paul; -what, and we never? "I fast twice a week," saith the Pharisee; and we Christians, when? I speak not of popish mock-fasts, in change, not in forbearance; in change of coarser cates of the land, for the curious dainties of the water; of the flesh of beasts for the flesh of fish; of untoothsome morsels for delicate messes, as Jerome calls them: let me never feast, if this be fasting. I speak of a true and serious maceration of our bodies by an absolute refraining from sustenance; which howsoever in itself it be not an act pleasing unto God (for well may I invert St. Paul, "neither if we eat not, are we the better; neither if we eat, are we the worse"), yet in the effect it is. The plow bears no corn, but it makes way for it; it opens the soil, it tears up the briers, and turns up the furrows. Thus doth holy abstinence: it chastises the flesh, it lightens the spirit, it disheartens our vicious dispositions, it

quickens our devotion. O then, as we care to avert the heavy judg ments of God from ourselves, as we desire to hand down the Gospel with peace to our posterity, let each man humble himself; let each man rend his heart, with sorrow for his sins; let every man ransack his own soul and life, and offer an holy violence to all those sinful corruptions which have stirred up the God of heaven against us; and never leave till in truth of heart he can say, with our blessed Apostle, "I am crucified."

Ye have seen Christ crucified, St. Paul crucified; see now both crucified together: "I am crucified with Christ." It is but a cold word this, "I am crucified;" it is the company that quickens it: He that is the life gives it life, and makes both the word and act glorious: "I am crucified with Christ."

Alas! there is many a one crucified, but not with Christ. The covetous, the ambitious man is self-crucified; he plats a crown of thorny cares for his own head; he pierces his hands and feet with toilsome and painful undertakings; he drencheth himself with the vinegar and gall of discontentments; he gores his side and wounds his heart with inward vexations: thus the man is crucified; but with the world, not with Christ. The envious man is crucified by his own thoughts; he needs no other gibbet than another man's prosperity; because another's person or counsel is preferred to his, he rushes upon his own destruction. This man is crucified, but it is Achitophel's cross, not Christ's.

The desperate man is crucified with his own distrust; he pierceth his own heart with a deep, irremediable, unmitigable, killing sorrow; he pays his wrong to God's justice with a greater wrong to His mercy, and leaps out of an inward hell of remorse to the bottomless pit of damnation. This man is crucified; but this is Judas's cross, not Christ's.

The superstitious man is professedly mortified. The answer of that hermit in the story is famous. "Why dost thou destroy thy body?" "Because it would destroy me." He useth his body, therefore, not as a servant, but a slave; not as a slave, but an enemy: he lies upon thorns, with the Pharisees; little-ease is his lodging, with Simeon the anchorite; the stone is his pillow, with Jacob; tears his food, with exiled David; he lanceth his flesh with the Baalites; he digs his grave with his nails; his meals are hunger, his breathings sighs, his linen hair-cloth, lined and laced with cords and wires; lastly, he is his own willing tormentor, and hopes to merit heaven by self-murder. This man is crucified, but not with Christ.

The felon, the traitor, is justly crucified; the vengeance of the

law will not let him live. The Jesuitical incendiary, that cares only to warm himself by the fires of states and kingdoms, cries out of his sufferings:-the world is too little for the noise of our cruelty and their patience, while it judgeth of our proceedings by our laws, not by our executions. But if they did suffer what they falsely pretend, they might be crucified, but not with Christ; they should bleed for sedition, not conscience. They may steal the name of Jesus, they shall not have His society: this is not Christ's cross, it is the cross of Barabbas, or the two malefactors. All these, and many more, are crucified, but not as St. Paul was here, "with Christ." How must we be crucified with Christ? in partnership, in person: in partnership of the suffering-every particularity of Christ's crucifixion is reacted in us. Christ is the model, we the metal: the metal takes such form as the model gives it; so are we spread upon the cross of Christ, in an answerable extension of all parts, to die with Him, as the prophet was upon the dead child, to revive him. Superstitious men talk of the impression of our Saviour's wounds in their idol, St. Francis. This is nothing new; St. Paul, and every believing Christian hath both the lishes and wounds, and transfixions of his Jesus wrought upon him. The crown of thorns pierces his head when his sinful conceits are mortified; his lips are drenched with gall and vinegar when sharp and severe restraints are given to his tongue; his hands and feet are nailed when he is by the power of God's Spirit disabled to the wonted courses of sin; his body is stripped when all color and pretenses are taken away from him; shortly, his heart is pierced, when the life-blood of his formerly reigning corruptions are let out. He is no true Christian that is not thus crucified with Christ.

Woe is me! how many fashionable ones are not so much as pained with their sins: it is no trouble to them to blaspheme, oppress, debauch. Yea, rather it is a death to them to think of parting with their dear corruptions. The world hath bewitched their love. That which Erasmus saith of Paris, that after a man hath acquainted himself with the odious scent of it, "it grows into his liking more and more," is too true of the world, and sensual minds: alas! they rather cracify Christ again than are crucified with Christ. Woe to them that ever they were; for not being dead with Christ, they are not dead in Christ; and not being dead in Christ, they can not but die sternally in themselves; "For the wages of sin is death:" death in their person, if not in their surety. Beloved, let us not think it safe for us to rest in this miserable and deadly condition. As ye love your souls, give no sleep to your eyes, nor peace to your hearts, till ye find the sensible effects of the death and passion of Christ your

Saviour within you, mortifying all your corrupt affections, and sinful actions, that ye may truly say with St. Paul, "I am crucified with Christ."

Six several times do we find that Christ shed blood: in His circumcision—in His agony—in His crowning—in His scourging—in His affixion—in His transfixion. The instrument of the first was the knife; of the second, vehemence of passion; of the third, the thorns; of the fourth, the whips; of the fifth, the nails; of the last, the spear. In all these we are, we must be, partners with our Saviour.

In His circumcision, when we draw blood of ourselves by cutting off the foreskin of our filthy (if pleasing) corruptions.

In His agony, when we are deeply affected with the sense of God's displeasure for sin, and terrified with the frowns of an angry Father.

In His crowning with thorns, when we smart and bleed with representes for the name of Christ; when that which the world counts honor is pain to us, for His sake; when our guilty thoughts punish us, and wound our restless heads, with the sad remembrance of our sins.

In His scourging, when we tame our wanton and rebellious flesh, with wise rigor and hely severity.

In His affixion, when all the powers of our souls and parts of our body are strictly hampered, and unremovably fastened upon the royal commandments of our Maker and Redeemer.

In His transfixion, when our hearts are wounded with Divine love (with the sponse in the Cantieles) or our consciences with deep sorrow.

In all these we bleed with Christ, and all these (save the first only) belong to His employing. Surely, as it was in the old law, without blood shed there was no remission, so it is still, and ever, in the new. If Christ had not thus blod for us there had been no remission; if we do not thus bleed with Christ there is for us no remission.

There is no benefit where is no partnership. If Christ therefore bled with His agency, with His theres with His whips with His anisk with His speech in so many themsend passages as tradition is build to define a and we never bleed either with the agony of our section for six or the theres of our bely cases for displeasure, or the sections of severe Christian region or the ratio of bely constraint, or the speak of deep removes, how he we have our we for shame, say, we are horizontal with Christ ?"

St. Austin, in his epistle, or book rather, to Honoratus, gives us all the dimensions of the cross of Christ. The latitude he makes in the transverse; this (saith he) pertains to good works, because on this His hands were stretched. The length was from the ground to the transverse, this is attributed to His longanimity and persistence; for on that His body was stayed and fixed. The height was in the head of the cross, above the transverse, signifying the expectation of supernal things. The depth of it was in that part which was pitched below within the earth, importing the profoundness of His free grace, which is the ground of all His beneficence. In all these must we have our part with Christ; in the transverse of His cross, by the ready extension of our hands to all good works of piety, justice, charity. In the arrectary or beam of His cross, by continuance and uninterrupted perseverance in good. In the head of His cross, by a high elevated hope, and looking for of glory. In the foot of His cross, by a lively and firm faith, fastening our souls upon the affiance of His free grace and mercy. And thus shall we be crucified with Christ, upon His own cross.

Yet, lastly, we must go further than this, from His cross to His person.

So did St. Paul, and every believer, die with Christ, that he died in Christ; for, as in the first Adam we all lived and sinned; so, in the second, all believers died, that they might live.

The first Adam brought in death to all mankind; but, at last, actually died for none but himself. The second Adam died for mankind, and brought life to all believers. Seest thou thy Saviour, therefore, hanging upon the cross? all mankind hangs there with Him, as a knight or burgess of parliament voices his whole borough or county. What speak I of this? The members take the same lot with the Head. Every believer is a limb of that Body; how can be therefore, but die with Him, and in Him? That real union, then, which is betwixt Christ and us, makes the cross and passion of Christ ours; so as the thorns pierced our heads, the scourges blooded our backs, the nails wounded our hands and feet, and the spear gored our sides and hearts; by virtue whereof we receive justification from our sins, and true mortification of our corruptions. Every believer, therefore, is dead already for his sins, in his Saviour; he needs not fear that he shall die again. God is too just to punish twice for one fault; to recover the sum both of the surety and principal. score of our arrearages is fully struck off, by the infinite satisfaction of our blessed Redeemer. Comfort thyself, therefore, thou penitent and faithful soul, in the confidence of thy safety. Thou shalt not die, but live, since thou art already crucified with thy Saviour. He died for thee, thou diedst in Him. "Who shall lay any thing to the charge of God's elect? It is God that justifies! Who shall con demn? It is Christ that died; yea, rather, that is risen again, and lives gloriously at the right hand of God; making intercession fo us." To Thee, O blessed Jesu, together with thy co-eternal Father and Holy Spirit, three persons in one infinite and incomprehensible Deity, be all praise, honor, and glory, now and forever. Amen.

DISCOURSE FOURTEENTH.

THOMAS ADAMS.

Ir is impossible to determine, with precision, the time and place of Thomas Adams's birth, whose discourse next follows. He is not to be confounded with either of two other somewhat distinguished divines of the same name; one of whom is mentioned in Wood's Athenæ Oxonienses, as removed from his fellowship for non-conformity in 1652, and preaching in the Conventicles of London; and the other of whom died in 1784, well known as the Rector of Wirthingham, and author of "Private Thoughts," and a volume of sermons. The Thomas Adams here represented, was minister at Willington, and a preacher at Paul's Cross in 1612; which must have been several years before the birth of the Nonconformist minister above mentioned. But where he was born, or when, and how he died, we know not. He has left no diary, and found no biographer; nor are there any traces of him in the record of his times. His works constitute his only monument. These were published by the suther in 1630, in one folio volume of 1240 pages, and some of them, at an early date, passed through several editions.* From dates and references in his writings, we learn that he was a public preacher in the early part of the reign of James the First, and that he must have been cotemporary with Bishop Hall (whose writings he often quotes), though probably his junior by a few years. As a proximate date of his birth, we have fixed upon the year 1578. He was a man of deep and varied learning, and his discourses abound in passages of great brightness. His style is much like that of Joseph Hall, and Jeremy Taylor; plentiful in ornament, rich, quaint, terse, vigorous, and sparkling with brilliant imagery. We are not disposed to detract aught from the meed of praise awarded by his recent English editor: "With the eye of a poet, the heart of a saint, and the tongue of an orator, he gives substance to abstractions, personifies the virtues, paints the beauties of holiness, and brings to the ear the voices of the distant and the dead."

A part of his Discourses have recently been edited by Rev. W. H. Stowell of Independent College, Rotherham, and republished in this country by the Carters of New York.

THE THREE DIVINE SISTERS—FAITH, HOPE, AND CHARITY.

"Now abideth faith hope, charity, these three; but the greatest of these is charity."—1 Cor. xiii. 13.

When those three goddesses, say the poets, strove for the golden ball, Paris adjudged it to the Queen of Love. Here are three celestial graces, in a holy emulation, if I may so speak, striving for the chiefdom; and our apostle gives it to Love. The greatest of these is Charity.

Not that other daughters are black, but that Charity excels in beauty. We may say of this sister, as it was said of the good woman, "Many daughters have done virtuously, but thou excellest them all." Paul doth not disparage any when he saith, "Charity is the greatest." All stars are bright, though one star may differ from another in glory. We may say of graces, as of the captains of the sons of Gad: "The least a hundred, the greatest a thousand." Or as the song was of Saul and David: "Saul hath slain his thousands, David his ten thousands." Faith is excellent, so is Hope; but "the greatest of these is Charity."

These are three strings often touched; Faith, whereby we believe all God's promises to be true, and ours; Hope, whereby we wait for them with patience; Charity, whereby we testify what we believe and hope. He that hath Faith can not distrust; he that hath Hope can not be put from anchor; he that hath Charity will not lead a licentious life, for love keeps the commandments.

For method's sake we might first confer them all, then prefer one. But I will speak of these according to the three degrees of comparison. 1. Positively. 2. Comparatively. 3. Superlatively. "The greatest of them is Charity." Under which method we have involved: 1. Their order, how they are ranked. 2. Their nature, how they are defined. 3. Their distinction, how they are differenced. 4. Their number, how many are specified. 5. Their conference, how they are compared. 6. Lastly, their dignity, and therein how far one is preferred.

Faith is that grace which makes Christ ours, and all His benefits. God gives it. "Faith is given by the Spirit." By the word preached. "Faith cometh by hearing." For Christ's sake. "To you it is given for Christ's sake, to believe in His name." This virme is no sooner given of God but it gives God. So soon as thou believest, Christ is thine and all His. "For He that gives us Christ will also with Him give us all things."

"Without this, it is impossible to please God." Let us not other wise dare to come into His presence. There is nothing but wrath in Him for sin in us. Joseph charged his brethren that they should come no more into his sight unless they brought Benjamin with them. We come at our peril into God's presence if we leave His beloved Benjamin, our dear Jesus, behind us. When the philosopher heard of the enraged emperor's menace, that the next time he saw him he would kill him, he took up the emperor's little son in his arms, and saluted him with a potesne. Thou canst not now strike me. God is angry with every man for his sins. Happy is he that can catch up His Son Jesus; for in whose arms soever the Lord sees his Son, He will spare him. The men of Tyre were fain to intercede to Herod by Blastus. Our intercession to God is made by a higher and surer way; not by His servant, but by His Son.

Now this Mediator is not had without a medium, Faith. Faith is that means whereby we lay hold on this Christ. Diffidence shall mever have Jesus for the advocate, though every man may say, "I believe, Lord help my unbelief."

Saint Paul useth one word that very significantly expresseth Faith, calling it "The evidence of things not seen." Faith is to believe what thou seest not; whose reward is to see what thou believest. Now the metaphor may be explained thus:

- 1. Christ dying made a will or a testament, sealing it with His own blood, wherein He bequeathed a certain legacy of inheritance to His brethren with Himself. "Father, I will that they whom Thou hast given Me be with Me where I am; that they may behold My glory which Thou hast given Me." This is the substance of His will and testament.
- 2. The conveyance of this will is the Gospel, "Whosoever believes, and is baptized, shall be saved." A large patent, a free and full grant. There is no exception of persons, either in regard of state, quality, or country. "There is neither Jew nor Greek, bond nor free, male nor female; for ye are all one in Christ Jesus." The conveyance is of an ample latitude.
- 3. The executor or administrator of this will, if I may so speak, is the Holy Ghost, that Comforter which Christ promised to "send, that should lead us into all truth." This Spirit begets faith and senctification in our hearts, puts Abba into our mouths, applies the merits of our Saviour to our souls; and indeed "seals us up to the

day of redemption." Without His assistance we could appropriate no comfort by His will; nor challenge any legacy therein bequeathed.

4. Lastly, The evidence whereby every particular man apportions to himself His title and interest, is his Faith. Thou, unregenerate soul, pleadest a legacy in this will. Go to, let us join issue, and come to trial. Where is thy evidence? Here it is, my Faith. This evidence, as all other, must have some witnesses. Produce thine; and before the bar of the great Chief Justice, the King's Bench of heaven, let them not lie.

The first is thy Conscience. Alas! give this leave to speak without interruption (and one day it shall not flatter thee). This saith, thy evidence is false and counterfeit; forged by a wretched scrivener, flesh and blood: for thy heart trusts in uncertainly good riches, or in certainly bad vanities, more than in the living God.

The next is thy Life. Alas! this is so speckled with sins, so raw and sore with lusts, that as a body broken out into blanes and biles argues a corrupted liver or stomach within: so the spots and ulcers of thy life demonstrate a putrified heart. Lo, now thy witnesses. Thou art gone at the common law of justice: It is only the chancery of mercy that must clear thee. What wilt thou now do? What, but humble thyself in recompense for thy false faith; take prayer in thy company, for pardon of former errors; go by the word preached; for the minister is, as it were, the register to ingross the deed; and desire God on the humbled knees of thy soul, to give thee a new and a true evidence. Let this instruct us to some uses.

1. Be sure that thy evidence is good. Satan is a subtle lawyer (and thou dost not doubt of his malice), and will soon pick holes in it; find out tricks and cavils against it. He will winnow and sift thee, grain after grain: take heed lest thou run not all to chaff. There is a faith of saints: "Now live not I, but Christ liveth in me: and the life that I live I live by the faith of the Son of God." And there is a faith of devils: "Thou believest; thou doest well: the devils also believe and tremble." There is a faith which can not perish: "Whosoever believeth in Him shall not perish." And there is a faith that in the time of temptation falls away. The rocky ground receives the word, and for a while believeth, but in the time of temptation falls away. There is a faith which the world overcometh: such was the faith of Demas. And there is a faith that overcometh the world: "This is the victory whereby we overcome the world, even our faith." There is a dead, idle, and infructuous

faith; and there is a lively, active, working faith: "Faith worketh by love." Be sure, then, that thy faith will endure the touch, even the fiery trial.

2. Do not lose such a legacy as Christ hath bequeathed for want of faith. Glorious is the inheritance; but where is thy evidence? Flatter not thy soul with hope of this possession, without the assurance of faith, Christ gives His life for His sheep. What is this to thee that art a wolf, a swine, a goat? God dresseth His vineyard, pruneth it, is provident over it. What is this to thee that art a thorn, and no branch of the vine? Look thou to be weeded up, and thrown out. The blood of Christ runs fresh; but where is thy pipe of faith to derive it from His side to thy conscience? Say it should shower mercy, yet if thou wantest faith, all would fall besides thee. There would be no more favor for thee than if there was no Saviour.

Let, then, no miseries of earth, much less pleasures, quench thy faith. Satan seeing this spark of fire kindled in thy heart, would blow it out with storms, or work thee to smother it thyself with vanities, or to rake it up in the dead embers of cold security; but believe against sight and sense, as David prophesied that he should be a king. Faith shall have so much the more recompense, as it had the less argument to induce it.

Hope is the sweetest friend that ever kept a distressed soul company; it beguiles the tediousness of the way, all the miseries of our pilgrimage.

Therefore dum spiro spero, said the heathen; but dum expiro spero, says the Christian. The one, while I live, I hope; the other also, when I die, I hope: so Job, I will hope in Thee though thou killest me. It tells the soul such sweet stories of the succeeding joys; what comforts there are in heaven; what peace, what joy, what triumphs, marriage songs, and hallelujahs there are in that country whither she is traveling, that she goes merrily away with her present burden.

It holds the head while it aches, and gives invisible drink to the thirsty conscience. It is a liberty to them that are in prison, and the sweetest physic to the sick. Saint Paul calls it an anchor. Let the winds blow, and the storms beat, and the waves swell, yet the anchor stays the ship. It breaks through all difficulties, and makes way for the soul to follow it. It teacheth Abraham to expect fruit from a withered stock; and Joseph in a dungeon, to look for the sun and stars' obeisance. It counsels a man, as Esdras did the woman who, having lost her son, would needs die languishing in the disconsolate fields: Go thy way into the city to thine husband.

Mourn not, wretch, for the loss of some worldly and perishing delight: sit not down and die, though the fruit of thy womb be swallowed in the earth; but go home to the city, the city of mercy, to thine husband, even thy husband Jesus Christ; let Him comfort thee. This is the voice of Hope.

Though misery be present, comfort absent, though through the dim and waterish humor of thy heart thou canst spy no deliverance; yet such is the nature of Hope, that futura facta dicit. It speaks of future things as if they were present. "We are saved by hope." We have our inheritance in hope; which gives us the right of the substance, though not the substance of the right: assurance of the possession, though not possession of the thing assured. This tells us that no man should grieve much and long. God making our misery either sufferable or short.

These are the comforts of Hope. Now, that you may not be deceived, there is (as I said before of Faith) a thing like Hope, which is not it.

There is a bold and presumptuous Hope, an ignorant security and ungrounded persuasion, the very illusion of the devil, who, when he can not prevail with downright evil, cozens with the shadows of goodness: that how wickedly and wretchedly soever a man shall live, though he furs himself warm with poor men's hearts, though he forbids his brains (as on covenant) one sober hour in the year to think of heaven, though he thirst for carouses of blood, though he strives to powder a whole kingdom with the seed-corns of death and massacre, though he carries half a dozen impropriate Churches on his sacrilegious back, though he out-thunder heaven with blasphemies, though he trample under his profane foot the precious blood of God's Son; yet still he hopes to be saved by the mercy of God. But we will sooner cast pearls to swine, and bread to dogs, than the comforts of Sion to such. We say not, Rejoice and tremble, but tremble without rejoicing. We sing not to them. With the Lord is mercy, that He might be feared; but with the Lord is judgment and vengeance; with Him is plague and pestilence, storm and tempest, horror and anguish, indignation and wrath, that He may be feared. Against this hope we shut up the bosom of consolation, and the promise of safety by the merits of Christ; and so far as we are charged, the very gates of everlasting life.

There is a Hope, sober, faithful, well-grounded, well-guarded, well-assured. This is like a house built on a rock. The rock is God's promised mercy; the building, hope in Christ: it is (as it were) moated or intrenched about with His blood by the sweet tes-

timony of God's Spirit to the conscience: known by the charity of the inhabitants; for it keeps bread for the hungry, clothes for the naked, entertainment for strangers. To this Hope we open the doors of the kingdom of heaven; and so far as the commission of the keys leads us, we unlock the gates of eternal life, and allow entrance. We call this the blessed Hope.

Charity is an excellent virtue, and therefore rare. If ever in this contentious age, wherein the unfeigned love of brothers is strange. When is me! before I am come to define what love is, I am fallen into a declamation against the want of it. What is here chiefly commended is chiefly condemned, as if we had no need of mutual succer, nor could spare a room in our hearts to entertain Charity, lest we should expel our old loved guests, fraud, malice, and ambition. Love hath two proper objects, the one immediate and principal; the other, mediate and limited.

The proper and immediate object of our love is God. This is the great commandment, Thou shall love the Lord thy God with all thy heart, with all thy soul, with all thy strength. As if He would not have out the least sinew or string of the heart, the least faculty or power of the soul, the least organ or action of the strength. So Bernard. "With all the heart," that is, affectionately. "With all thy soul," that is, wisely. "With all thy strength," that is, constantly. Let the zeal of thy heart inflame thy love to God; let the wisdom of thy soul guide it; let the strength of thy might confirm it All the election of the soul, all the administration of the body. The soul judgeth, the will prosecutes, the strength executes. God can brook no rivals; no division betwixt Him and Mammon, betwixt Him and Melchom, betwixt Him and Baal, betwixt Him and Belial. The cause and motive to love God, is God; the manner is without measure. He poorly loves God that loves any thing besides Him which he doth not love for Him.

The subordinate object of love is man, and his love is the effect of the former cause, and an actual demonstration of the other inward affection. Waters coming from the sea boil through the veins of the earth till they become springs, and those springs rivers, and those rivers run back to the sea again. All man's love must be carried in the stream of God's love. Blessed is he that loves his friend in the Lord, his enemy for the Lord. "Owe nothing to any man, but this, that ye love one another." Other debts, once truly paid, are no more due; but this debt, the more we pay it the more we owe it; and we still do acknowledge ourselves debtors to all

when we are clear with all; proverbially, I owe him nothing but love The communication of these riches doth not impoverish the proprietary; the more he spends of his stock, the more he hath. "There is that scattereth, and yet increaseth." But he that will hoard the treasure of his charity shall grow poor, empty, and bankrupt "There is that withholdeth more than is meet, but it tendeth unto poverty." Love is the abridgment of the law, the new precept of the Gospel. Luther calls it the shortest and the longest divinity: short, for the form of words; long, yea, everlasting, for the use and practice; for Charity shall never cease.

Thus for the first degree of comparison, positively. The second is comparative; where, though it be said virtues and great men must not be compared, yet we can without offense bring them to a holy conference; else how shall we perceive the Apostle's intended scope, the transcendency of Charity? I will therefore first confer Faith with Hope, and then with them both, Charity.

The distinction between Faith and Hope is nice, and must warily be discovered. I will reduce the differences into three respects, of order, office, and object.

For order: Paul gives Faith the precedency. "Faith is the ground of things hoped for." Faith always goes before, Hope follows after; and may, in some sort, be said to be the daughter of Faith. For it is as impossible for a man to hope for that which he believes not, as for a painter to draw a picture in the air. Indeed, more is believed than is hoped for; but nothing is hoped for which is not believed. So that on necessity, in respect of order, Faith must precede Hope.

For office: Faith is the Christian's logic; Hope his rhetoric. Faith perceives what is to be done; Hope gives alacrity to the doing it. Faith guides, adviseth, rectifieth; Hope courageously encounters with all adversaries. Therefore Faith is compared to a doctor in the schools, Hope to a captain in the wars. Faith discerns the truth, Hope fights against impatience, heaviness of spirit, infirmity, dejectedness, desperation. Divines have alluded to the difference between faith and hope in divinity, and to that between wisdom and valor in philosophy. Valor without wisdom is rashness, wisdom without valor is cowardice. Faith without Hope is knowledge without valor to resist Satan; Hope without Faith is rash presumption, and an indiscreet daring: you see their different office.

For object: Faith's object is the absolute word and infallible promise of God; Hope's object is the thing promised. Faith looks to the word of the thing, Hope to the thing of the word. So that Faith hath for the object the truth of God; Hope the goodness of

God. Faith is of things both good and bad; Hope of good things only. A man believes there is a hell as truly as he believes there is a heaven; but he fears the one, and hopes only for the other. Faith hath for its object things past, present, future. Past, it believes Christ dead for our sins, and risen again for our justification. Present, that He now sits at the right hand of His Father in heaven. Future, that He shall come to judge quick and dead. Hope only respects and expects things to come. For a man can not hope for that which he hath. You see how in some sense Hope excels Faith. For there is a faith in the devils; they believe the truth of God, the certainty of the Scriptures; they acknowledge Christ the Judge of quick and dead; therefore cry, "Why tormentest thou us before the time?" They have faith joined with a popish preparatory good work, fear; "the devils believe and tremble:" yea, they pray, they beseech Christ not to send them into the deeps; what then want they? Hope, a confident expectation of the mercy of God; this they can never have. They believe; they can not hope. This is the life of Christians, and the want makes devils. If it were not for this hope, "we of all men were most miserable."

Charity differs from them both. These three divine graces are a created Trinity; and have some glimmering resemblance of the Trinity uncreate. For as there the Son is begotten of the Father, and the Holy Ghost proceeds from them both, so here a true faith begets a constant hope, and from them proceeds Charity. "Thus is God's temple built in our hearts," said Augustine. The foundation whereof is Faith; Hope the erection of the walls; Charity the perfection of the roof.

In the godly all these three are united together, and can not be undered. We believe in God's mercy, we hope for His mercy, and we love Him for His mercy. Faith says, there are good things prepared: Hope says, they are prepared for me: Charity says, I endeavor to walk worthy of them. So that, what good Faith believes thall be, Hope expects for herself, and Charity aims at the way to get it, by keeping the commandments. Faith apprehends both reward and punishment: Hope only looks for good things for ourselves: Charity desires the glory of God and the good of all our brethren.

The second degree gives way to the third, last, best; the superlative.

"But the greatest of these is Charity." Time will not afford me to suswer all the objections which subtle wits have ignorantly deduced from these words. Neither were it to our purpose, then, to write linds after Homer, they have been so soundly and satisfyingly answer ed. I will only mention two, and but report a responsive solution.

- 1. The principal promises are made to believers. "Whosoever believeth, and is baptized, shall be saved." So no less a promise is made to lovers, "All things shall work together for good to those that love God," etc. "God," saith the Psalmist, "is near to those that call upon Him." He is close by all those that suffer for Him; but He is within them that love Him. Here is prope, intra, intus This same intra, within, is of the highest degree. "God is love, and he that dwelleth in love dwelleth in God, and God in him." O unspeakable felicity!
- 2. If charity be greater than faith, then is not man justified by faith only. Inconsequent illation! St. Paul commends not love for the virtue of justification: it may fail in that particular action, yet receive no impeachment to the excellency of it. By demonstration. A prince doth excel a peasant: shall any man therefore infer that he can plow better, or have more skill in tillage? A philosopher doth excel a mechanic, though he can not grind so well as a miller, or limn so cunningly as a painter. A man is better than a beast: who but a madman will therefore conclude that he can run faster than a horse, draw more than an ox, or carry a greater burden than an elephant? Though he fail in these particular acts, yet none will deny but he is better than a beast.

The truth is, that in faith stands originally our fellowship with God. Into that hand He poureth the riches of His mercy for salvation; and were the actions of charity never so great and (foolishly thought) meritorious, yet, if not the effects of a true saving faith, they are lost, and a man may for his charity go to the devil. And though they would plead from the form of the last judgment that God accepts men to life for their deeds of charity, feeding, clothing, relieving; yet the Scripture fully testifies that God neither accepts these nor ourselves for these, further than they are the effects of a true faith. Our persons being first justified by faith in Christ, then God will crown our works. Yet a Christian must work: for no nudifidian, as well as no nullifidian, shall be admitted into heaven. "Therefore," saith the Apostle, "faith worketh by love." For faith is able to justify of itself, not to work of itself. The hand alone can receive an alms, but can not cut a piece of wood without an ax or some instrument. Faith is the Christian's hand, and can without help receive God's given grace into the heart; but to produce the fruits of obedience, and to work the actual duties required, it must have an instrument; add love to it, and it worketh by love. So that the one is our justification before God, and the other our testification before men.

Their number is considerable; these three, neither more nor less. Why not two? as there be two parts in man, his understanding and will; to direct these two, is sufficient to salvation. By Faith the understanding is kept safe; by Charity, the will; what needed then the mention of Hope? Yes, Hope is the daughter of Faith, and the mother of Charity; and as man hath an understanding to be informed, and a will to be rectified, so he hath a heart to be comforted, which is the proper office of Hope.

But why then speaks he of no more than three? St. Peter mentions eight together. And St. Paul himself in another place, puts in nine. Why are all these left out in this glorious catalogue? Is it enough to have these three and no more? Are the rest superfluous, and may well be spared? Nothing so, but all those virtues are comprehended under these three. As to the trade of a stationer, some are required to print, some to correct, some to fold, others to bind, and others to garnish; yet all belongs to one trade. There be many rays and but one sun; there is heat and light in one fire. So all those graces may be reduced to these three principals, as we read the work of faith, and labor of love, and patience of hope; temperance, patience, godliness, etc., are all servants to these three great princes, Faith, Hope, and Charity.

Lastly, for the *prelation*. Wherein consisteth this high transcendency of Charity? In six privileges.

- 1. For latitude, Love is the greatest. Faith and Hope are restrained within the limits of our particular persons. The just man lives by his own faith, and hopes good to himself; but love is like the vine which God brought out of Egypt, and cast out the heathen to plant it, which covereth the mountains with the shadow of the boughs, and spreads the branches unto the sea and the rivers. It is like the sun in the sky, that throws his comfortable beams upon all, and forbears not to warm even that earth that beareth weeds. Love extends to earth and heaven. In heaven it affecteth God the Maker and mover: the angels as our guardians; the triumphant saints, for their pious sanctity. On earth, it embraceth those that fear the Lord especially; it wishesh conversion to those that do not: it counsels the rich; it comforts the poor; it reverenceth superiors, respecteth inferiors; doth good to friends, no evil to foes; wisheth well to all. This is the latitude of Charity. Faith hath but narrow limits, but the extent of Love is universal, not bounded with the world. Faith believes for thyself, but Charity derives and drives the effects of thy faith to others. Thy faith relieves thyself, thy charity thy brother.
 - 2. For perpetuity and continuance. Faith lays hold on God's

gracious promise for everlasting salvation; hope expects this with patience; but when God shall fulfill His word in us with joy, then faith shall be at an end; hope at an end; but love shall remain between God and us an everlasting bond. Therefore saith the Apostle, now abideth faith, etc. Now: now three, then one, and that is Charity. When we have possession of those pleasures which we hoped and believed, what longer use is there of Faith or Hope? But our loves shall not end with our lives. We shall everlastingly love our Maker, Saviour, Sanctifier, angels, and saints; where no discontent shall breed any ire in our hallelujahs. If the use of love be so comfortable on earth, what may we think it will be in heaven?

Thus saith Chrysostom: Only love is eternal. Now, Faith and Hope hold up the hands of Charity, as Aaron and Hur held up the hands of Moses; but then their use and office shall cease. Hope shall not be, when the thing hoped is. Hope shall bring in possession, possession shall thrust out Hope. Therefore, saith Augustine, is Charity greater. If not for the excellency, yet for the perpetuity.

Thus to justify a man, Faith is greater; but in a man justified, Charity is greater. Let Faith alone with the great work of our salvation; but that finished, it shall end, and so yield superiority to Love, which shall endure forever.

- 3. For the honor and likeness it hath unto God. Faith and Hope make not a man like God, but Charity doth. He neither can be said to believe, nor to hope; but we know He loves; yea, He is love.
- 4. In respect of the titles, Charity excelleth. It is the New Commandment; Faith was never called so. It is the bond of perfection. Faith is not so termed; thy faith only ties thyself to God, but love binds up all in one bundle of peace. It is the fulfilling of the law; where hath Faith such a title? St. Ambrose, on the funeral of Theodosius, observes, that he died with these words in his mouth, Dilexi, Dilexi, which he conceived to be his answer to the angels asking him how he had behaved himself in his empire; I have loved, I have loved; that was enough.
- 5. Charity is more noble; for it is a better thing to give than to receive. Faith and Hope are all of the taking hand, but Charity gives. If Faith gives glory to God, yet this is but His own; an acknowledgment of that to be His which is His. The property of faith is to receive into itself; the property of love to lay out itself to others.
- 6. For manifestation; Faith and Hope are things unseen, and may be dissembled; but Charity can not be without visible fruits; therefore the only trial of Faith and Hope is by Charity.

Thus Charity is greatest, if not for causality, yet for dignity.

1. More honorable, because like God. 2. More noble, because more beneficial to man. 3. More communicable, for Faith respects thyself, Charity all. 4. More durable, when Faith is swallowed up in vision. Hope in possession, then love remains. 5. For titles. 6. For manifestation.

Thus you have commended to your souls these three sisters, Faith, Hope, and Charity. Faith we must have, or we are reprobates; Hope, or wretches; Charity, or not Christians. There is a promise made to Faith that it shall have access to God. To Hope, that it shall not be ashamed. But to Charity, that it shall dwell in God, and have God dwelling in it.

I should now tell you that as these three fair sisters came down from heaven; so in a cross contrariety, the devil sends up three foul fiends from hell. Against Faith, infidelity; against Hope, desperation; against Charity, malice. He that entertains the elder sister, Unbelief, I quake to speak his doom, yet I must; "he is already condemned." He that embraces the second ugly hag, Despair, bars up against himself the possibility of all comfort, because he offends to precious a nature, the mercy of God, and trampels under his desperate feet that blood which is held out to his unaccepting hand. He that welcomes Malice, welcomes the devil himself; he is called the envious, and loves extremely to lodge himself in an envious heart. These be fearful, prodigious sisters; fly them and their embraces; and remember, O ye whom Christ loves, the commandment of your Saviour, "Love one another!"

I will end with our Apostle's exhortation to his Philippians. If there be any consolation in Christ, and there is consolation in Him when the whole world can not afford it; if any comfort of love, and he that knows not the comforts of love knows no difference betwixt man and beast; if any fellowship of the Spirit, by whom we are all knit into one communion, and enriched with the same treasures of grace; if any bowels and mercy; if uncharitableness and avarice have turned our entrails into stone and iron; if we have not forgotten the use and need of mercy; "fulfill my joy, that ye be likeminded, and have the same love." Fulfill the Apostle's joy only? No, the joy of the Bride and Bridegroom of the Church on earth, of the saints in heaven; the joy of the blessed angels; the joy of Father, Son, and Holy Spirit; and last of all, the joy of your own hearts, that you "Love one another." Forget not that trite but true saying,

They shall not want prosperity That keep Faith, Hope, and Charity.

DISCOURSE FIFTEENTH

WILLIAM CHILLINGWORTH.

The birthplace of the "immortal Chillingworth" was Oxford: so the as Wood says, "by the benefit of his birth, he fell from the lap of mother into the arms of the muses." He was born in the autumn 1602, and in 1616 entered at the University, became scholar of Trim College in 1618, was admitted Master of Arts in 1623, and elected E low of his College in 1623. His Protestant faith was overturned Fisher, the celebrated Jesuit, when he retired for further study to a clege of his order at Douay. He soon, however, saw his error, and verstored to the Protestants. In 1637, his masterly work, called "T RELIGION OF PROTESTANTS A SAFE WAY TO SALVATION," made its appeance, and was read with avidity, passing through two editions in I than five months. Its spirit is seen in one of its well-known emphasmaxims, "The Bible, the Bible only, is the religion of Prote ants."

In 1638 Chillingworth was preferred to the Chancellorship of Saru with the prebend of Bixworth; and he was also, about the same tir nominated to the mastership of Wygstan's Hospital, in Leicester. I probable date of his death is January 26th, 1644. The fame of Chillingworth as an author and controversialist, is world-wide. His excellent says Barlow, consisted in "his logic, both natural and acquired." We ren, in his Law Studies, says, "Chillingworth is the writer whose wor are recommended for exercitations of the student." Lord Mansfir pronounced him to be a perfect model of argumentation. Tillotson call him, "incomparable, the glory of his age and nation." Locke propose for the attainment in right reasoning, the constant reading of Chillingworth, who, by his example, "will teach both perspicuity and the wof right reasoning better than any book that I know." His sermons in in number, of which the following is, by common consent, admitt to be the masterpiece.

THE FORM OF GODLINESS WITHOUT ITS POWER.

"This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce-breakers, false accusers, incontinent, ferce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasures, more than lovers of God; having a form of godliness, but denying the power thereof."—

7 Inc. iii. 1-5.

To a discourse upon these words, I can not think of any fitter introduction than that wherewith our Saviour sometime began a sermon of His, "This day is this Scripture fulfilled." And I would to God there were not great occasion to fear that a great part of it may be fulfilled in this place.

Two things are contained in it: First, the real wickedness of the generality of the men of the latter times, in the first four verses. For by "men shall be lovers of themselves, covetous, boasters, proud," etc., I conceive is meant, men generally shall be so; otherwise this were nothing peculiar to the last, but common to all times; for in all times some, nay, many, have been "lovers of themselves, ovetous, boasters, proud," etc. Secondly, we have here the formal and hypocritical godliness of the same times, in the last verse; "having a form of godliness, but denying the power thereof;" which latter ordinarily and naturally accompanies the former. For, as the shadows are longest when the sun is lowest, and as vines and other fruit-trees bear the less fruit when they are suffered to luxuriate and spend their sap upon superfluous suckers, and abundance of leaves; so, commonly, we may observe, both in civil conversation, where there is great store of formality, there is little sincerity; and in religion, where there is a decay of true cordial picty, there men entertain and please themselves, and vainly hope to please God, with external formalities and performances, and great store of that righteousness for which Christ shall judge the world.

It were no difficult matter to show that the truth of St. Paul's prediction is by experience justified in both parts of it; but my purpose is to restrain myself to the latter, and to endeavor to clear unto you that, that in our times is generally accomplished: that almost in all places the power of godliness is decayed and vanished; the form and profession of it only remaining; that the spirit, and soul, and life of religion, is for the most part gone; only the outward body or carcass, or rather the picture or shadow of it, being left behind. This is the doctrine which at this time I shall deliver to you; and the

use, which I desire most heartily you shall make of it, is this: to take care that you confute, so far as it concerns your particulars, what I fear I shall prove true in general.

[Chillingworth here alludes, in few words, to the promises and professions of many which are disregarded, and condemning particularly their vain pretensions in *prayer*, proceeds thus:]

And then, for the Lord's Prayer, the plain truth is, we lie unto God for the most part clean through it; and for want of desiring indeed what in word we pray for, tell Him to his face as many false tales as we make petitions. For who shows by his endeavors that he desires heartily that God's name should be hallowed, that is, holily and religiously worshiped and adored by all men? That His kingdom should be advanced and enlarged; that His blessed will should be universally obeyed? Who shows, by his forsaking sin, that he desires, so much as he should do, the forgiveness of it? Nay, who doth not revenge, upon all occasions, the affronts, contempts, and injuries put upon him, and so upon the matter curse himself, as often as he says, "Forgive us our trespasses, as we forgive them that trespass against us?" How few depend upon God only for their "daily bread," viz., the good things of this life, as upon the only Giver of them, so as neither to get nor keep any of them, by any means, which they know or fear to be offensive unto God? How few desire in earnest to avoid temptation? Nay, who almost is there that takes not the devil's office out of his hand, and is not himself a tempter both to himself and others? Lastly, who almost is there that desires heartily, and above all things, so much as the thing deserves, to be delivered from the greatest evil; sin, I mean, and the anger of God? Now, beloved, this is certain; he that employs not requisite industry to obtain what he pretends to desire, does not desire indeed, but only pretends to do so: he that desires not what he prays for, prays with tongue only, and not with his heart: indeed does not pray to God, but play and dally with And yet this is all which men generally do, and therefore herein also accomplish this prophecy, "Having a form of godliness, but denying the power thereof."

And this were ill enough were it in private; but we abuse God Almighty also with our public and solemn formalities; we make the Church a stage whereon to act our parts, and play our pageantry, there we make a profession every day of confessing our sins with humble, lowly, and obedient hearts; and yet, when we have talked after this manner twenty, thirty, forty years together, our hearts for the most part continue as proud, as impenitent, as disobedient, as

they were in the beginning. We make great protestations "when we assemble and meet together to render thanks to God Almighty, for the benefits received at His hands;" and if this were to be performed with words, with hosanuas and hallelujah's, and gloria patris, and psalms and hymns, and such like outward matters, peradventure we should do it very sufficiently; but, in the mean time, with our lives and actions we provoke the Almighty, and that to His face, with all variety of grievous and bitter provocations; we do daily and hourly such things as we know, and He hath assured us, to be as odious unto Him, and contrary to His nature, as any thing in the world is to the nature of any man in the world; and all this upon poor, trifling, trivial, no temptations. If a man whom you have dealt well with should deal so with you, one whom you had redeemed from the Turkish slavery, and instated in some indifferent good inheritance, should make you fine speeches, entertain you with panegyrics, and have your praises always in his mouth; but all this while do nothing that pleases you, but upon all occasions put all affronts and indignities upon you; would you say this were a thankful man? Nav, would you not make heaven and earth ring of his unthankfulness, and detest him almost as much for his fair speeches as his foul actions? Beloved, such is our unthankfulness to our God and Creator, to our Lord and Saviour; our tongues ingeminate, and cry aloud, Hosanna, hosanna, but the louder voice of our lives and actions is, "Crucify Him, crucify Him." We court God Almighty, and compliment with Him, and profess to esteem His servimperfect freedom; but if any thing be to be done, much more if any thing be to be suffered for Him, here we leave Him. We bow the knee before Him, and put a reed in His hand, and a crown upon His head, and cry, "Hail, King of the Jews;" but then, with our customary sins, we give Him gall to eat and vinegar to drink; we thrust a spear in His side, nail Him to the cross, and crucify to ourselves the Lord of glory. This is not the office of a friend to bewail a dead friend with vain lamentations; sed quæ voluerit meminisse, quae mandaverit exequi-to remember what he desires and to execute what he commands. So said a dying Roman to his friend, and so say I to you. To be thankful to God is not to say, God be praised, or, God be thanked; but to remember what He desires, and excute what He commands. To be thankful to God is certainly to love Him, and to love Him is to keep His commandments: so saith our Saviour, "if ye love Me, keep My commandments." If we do 10, we may justly pretend to thankfulness, which, believe me, is not word, nor to be performed with words: but, if we do not so, as

generally we do not, our talk of thankfulness is nothing else but mere talk, and we accomplish St. Paul's prophecy herein also; having a form of thankfulness, but not the reality, nor the power of it.

If I should reckon up unto you how many direct lies every wicked man tells to God Almighty, as often as he says amen to this "form of godliness" which our Church hath prescribed; if I should present unto you all our acting of piety, and playing of humiliation, and personating of devotion, in the psalms, the litanies, the collects, and generally in the whole service, I should be infinite; and, therefore, I have thought good to draw a vail over a great part of our hypocrisy, and to restrain the remainder of the discourse to the contrariety between our profession and performance, only in two things; I mean, faith and repentance.

And, first, for faith: we profess, and indeed generally, because it is not safe to do otherwise, that we believe the Scripture to be true, and that it contains the plain and only way to infinite and eternal happiness; but if we did generally believe what we do profess, if this were the language of our hearts as well as our tongues, how comes it to pass that the study of it is so generally neglected?

Let a book that treats of the philosopher's stone promise never so many mountains of gold, and even the restoring of the golden age again, yet were it no marvel if few should study it; and the reason is, because few would believe it. But if there were a book extant, and ordinary to be had, as the Bible is, which men did generally believe to contain a plain and easy way for all men to become rich, and to live in health and pleasure, and this world's happiness, can any man imagine that this book would be unstudied by any man? And why then should I not believe that, if the Scripture were firmly and heartily believed, the certain and only way to happiness, which is perfect and eternal, it would be studied by all men with all diligence? Seeing, therefore, most Christians are so cold and negligent in the study of it, prefer all other business, all other pleasures before it, is there not great reason to fear that many who pretend to believe it firmly believe it not at all, or very weakly and faintly? If the general of an army, or an embassador to some prince or state, were assured by the king his master that the transgressing any point of his commission should cost him his life, and the exact performance of it be recompensed with as high a reward as were in the king's power to bestow upon him; can it be imagined that any man who believes this, and is in his right mind, can be so

supinely and stupidly negligent of this charge, which so much imports him, as to oversee, through want of care, any one necessary article or part of his commission, especially if it be delivered to him in writing, and at his pleasure to peruse it every day? Certainly this absurd negligence is a thing without example, and such as peradventure will never happen to any sober man to the world's end; and, by the same reason, if we were firmly persuaded that this book doth indeed contain that charge and commission which infinitely more concerns us, it were not in reason possible but that to such a persuasion our care and diligence about it should be in some measure answerable. Seeing, therefore, most of us are so strangely careless, so grossly negligent of it, is there not great reason to fear that though we have professors and protestors in abundance, yet the faithful, the truly and sincerely faithful, are, in a manner, failed from the children of men? What but this can be the cause that men are so commonly ignorant of so many articles and particular mandates of it, which yet are as manifest in it as if they were written with the beams of the sun? For example, how few of our ladies and gentlewomen do or will understand that a voluptuous life is damnable and prohibited to them? Yet St. Paul saith so very plainly, "She that liveth in pleasure is dead while she liveth." I believe that this case directly regards not the sex: he would say he, as well as she, if there had been occasion. How few of the gallants of our time do or will understand that it is not lawful for them to be as expensive and costly in apparel as their means, or perhaps their credit, will extend unto? Which is to sacrifice unto vanity that which by the law of Christ is due unto charity; and yet the same St. Paul forbids plainly this excess, even to women—"Also let women (he would have said it much rather to men) array themselves in comely apparel, with shamefacedness and modesty, not with embroidered hair, or gold, or pearls, or costly apparel." And, to make our ignorance the more inexcusable, the very same rule is delivered by St. Peter also.

How few rich men are or will be persuaded, that the law of Christ permits them not to heap up riches forever, nor perpetually to add house to house, and land to land, though by lawful means; but requires of them thus much charity at least, that ever, while hey are providing for their wives and children, they should, out of the increase wherewith God hath blessed their industry, allot the poor a just and free proportion? And when they have provided for them in a convenient manner (such as they themselves shall judge sufficient and convenient in others), that then they should

give over making purchase after purchase; but with the surplusage of their revenue beyond their expense, procure, as much as lies in them, that no Christian remain miserably poor; few rich men, I fear, are or will be thus persuaded, and their daily actions show as much; yet undoubtedly, either our Saviour's general command, of loving our neighbors as ourselves, which can hardly consist with our keeping vainly, or spending vainly, what he wants for his ordinary subsistence, lays upon us a necessity of this high liberality: or his special command concerning this matter; Quod superest date pauperibus, "That which remains give to the poor:" or that which St. John saith, reacheth home unto it: "Whosoever hath this world's good, and seeth his brother have need, and shutteth up the bowels of his compassion from him, how dwelleth the love of God in him?" Which is, in effect, as if he had said, he that keepeth from any brother in Christ, that which his brother wants, and he wants not, doth but vainly think that he loves God; and therefore vainly hopes that God loves him.

Where almost are the men that are or will be persuaded, the Gospel of Christ requires of men humility, like to that of little children, and that under the highest pain of damnation? That is, that we should no more overvalue ourselves, or desire to be highly esteemed by others; no more undervalue, scorn, or despise others; no more affect pre-eminence over others, than little children do, before we have put that pride into them, which afterward we charge wholly upon their natural corruption; and yet our blessed Saviour requires nothing more rigidly, nor more plainly, than this high degree of humility: "Verily (saith He), I say unto you (He speaks to His disciples affecting high places, and demanding which of them should be greatest), except you be converted, and become as little children, ye shall not enter into the kingdom of heaven."

Would it not be strange news to a great many, that not only adultery and fornication, but even uncleanness and lasciviousness; not only idolatry and witchcraft, but hatred, variance, emulations, wrath, and contentions; not only murders, but envyings; not drunkenness only, but revelings, are things prohibited to Christians, and such as, if we forsake them not, we can not inherit the kingdom of heaven? And yet these things, as strange as they may seem are plainly written; some of them by St. Peter; but all of them by St. Paul: "Now the works of the flesh are manifest, which are these, adultery, fornication, uncleanness, lasciviousness, etc... of the which I tell you before, as I have told you in times past, that they who do such things, shall not inherit the kingdom of God."

If I should tell you that all bitterness and evil speaking (nay, such is the modesty and gravity which Christianity requires of us), foolish talk and jesting, are things not allowed to Christians, would not many cry out, these are hard and strange sayings, who can hear them? And yet, as strange as they may seem, they have been written well-nigh one thousand six hundred years, and are yet extant in very legible characters, in the epistle to the Ephesians, the end of the fourth, and the beginning of the fifth chapter.

[Chillingworth deprecates briefly and incidentally the course of the party who were taking up arms against the king; and then pur-

sues his discourse, thus:]

You see, beloved, how many instances and examples I have given you of our gross ignorance of what is necessary and easy for us to know; and to these it were no difficult task to add more: now from whence can this ignorance proceed, but from supine negligence? And from whence this negligence, but from our not believing what we pretend to believe? For, did we believe firmly and heartily that this book were given us by God for the rule of our actions, and that obedience to it were the certain and only way to eternal happiness, if were impossible we should be such enemies to ourselves, such traitors to our own souls, as not to search it, at least with so much diligence, that no necessary point of our duty plainly taught in it, could possibly escape us. But it is certain and apparent to all the world that the greatest part of Christians, through gross and willful negligence, remain utterly ignorant of many necessary points of their outy to God and man; and therefore it is much to be feared that this book, and the religion of Christ contained in it, among an infinity of professors, labors with great penury of true believers.

It were an easy matter (if the time would permit) to present unto you many other demonstrations of the same conclusion; but to this, drawn from our willing ignorance of that which is easy and necessary for us to know, I will content myself to add only one more, taken from our voluntary and presumptuous neglect to do those

things which we know and acknowledge to be necessary.

If a man should say unto me that it concerns him as much as his life is worth, to go presently to such a place, and that he knows but one way to it, and I should see him stand still, or go some other way, had I any reason to believe that this man believes himself? Quid verba audiam, cum facta videam? saith he in the comedy: Protestatio contra factum non valet, saith the law; and why should I believe that that man believes obedience to Christ the only way to present and eternal happiness, whom I see, wit

tingly, and willingly, and constantly, and customarily, to disober Him? The time was that we all knew that the king could reward those that did him service, and punish those that did him disservice, and then all men were ready to obey his command, and he was a rare man that durst do any thing to his face that offended him. Beloved, if we did but believe in God, so much as most subjects do in their king; did we as verily believe, that God could and would make us perfectly happy, if we serve Him, though all the world conspire to make us miserable; and that he could and would make us miserable, if we serve Him not, though all the world should conspire to make us happy; how were it possible that to such a faith our lives should not be conformable? Who was there ever so madly in love with a present penny as to run the least hazard of the loss of 10,000l, a year to gain it, or not readily to part with it upon any probable hope, or light persuasion, much more a firm belief, that by doing so he should gain 100,000l. Now, beloved, the happiness which the servants of Christ are promised in the Scripture, we all pretend to believe, that it exceeds the conjunction of all the good things of the world, and much more such a proportion as we may possibly enjoy, infinitely more than 10,000l a year, or 100,000l. doth a penny; for 100,000l. is but a penny so many times over, and 10,000l. a year is worth but a certain number of pence; but between heaven and earth, between finite and infinite, between eternity and a moment, there is utterly no proportion; and therefore, seeing we are so apt, upon trifling occasions, to hazard this heaven for this earth, this infinite for the finite, this all for this nothing; is it not much to be feared that though many of us pretend to much faith, we have indeed but very little or none at all? The sum of all which hath been spoken concerning this point, is this—Were we firmly persuaded that obedience to the Gospel of Christ is the true and only way to present and eternal happiness (without which faith no man living can be justified), then the innate desire of our own happiness could not but make us studious inquirers of the will of Christ, and conscionable performers of it; but there are (as experience shows) very few who make it their care and business to know the will of Christ; and of those few again, very many, who make no conscience at all of doing what they know; therefore, though they profess and protest they have faith, yet their protestations are not to be regarded against their actions; but we may safely and reasonably conclude what was to be concluded, that the doctrine of Christ, among an infinity of professors, labors with great scarcity of true, serious, and hearty

believers; and that herein also we accomplish St. Paul's prediction, "Having a form of godliness, but denying," etc.

But perhaps the truth and reality of our repentance may make some kind of satisfaction to God Almighty for our hypocritical dallying with Him in all the rest. Truly I would be heartily glad it were so: but I am so far from being of this faith, that herein I fear we are most of all hypocritical, and that the generality of professors is so far from a real practice of true repentance, that scarce one in a hundred understands truly what it is.

Some satisfy themselves with a bare confession and acknowledgment, either that they are sinners in general, or that they have committed such and such sins in particular; which acknowledgment comes not yet from the heart of a great many, but only fron their lips and tongues: for how many are they that do rather complain and murmur that they are sinners, than acknowledge and confess it; and make it, upon the matter, rather their unhappiness and misfortune, than their true fault, that they are so? Such are all they who impute all their commissions of evil to the unavoidable want of restraining grace, and all their omission of good to the like want of effectual exciting grace: all such as pretend, that the commandments of God are impossible to be kept any better than they are kept; and that the world, the flesh, and the devil, are even Omnipotent enemies; and that God neither doth, nor will, give sufficient strength to resist and overcome them; all such as lay all their faults upon Adam, and say, with those rebellious Israelites (whom God assures that they neither had nor should have just reason to say so), that their fathers had eaten sour grapes, and their teeth were set on edge: lastly, all such as lay their sins upon divine prescience and predestination, saying with their tongues, O what wretched sinners have we been! but in their hearts, How could we help it! We were predestinate to it, we could not do otherwise.

All such as seriously persuade themselves, and think to hide their nakedness with such fig-leaves as these, can no more be said to acknowledge themselves guilty of a fault than a man that was born blind, or lame, with the stone or gout, can accuse himself with any fault for being born so; well may such an one complain, and bemoan himself, and say, O wretched man that I am, who shall deliver me from this unhappiness? But such a complaint is as far from being a true acknowledgment of any faults, as a bare acknowledgment of a fault is from true repentance. For to confess a fault, is to acknowledge, that freely and willingly, without any constraint, for unavoidable necessity, we have transgressed the law of God, it

being in our power, by God's grace, to have done otherwise. To aggravate this fault, is to confess we have done so when we might easily have avoided it, and had no great nor violent temptation to it: to pretend any great difficulty in the matter, is to excuse and extenuate it: but to say that, all things considered, it was abso lutely impossible for you to avoid it, is flatly to deny it. Others there are that think they have done enough, if to confession of sin they add some sorrow for it; if, when the present fit of sin is past, and they are returned to themselves, the sting remaining breed some remorse of conscience, some complaints against their wickedness and folly for having done so, and some intentions to forsake it, though vanishing and ineffectual. These heat-drops, this morning dew of sorrow, though it presently vanish, and they return to their sin again upon the next temptation, "as a dog to his vomit," when the pang is over: yet in the pauses between, while they are in their good mood, they conceive themselves to have very true, and very good repentance: so that if they should have the good fortune to be taken away in one of these intervalla, one of these sober moods, they should certainly be saved; which is just as if a man in a quartan ague, or the stone, or gout, should think himself rid of his disease as oft as he is out of his fit.

But if repentance were no more but so, how could St. Paul have truly said that "godly sorrow worketh repentance?" Every man knows that nothing can work itself. The architect is not the house which he builds, the father is not the son which he begets, the tradesman is not the work which he makes; and therefore, if sorrow, godly sorrow, worketh repentance, certainly sorrow is not repentance. The same St. Paul tells us in the same place, that "the sorrow of the world worketh death;" and you will give me leave to conclude from hence, therefore it is not death; and what shall hinder me from concluding thus also; "godly sorrow worketh repentance," therefore it is not repentance?

[The precise nature of Gospel repentance is here explained, when the preacher takes up again the thread of discourse.]

And yet, if it be not so, but that heaven may be purchased at easier and cheaper rates, how comes it to pass that in the New Testament we are so plainly and so frequently assured that without actual and effectual amendment, and newness of life, without actual and effectual mortification, regeneration, sanctification, there is no hope, no possibility of salvation?

"Every tree that bringeth forth not good fruit is hewn down and cast into the fire." So St. John Baptist preaches repentance

tis not then the leaves of a fair profession, no, nor the blossoms of ood purposes and intentions, but the fruit, the fruit only, that can we us from the fire; neither is it enough not to bear ill fruit, unless re bring forth good. "Every tree that bringeth forth not good ruit is hewn down and cast into the fire."

"Not every one that saith unto Me, Lord, Lord, shall enter nto the kingdom of heaven, but he that doeth the will of My ather which is in heaven:" so our Saviour saith. And again, after He had delivered His most Divine precepts in His Sermon on he Mount (which sermon contains the substance of the Gospel of Christ), He closeth up all with saying, "He that heareth these sayings of Mine, and doth them not (and yet these were the hardest sayings that ever He said), I will liken him to a foolish man which built his house upon the sand (that is, his hope of salvation upon a sandy and false ground), and when the rain descended, and the floods came, and the winds blew, and beat upon that house, it fell, and great was the fall of it."

"They that are Christ's have crucified the flesh with the affections and lusts:" so St. Paul. They then that have not done so, nor crucified the flesh with the affections and lusts, let them be as sorrowful as they please, let them intend what they please, they, as yet, are none of Christ's, and, good Lord! what a multitude of Christians then are there in the world that do not belong to Christ!

"The works of the flesh, says the same St. Paul, are manifest, which are these—adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revelings; of which I tell you before, as I have told you in times past, that they which do such things shall not inherit the kingdom of God." He doth not say they which have done such things shall not be saved, but manifestly to the contrary—"Such were some of you; but ye are washed, but ye are sanctified," but he says, they which do such things, and without amendment of life shall continue doing them, shall not be excused by any pretense of sorrow and good purposes: they "shall not inherit the kingdom of heaven."

And again, in another epistle, "Know ye not that the unrightcous shall not inherit the kingdom of God? Be not deceived, neither
formicators, nor idolaters, nor adulterers, nor abusers of themselves
with mankind, nor thieves, nor covetous, nor drunkards, nor revilcountry shall inherit the kingdom of God."

"In Christ Jesus (said the same St. Paul in other places) nothing

availeth but faith: nothing but a new creature: nothing but keeping the commandments of God." It is not then a wishing, but a work ing faith; not wishing that you were a new creature, nor sorrowing you are not, but being a new creature: not wishing you had kept, nor sorrowing you have not kept, nor purposing vainly to keep, but keeping His commandments, must avail with Him.

"Follow peace with all men, and holiness (saith the divine author of the epistle to the Hebrews), without which no man shall see the Lord.

St. Peter, in his second epistle, commends unto us a golden chain of Christian perfections, consisting of these links, "faith, virue, knowledge, temperance, patience, godliness, brotherly kindness, charity," and then adds—"He that lacketh these things is blind, and knoweth not that he was purged from his old sins." Let his sorrow be never so great, and his desires never so good, yet if he lack these things, he is blind; and was purged from his old sins, but is not

Lastly, St. John, "He that hath this hope, purifieth himself, even as He is pure;" the meaning is not, with the same degree of purity, for that is impossible, but with the same kind, the same truth of purity; he that doth not purify himself, may, nay doth, flatter himself, and without warrant, presume upon God's favor; but this hope he hath not: and again, "Little children, let no man deceive you; he that doth righteousness, is righteous, even as He is righteous," and thus you see all the divine writers of the New Testament, with one consent, and with one mouth, proclaim the necessity of real holiness, and labor together to disenchant us from this vain fancy, that men may be saved by sorrowing for their sin, and intending to leave it, without effectual conversion and reformation of life; which, it may well be feared, hath sent thousands of souls to hell in a golden dream of heaven.

But is not this to preach works, as the papists do? No, certainly it is not; but to preach works, as Christ and His apostles do; it is to preach the necessity of them, which no good Protestant, no good Christian, ever denied; but it is not to preach the merit of them, which is the error of the papists.

But is it not to preach the law in the time of the Gospel? Not certainly it is not; for the law forgives no sins, but requires exact obedience, and curseth every one which, from the beginning to the end of his life, "continueth not in all things which are written in the law to do them;" but the Gospel says, and accordingly I have said unto you, that there is mercy always in store for those who know the day of their visitation, and forsake their sins in time of mercy

and that God will pardon their imperfections in the progress of holiness, who miscall not presumptuous and deliberate sins by the name of imperfections, but seriously and truly endeavor to be perfect; only I forewarn you, that you must never look to be admitted to the wedding-feast of the King's Son either in the impure rags of any customary sin or without the wedding-garment of Christian boliness; only I forewarn you that whosoever looks to be made partaker of the joys of heaven, must make it the chief, if not the only business of his life, to know the will of God, and to do it; that great violence is required by our Saviour for the taking of this kingdom, that the race we are to run is a long race, the building we are to erect is a great building, and will hardly, very hardly, be finished in a day; that the work we have to do of mortifying all vices, and acquiring all Christian virtues, is a long work; we may easily defer it too long, but we can not possibly begin it too soon. Only I would persuade you, and I hope I have done it, that that repentance which is not effectual to true and timely conversion, will never be available unto eternal salvation. And if I have proved unto you that this is indeed the nature of true repentance, then certainly I have proved withal that that repentance wherewith the generality of Christians content themselves, notwithstanding their great professions what they are, and their glorious protestations of what they intend to be, not the power but the form, not the truth but the shadow, of true repentance; and that herein also we accomplish St. Paul's prediction, "Having a form of godliness," etc.

And now what remains but that (as I said in the beginning) I should humbly entreat, and earnestly exhort, every man that hath heard me this day, to confute in his particular what I have proved true in the general; to take care that the sin of formality, though it be the sin of our times, may yet not be the sin of our persons; that we satisfy not ourselves with the shadows of religion without the substance of it, nor with the "form of godliness" without the power of it?

To this purpose I shall beseech you to consider, that though manificing, burning incense, celebrating of set festivals, praying, fasting, and such like, were, under the law, the service of God commanded by Himself, yet, whensoever they proceeded not from, nor were joined with, the sincerity of an honest heart, He professeth frequently almost in all the prophets, not only His scorn and contempt of them all, as fond, empty, and ridiculous; but also His lating, loathing, and detesting of them as abominable and impious.

"The sacrifice of the wicked is abomination to God." "What

have I to do with the multitude of your sacrifices? saith the Lord." "I am full of the burnt-offerings of rams, and of the fat of fed beasts. When ye come to appear before Me, who required this at your hands? bring no more vain oblations: incense is an abomination to Me: I can not suffer your new moons, nor sabbaths, nor solemn days, it is iniquity, even your solemn assemblies: My soul hateth your new moons, and appointed feasts: they are a burden to Me, I am weary to bear them; and when you shall stretch out your hands, I will hide Mine eyes from you; and though you make many prayers, I will not hear; for your hands are full of blood."

And again, "He that kills an ox is as if he slew a man; he that sacrificeth a lamb as if he cut off a dog's neck; he that offereth an oblation as if he offered swine's flesh; he that burneth incense as if he blessed an idol." And what is the reason of this strange aversion of God from his own ordinances? It follows in the next words: "They have chosen their own ways, and their soul delighteth in their abominations."

Terrible are the words which he speaketh to the same purpose in the prophecy of Amos, "I hate, I despise your feast days, and I will not smell in your solemn assemblies: though you offer Me burnt-offerings, and meat-offerings, I will not accept them; nor will I regard your peace-offerings."

Now, beloved, if this hypocrisy, this resting in outward performances, were so odious to God under the law, a religion full of shadows and ceremonies; certainly it will be much more odious to do so under the Gospel, a religion of much more simplicity, and exacting so much the greater sincerity of the heart, even because it disburdens the outward man of the performance of legal rights and observances. And, therefore, if we now under the Gospel shall think to delude God Almighty, as Michal did Saul, with an idol handsomely dressed instead of the true David; if we shall content and please ourselves with being of such or such a sect or profession: with going to church, saying, or hearing of prayers, receiving of sacraments, hearing, repeating, or preaching of sermons, with for ceremonies, or zeal against them; or, indeed, with any thing sides consistent piety toward God, loyalty and obedience towar our sovereign, justice and charity toward all our neighbors, ten perance, chastity, and sobriety toward ourselves; certainly we s 1 12 one day find that we have not mocked God, but ourselves; and this our portion among hypocrites shall be greater than theirs.

In the next place, let me entreat you to consider the fearfi judgment which God hath particularly threatened to this very sir

of drawing nigh unto Him with our lips, when our hearts are far from Him. It is the great judgment of being given over to the spirit of slumber and security, the usual forerunner of speedy desolation and destruction, as we may see in the twenty-ninth chapter of Isaiah, from the ninth to the fourteenth verses: "Stay yourselves and wonder, cry ye out, and cry, They are drunken, but not with wine, they stagger, but not with strong drink; for the Lord hath poured out upon you the spirit of deep sleep, and hath closed your eyes. The prophets, and your rulers the seers, hath He covered:" and after, at the fourteenth verse, "The wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid." Certainly, this judgment, if ever it were upon any people, we have cause to fear it is now upon us. For, if the spirit of deep sleep were not upon us, how could we sleep so securely even upon the brink of the pit of perdition? How could we proceed on so confidently in our mirth and jollity, nay, in our crying sins, and horrible impieties; now when the hand of God is upon us, and wrath is gone out, and even ready to consume us? And if the wisdom of our wise men were not perished, how were it possible they should so obstinately refuse the security offered of our laws, liberties, and religion, by the king's oath, by his execrations on himself, and his posterity, in case he should violate it; by the oaths of all his ministers, not to consent to, or be instruments in, such a violation; by the so-much-desired triennial parliament, from which no transgressors can possibly be secure; and instead of all this security seek for it by a civil war, the continuance whereof must bring us to destruction and desolation; or else He hath deceived us, by whom we are taught, that "a kingdom divided against itself can not stand."

Now, what was the sin which provoked this fearful judgment? What but that which I have labored to convince you of, and to dissuade you from, even the sin of hypocrisy? As we may see at the twelfth verse: "Wherefore, saith the Lord, forasmuch as this people draw near Me with their mouth, and with their lips do honor Me, but have removed their heart far from Me; and their fear toward Me is taught by the precepts of men: therefore, behold, I will proceed to do a marvelous work among them; for the wisdom of their wise men shall perish," etc.

Consider, thirdly, what woes, and woes, and woes, our Saviour thunders out against the scribes and Pharisees for their hypocrises: "Woe be unto you, scribes and Pharisees, hypocrites;" and again and again, "Woe be unto you, scribes and Pharisees, hypocrites." Beloved, if we be hypocrites, as they were, "tithe mint and cum-

min, and heglect the weighty matters of the law, judgment, and justice, and mercy," as they did; "make long prayers, and under a pretense devour widows' houses," as they did; "wash the outside of the dish and platter," while within we are full of ravening and wickedness; write God's commandments very large and fair upon our phylacteries, but shut them quite out of our hearts; "build the sepulchers of the old prophets," and kill their successors: in fine, if we be like "painted sepulchers, as they were, "outwardly gar nished and beautiful, but within full of dead men's bones and rotten ness;" we are then to make account that all these woes belong to us and will one day overtake us.

Consider, lastly, the terrible example of Ananias and Sapphira, and how they were snatched away in the very act of their sin; and that their fault was (as the text tells us) that "they lied unto God." Beloved, we have done so a thousand thousand times: our whole lives (if sincerely examined) would appear, I fear, little less but a perpetual lie. Hitherto God hath been merciful to us, and given us time to repent; but let us not proceed still in imitating their fact, lest at length we be made partakers of their fall.

God of His infinite mercy prevent this in every one of us, even for His Son our Saviour Jesus Christ's sake; by whom, and with whom, in the unity of the Holy Spirit, be all honor and glory to the eternal Father, world without end. Amen.

DISCOURSE SIXTEENTH.

RICHARD BAXTER.

THE first half of the seventeenth century will be ever memorable for the brilliant galaxy of great and excellent men which it produced. Not to mention others, this period gave birth to Baxter, and Owen, and Milton, and Flavel, and Leighton, and Bunyan, and Taylor, and Keach, and Tillotson, and Barrow, and Howe, and Phillip Henry. These men, and a few kindred spirits, became the great conservators of virtue and religion, amid the grossest prevailing corruption. Conspicuous among them stands RICHARD BAXTER, whose birth fell on the 12th of November, 1615, at Rawton, in Shropshire. His conversion and deep religious feelings were mainly attributable to the counsels and instructions of his father, and an old tattered book with which he met at the age of fifteen, called "Bunny's Resolution;" composed, originally, by the Jesuit Parsons. Baxter was admitted to orders in connection with the Church of England, in 1638; when his scruples were raised by the oath of "Submission to Archbishops, Bishops," etc., which he utterly rejected; and became pastor of a church in Kidderminster. His ministry at this place covers, in all, about sixteen years; and was eminently successful. Beyond this, though preaching constantly, he held no extended pastorate.

As a Non-conformist, he suffered much from persecution; being twice wized and condemned to imprisonment, from which, however, he was mercifully delivered. He at length died in 1691, and was interred in Christ Church.

As a pastor, Baxter was most faithful and laborious; presenting, in all respects, a model worthy of imitation. As a preacher, he spoke with expressions and affection, out of a full soul; as he says in his own memorable lines.

"I preached as never sure to preach again, And as a dying man to dying men."

He neither preached about his hearers, nor above them, nor beside them, but to them—a genuine pulpit-archer, who, like the Benjaminites, shot

his arrows to the breadth of a hair, leaving his hearers groaning and crying for relief. Amid his untiring pastoral labors Baxter found time to write largely, and his works—by no means of equal value—are computed to be sufficient to fill sixty octavo volumes. As a controversialist some of his writings show him to have indulged in undue severity. It is chiefly because of his practical and devotional writings, such as the "Call to the Unconverted," the "Reformed Pastor," the "Saint's Everlasting Rest," the "Right Method for a Settled Peace and Spiritual Comfort," and "Dying Thought's," that his name will ever remain fragrant in the churches.

The leading characteristics of Baxter are, eminent piety and vigor of intellect, keenness of logic, burning power and plainness of language, melting pathos, cloudless perspicuity, graceful description, and a certain vehemence of feeling which brings home his words with an irresistible force. He wrote with haste, which, combined with the lack of early literary advantages, makes him inaccurate and slovenly in his style, so that his gems are often incrusted in native earth; yet his amazing genius, his manly cloquence, and his mighty grapple upon the mind, turning it now this way, now that, whithersoever he listeth, entitle him to the name given by Doddridge—the English Demosthenes.

The following is from a sermon first preached at Kidderminster and afterward at London; and which at the time of its delivery produced a profound sensation. The sermon entire, as it comes to us, forms a considerable volume. He has already shown whom it is that men make light of; what it is to make light of Christ; and the cause of this sin. He here comes to the uses of the doctrine, where his powers of argumentation and appeal are generally seen to the best advantage.

MAKING LIGHT OF CHRIST AND SALVATION.

"But they made light of it."-MATT. XXII. 5.

Seeing this is the great condemning sin, before we inquire after it into the hearts of our hearers, it beseems us to begin at home, see that we, who are preachers of the Gospel, be not guilty of ourselves. The Lord forbid that they that have undertaken sacred office of revealing the excellences of Christ to the work should make light of Him themselves, and slight that salvation which they do daily preach. The Lord knows we are all of us low in our estimation of Christ, and do this great work so negently, that we have cause to be ashamed of our best sermons should this sin prevail in us, we were the most miserable of all most

Brethren, I love not censoriousness; yet dare not befriend so vile a sin in myself or others, under pretense of avoiding it; especially when there is so great necessity that it should be healed first in them that make it their work to heal it in others. Oh that there were no cause to complain that Christ and salvation are made light of by the preachers of it! But, do not the negligent studies of some speak it out? Doth not their dead and drowsy preaching declare it? Do not they make light of the doctrine they preach, that do it as if they were half asleep, and feel not what they speak themselves? Doth not the carelessness of some men's private endeavors discover it? What do they for souls? How slightly do they reprove sin! How little do they when they are out of the pulpit for the saving of men's souls! Doth not the continued neglect of those things wherein the interest of Christ consisteth discover it? 1. The Church's purity and reformation. 2. Its unity. Do not the covetous and worldly lives of too many discover it, losing advantages for men's souls for a little gain to themselves? And most of this is because men are preachers before they are Christians, and tell men of that which they never felt themselves. Of all men on earth there are few that are in so sad a condition as such ministers; and if, indeed, they do believe that Scripture which they preach, methinks it should be terrible to them in their studying and preaching it.

Beloved hearers; the office that God hath called us to, is by declaring the glory of His grace, to help under Christ to the saving of men's souls. I hope you think not that I come hither to-day on any other errand. The Lord knows I had not set a foot out of doors but in hope to succeed in this work for your souls. I have considered, and often considered, what is the matter that so many thousands should perish when God hath done so much for their salvation; and I find this that is mentioned in my text is the cause. It is one of the wonders of the world, that when God hath so loved the world as to send His Son, and Christ hath made a satisfaction by His death sufficient for them all, and offereth the benefits of it so freely to them, even without money or price, that yet the most of the world should perish; yea, the most of those that are thus called by His word! Why, here is the reason, when Christ hath done all this, men make light of it. God hath showed that He is not unwilling; and Christ hath showed that He is not unwilling that men should be restored to God's favor and be saved; but men are actually unwilling themselves. God takes not pleasure in the death of sinners, but rather that they return and live. But men take such pleasure in sin that they will die before they will return. The Lord

Jesus was content to be their Physician, and hath provided them a sufficient plaster of His own blood: but if men make light of it, and will not apply it, what wonder if they perish after all? This Scripture giveth us the reason of their perdition. This, sad experience tells us, the most of the world is guilty of. It is a most lamentable thing to see how most men do spend their care, their time, their pains, for known vanities, while God and glory are cast aside; that He who is all should seem to them as nothing, and that which is nothing should seem to them as good as all; that God should set mankind in such a race where heaven or hell is their certain end, and that they should sit down, and loiter, or run after the childish toys of the world, and so much forget the prize that they should run for. Were it but possible for one of us to see the whole of this business as the all-seeing God doth; to see at one view both heaven and hell, which men are so near; and see what most men in the world are minding, and what they are doing every day, it would be the saddest sight that could be imagined. Oh how should we marvel at their madness, and lament their self-delusion! Oh poor distracted world! what is it you run after? and what is it that you neglect? If God had never told them what they were sent into the world to do, or whither they were going, or what was before them in another world, then they had been excusable,; but He hath told them over and over, till they were weary of it. Had He left it doubtful, there had been some excuse; but it is His sealed word, and they profess to believe it, and would take it ill of us if we should question whether they do believe it or not.

Beloved, I come not to accuse any of you particularly of this crime; but seeing it is the commonest cause of men's destruction, I suppose you will judge it the fittest matter for our inquiry, and deserving our greatest care for the cure. To which end I shall, I. Endeavor the conviction of the guilty. 2. Shall give them such considerations as may tend to humble and reform them. 3. I shall conclude with such direction as may help them that are willing to escape the destroying power of this sin. And for the first, consider:

I It is the case of most sinners to think themselves freest from those sins that they are most enslaved to; and one reason why we can not reform them, is because we can not convince them of their guilt. It is the nature of sin so far to blind and befool the sinner, that he knoweth not what he doth, but thinketh he is free from it when it reigneth in him, or when he is committing it: it bringeth men to be so much unacquainted with themselves that they know

not what they think, or what they mean and intend, nor what they love or hate, much less what they are habituated and disposed to. They are alive to sin, and dead to all the reason, consideration, and resolution that should recover them, as if it were only by their sinning that we must know they are alive. May I hope that you that hear me to-day are but willing to know the truth of your case, and then I shall be encouraged to proceed to an inquiry. God will judge impartially; why should not we do so? Let me, therefore, by these following questions, try whether none of you are slighters of Christ and your own salvation. And follow me, I beseech you, by putting them close to your own hearts, and faithfully answering them.

1. Things that men highly value will be remembered; they will be matter of their freest and sweetest thoughts. This is a known

Do not those then make light of Christ and salvation that think of them so seldom and coldly in comparison of other things? Follow thy own heart, man, and observe what it daily runneth after; and then judge whether it make not light of Christ.

We can not persuade men to one hour's sober consideration what they should do for an interest in Christ, or in thankfulness for His love, and yet they will not believe that they make light of Him.

 Things that we highly value will be matter of our discourse; the judgment and heart will command the tongue. Freely and delightfully will our speech run after them. This also is a known case.

Do not those men make light of Christ and salvation that shun the mention of His name, unless it be in a vain or sinful use? Those that love not the company where Christ and salvation is much talked of, but think it troublesome, precise discourse: that had rather hear some merry jests, or idle tales, or talk of their riches or business in the world. When you may follow them from morning to night, and scarce have a savory word of Christ; but perhaps some slight and weary mention of Him sometimes; judge whether these make not light of Christ and salvation. How seriously do they talk of the world and speak vanity! but how heartlessly do they make mention of Christ and salvation!

3. The things that we highly value we would secure the posses sion of, and therefore would take any convenient course to have all doubts and fears about them well resolved. Do not those men then make light of Christ and salvation that have lived twenty or thirty years in uncertainty whether they have any part in these or not, and

yet never seek out for the right resolution of their doubts? Are all that hear me this day certain they shall be saved? Oh that they were! Oh, had you not made light of salvation, you could not so easily bear such doubting of it; you could not rest till you had made it sure, or done your best to make it sure. Have you nobody to inquire of, that might help you in such a work? Why, you have ministers that are purposely appointed to that office. Have you gone to them, and told them the doubtfulness of your case, and asked their help in the judging of your condition? Alas, ministers may sit in their studies from one year to another, before ten persons among a thousand will come to them on such an errand! Do not these make light of Christ and salvation? When the Gospel pierceth the heart indeed, they cry out, "Men and brethren, what shall we do to be saved?" Trembling and astonished, Paul cries out, "Lord, what wilt Thou have me to do?" And so did the convinced Jews to Peter. But when hear we such questions?

- 4. The things that we value do deeply affect us, and some motions will be in the heart according to our estimation of them. O sirs, if men made not light of these things, what working would there be in the hearts of all our hearers! What strange affections would it raise in them to hear of the matters of the world to come! How would their hearts melt before the power of the Gospel! What sorrow would be wrought in the discovery of their sins! What astonishment at the consideration of their misery! What unspeakable joy at the glad tidings of salvation by the blood of Christ! What resolution would be raised in them upon the discovery of their duty! Oh what hearers should we have, if it were not for this sin! Whereas now we are liker to weary them, or preach them asleep with matters of this unspeakable moment. talk to them of Christ and salvation till we make their heads ache: little would one think by their careless carriage that they heard and regarded what we said, or thought we spoke at all to them.
- 5. Our estimation of things will be seen in the diligence of our endeavors. That which we highliest value, we shall think no pains too great to obtain. Do not those men then make light of Christ and salvation that think all too much that they do for them; that murmur at His service, and think it too grievous for them to endure? that ask of His service as Judas of the ointment, What need this waste? Can not men be saved without so much ado? This is more ado than needs. For the world they will labor all the day, and all their lives; but for Christ and salvation they are afraid of doing too much. Let us preach to them as long as we will, we can

not bring them to relish or resolve upon a life of holiness. Follow them to their houses, and you shall not hear them read a chapter, nor call upon God with their families once a day: nor will they allow Him that one day in seven which He hath separated to His service. But pleasure, or worldly business, or idleness, must have a part. And many of them are so far hardened as to reproach them that will not be as mad as themselves. And is not Christ worth the seeking? Is not everlasting salvation worth more than all this? Doth not that soul make light of all these that thinks His ease more worth than they? Let but common sense judge.

6. That which we most highly value, we think we can not buy too dear: Christ and salvation are freely given, and yet the most of men go without them because they can not enjoy the world and them together. They are called but to part with that which would hinder them from Christ, and they will not do it. They are called but to give God His own, and to resign all to His will, and let go the profits and pleasures of this world, when they must let go either Christ or them, and they will not. They think this too dear a bargain, and say they can not spare these things: they must hold their credit with men; they must look to their estates; how shall they live else? They must have their pleasure, whatsoever becomes of Christ and salvation: as if they could live without Christ better than without these; as if they were afraid of being losers by Christ, or could make a saving match by losing their souls to gain the world. Christ hath told us over and over that if we will not forsake all for Him we can not be His disciples. Far are these men from forsaking all, and yet will needs think that they are His disciples indeed.

7. That which men highly esteem, they would help their friends to as well as themselves. Do not those men make light of Christ and salvation that can take so much care to leave their children portions in the world, and do so little to help them to heaven? that provide outward necessaries so carefully for their families, but do so little to the saving of their souls? Their neglected children and friends will witness that either Christ, or their children's souls, or both, were made light of.

8. That which men highly esteem, they will so diligently seek after that you may see it in the success, if it be a matter within their reach. You may see how many make light of Christ, by the little knowledge they have of Him, and the little communion with Him, and communication from Him; and the little, yea, none of His special grace in them. Alas! how many ministers can speak it to

the sorrow of their hearts, that many of their people know almost nothing of Christ, though they hear of Him daily! Nor know they what they must do to be saved: if we ask them an account of these things, they answer as if they understood not what we say to them, and tell us they are no scholars, and therefore think they are excusable for their ignorance. Oh if these men had not made light of Christ and their salvation, but had bestowed but half as much pains to know and enjoy Him as they have done to understand the matters of their trades and callings in the world, they would not have been so ignorant as they are: they make light of these things, and therefore will not be at the pains to study or learn them. When men that can learn the hardest trade in a few years have not learned a catechism, nor how to understand their creed, under twenty or thirty years' preaching, nor can abide to be questioned about such things, doth not this show that they have slighted them in their hearts? How will these despisers of Christ and salvation be able one day to look Him in the face, and to give an account of these neglects?

Thus much I have spoken in order to your conviction. Do not some of your consciences by this time smite you, and say, I am the man that have made light of my salvation? If they do not, it is because you make light of it still, for all that is said to you. But because, if it be the will of the Lord, I would fain have this damning distemper cured, and am loath to leave you in such a desperate condition, if I knew how to remedy it, I will give you some considerations, which may move you, if you be men of reason and understanding, to look better about you; and I beseech you to weigh them, and make use of them as we go, and lay open your hearts to the work of grace, and sadly bethink you what a case you are in, if you prove such as make light of Christ.

Consider, 1. Thou makest light of Him that made not light of thee who didst deserve it. Thou wast worthy of nothing but contempt. As a man, what art thou but a worm to God? As a sinner, thou art far viler than a toad: yet Christ was so far from making light of thee and thy happiness, that He came down into the flesh, and lived a life of suffering, and offered himself a sacrifice to the justice which thou hadst provoked, that thy miserable soul might have a remedy. It is no less than miracles of love and mercy that He hath showed to us; and yet shall we slight them after all?

Angels admire them, whom they less concern, and shall redeemed sinners make light of them? What barbarous, yea, devilish, yea worse than devilish ingratitude is this! The devils never had a saviour offered them; but thou hast, and dost thou yet make light of Him?

- 2. Consider, the work of man's salvation by Jesus Christ is the masterpiece of all the works of God, wherein He would have His love and mercy to be magnified. As the creation declareth His goodness and power, so doth redemption His goodness and mercy; He hath contrived the very frame of His worship so that it shall much consist in the magnifying of this work; and, after all this, will you make light of it? "His name is Wonderful." "He did the work that none could do." "Greater love could none show than His." How great was the evil and misery that He delivered us from! the good procured for us! All are wonders, from His birth to His ascension; from our new birth to our glorification, all are wonders of matchless mercy—and yet do you make light of them?
- 3. You make light of matters of greatest excellency and moment in the world: you know not what it is that you slight: had you well known, you would not have done it. As Christ said to the woman of Samaria, "Hadst thou known who it is that speakest to thee, thou wouldst have asked of Him the waters of life;" had they known they would not have crucified the Lord of glory. So had you known what Christ is, you would not have made light of Him; had you been one day in heaven, and but seen what they possess, and seen also what miserable souls must endure that are shut out, you would never sure have made so light of Christ again.

O sirs, it is no trifles or jesting matters that the Gospel speaks of. I must needs profess to you that when I have the most serious thoughts of these things myself, I am ready to marvel that such amazing matters do not overwhelm the souls of men; that the greatness of the subject doth not so overmatch our understandings and affections as even to drive men beside themselves, but that God hath always somewhat allayed it by the distance; much more that men should be so blockish as to make light of them. O Lord, that men did but know what everlasting glory and everlasting torments are: would they then hear us as they do? would they read and think of these things as they do? I profess I have been ready to wonder, when I have heard such weighty things delivered, how people can forbear crying out in the congregation; much more how they can rest till they have gone to their ministers, and learned what they should do to be saved, that this great business might be put out of doubt. Oh that heaven and hell should work no more or

men! Oh that everlastingness should work no more! Oh how can you forbear when you are alone to think with yourselves what it is to be everlastingly in joy or in torment! I wonder that such thoughts do not break your sleep, and that they come not in your mind when you are about your labor! I wonder how you can almost do any thing else! how you can have any quietness in your minds! how you can eat, or drink, or rest, till you have got some ground of everlasting consolations! Is that a man or a corpse that is not affected with matters of this moment? that can be readier to sleep than to tremble when he heareth how he must stand at the bar of God? Is that a man or a clod of clay that can rise or lie down without being deeply affected with his everlasting estate? that can follow his worldly business and make nothing of the great business of salvation or damnation; and that when they know it is hard at hand! Truly, sirs, when I think of the weight of the matter, I wonder at the very best of God's saints upon earth that they are no better, and do no more in so weighty a case. I wonder at those whom the world accounteth more holy than needs, and scorns for making too much ado, that they can put off Christ and their souls with so little; that they pour not out their souls in every supplication; that they are not more taken up with God; that their thoughts be not more serious in preparation for their account. I wonder that they be not a hundred times more strict in their lives, and more laborious and unwearied in striving for the crown, than they are. And for myself, as I am ashamed of my dull and careless heart, and of my slow and unprofitable course of life, so the Lord knows I am ashamed of every sermon that I preach: when I think what I have been speaking of, and who sent me, and what men's salvation or damnation is so much concerned in it, I am ready to tremble lest God should judge me as a slighter of His truth and the souls of men, and lest in the best sermon I should be guilty of their blood. Methinks we should not speak a word to men in matters of such consequence without tears, or the greatest earnestness that possibly we can: were not we too much guilty of the sin which we reprove, Whether we are alone, or in company, methinks it would be so. our end, and such an end, should still be in our mind, and as before our eyes; and we should sooner forget any thing, and set light by any thing, or by all things, than by this.

Consider, 4. Who is it that sends this weighty message to you? Is it not God Himself? Shall the God of heaven speak and men make light of it? You would not slight the voice of an angel or a prince.

5. Whose salvation is it that you make light of? Is it not your own? Are you no more near or dear to yourselves than to make light of your own happiness or misery? Why, sirs, do you not care whether you be saved or damned? Is self-love lost? are you tamed your own enemies? As he that slighteth his meat doth alight his life; so if you slight Christ, whatsoever you may think, you will find it was your own salvation that you slighted. Hear what He saith, "All they that hate Me love death."

thich you make so light of. For a professed infidel to do it, that believes not that ever Christ died, or rose again, or doth not believe that there is a heaven or hell, this were no such marvel—but for you, that make it your creed, and your very religion, and call yourselves Christians, and have been baptized into this faith, and seemed to stand to it, this is the wonder, and hath no excuse. What! believe that you shall live in endless joy or torment, and yet make no more of it to escape torment, and obtain that joy! What! believe that God will shortly judge you, and yet make no more preparation for it! Either say plainly, I am no Christian, I do not believe these wonderful things, I will believe nothing but what I see, or else let your hearts be affected with your belief, and live as you say you do believe. What do you think when you repeat the creed, and men-

tion Christ's judgment and everlasting life?

7. What are these things you set so much by as to prefer them before Christ, and the saving of your souls? Have you found a better friend, a greater and a surer happiness than this? Good Lord! what dung is it that men make so much of, while they set so light by everlasting glory? What toys are they that they are daily taken up with, while matters of life and death are neglected? Why, sirs, if you had every one a kingdom in your hopes, what were it in comparison of the everlasting kingdom? I can not but look upon all the glory and dignity of this world, lands and lordships, crowns and kingdoms, even as on some brain-sick, beggarly fellow, that borroweth fine clothes, and plays the part of a king or a lord for an hour on a stage, and then comes down, and the sport is ended, and they are beggars again. Were it not for God's interest in the authority of magistrates, or for the service they might do Him, I should judge no better of them. For, as to their own glory, it is but a smoke: what matter is it whether you live poor or rich, unless it were a greater matter to die rich than it is? You know well enough that death levels all. What matter is it at judgment, whether you be to answer for the life of a rich man or a poor man? Is Dives,

then, any better than Lazarus? O that men knew what a poor, deceiving shadow they grasp at while they let go the everlasting substance! The strongest, and richest, and most voluptuous sinners do but lay in fuel for their sorrows, while they think they are gathering together a treasure. Alas! they are asleep, and dream that they are happy; but when they awake, what a change will they find! Their crown is made of thorns: their pleasure hath such a sting as will stick in the heart through all eternity, except unfeigned repentance do prevent it. O how sadly will these wretches be convinced ere long, what a foolish bargain they made in selling Christ and their salvation for these trifles! Let your farms and merchandize then, save you, if they can, and do that for you that Christ would have done. Cry then to Baal, to save thee! Oh, what thoughts have drunkards, and adulterers, etc., of Christ, that will not part with the basest lust for Him? "For a piece of bread," saith Solomon, "such men do transgress."

8. To set so light by Christ and salvation is a certain mark that thou hast no part in them, and if thou so continue, that Christ will set as light by thee: "Those that honor Him He will honor, and those that despise Him shall be lightly esteemed." Thou wilt feel one day that thou canst not live without Him; thou wilt confess then thy need of Him; and then thou mayest go look for a saviour where thou wilt; for He will be no Saviour for thee hereafter, that wouldst not value Him, and submit to Him here. Then who will prove the loser by thy contempt? O what a thing will it be for a poor miserable soul to cry to Christ for help in the day of extremity, and to hear so sad an answer as this! Thou didst set lightly by Me and My law in the day of thy prosperity, and I will now set as light by thee in the day of thy adversity. Read Prov. i. 24, to the end. Thou that, as Esau, didst sell thy birthright for a mess of pottage, shalt then find no place for repentance, though thou seek it with tears. Do you think that Christ shed His blood to save them that continue to make light of it? and to save them that value a cup of drink or a lust before His salvation? I tell you, sirs, though you set so light by Christ and salvation, God doth not so: He will not give them on such terms as these: He valueth the blood of His Son, and the everlasting glory, and He will make you value them if ever you have them. Nay, this will be thy condemnation, and leaveth no remedy. All the world can not save him that sets lightly by Christ. None of them shall taste of His Supper. Nor can you blame Him to deny you what you made light of yourselves. Can you find fault if you miss of the salvation which you slighted?

9. The time is near when Christ and salvation will not be made light of as now they are. When God hath shaken those careless souls out of their bodies, and you must answer for all your sins in your own name, oh then what would you give for a saviour! When a thousand bills shall be brought in against you, and none to relieve you, then you will consider, Oh! Christ would now have stood between me and the wrath of God: had I not despised Him, He would have answered all. When you see the world hath left you, and your companions in sin have deceived themselves and you, and all your merry days are gone, then what would you give for that Christ and salvation that now you account not worth your labor! Do you think that when you see the judgment set, and you are doomed to everlasting perdition for your wickedness, that you should then make as light of Christ as now? Why will you not adge now as you know you shall judge then? Will He then be worth ten thousand worlds? and is He not now worth your highest estimation and dearest affection?

10. God will not only deny thee that salvation thou madest light of but He will take from thee all that which thou didst value before it: he that most highly esteems Christ shall have Him, and the creatures, so far as they are good here, and Him without the creature hereafter, because the creature is not useful; and he that sets more by the creature than by Christ, shall have some of the creature without Christ here, and neither Christ nor it hereafter.

So much of these considerations, which may show the true face of this heinous sin.

What think you now, friends, of this business? Do you not see by this time what a case that soul is in that maketh light of Christ and salvation? What need then is there that you should take heed lest this should prove your own case! The Lord knows It is too common a case. Whoever is found guilty at the last of this sin, it were better for that man he had never been born. It were better for him he had been a Turk or Indian, that never had heard the name of a Saviour, and that never had salvation offered to him: for such men "have no cloak for their sin." Besides all the rest of their sins, they have this killing sin to answer for, which will undo them. And this will aggravate their misery, that Christ whom they set light by must be their Judge, and for this sin will he judge them. Oh that such would now consider how they will answer that ques tion that Christ put to their predecessors: "How will ye escape the damnation of hell?" or, "How shall we escape if we neglect so great salvation?" Can you escape without a Christ? or will a despised Christ save you then? If he be accursed that sets light by father or mother, what then is he that sets light by Christ? It was the heinous sin of the Jews, that among them were found such as set light by father and mother. But among us, men slight the Father of spirits! In the name of God, brethren, I beseech you to consider how you will then bear this anger which you now make light of! You that can not make light of a little sickness or want, or of natural death, no, not of a tooth-ache, but groan as if you were undone; how will you then make light of the fury of the Lord, which will burn against the contemners of His grace! Doth it not behoove you beforehand to think of these things?

Hitherto I have been convincing you of the evil of the sin, and the danger that followeth: I come now to know your resolution for the time to come. What say you? Do you mean to set as light by Christ and salvation as hitherto you have done; and to be the same men after all this? I hope not. Oh let not your ministers that would fain save you, be brought in as witnesses against you to condemn you; at least, I beseech you put not this upon me. Why, sirs, if the Lord shall say to us at judgment, Did you never tell these men what Christ did for their souls, and what need they had of Him, and how nearly it did concern them to look to their salvation, that they made light of it? We must needs say the truth; Yea, Lord, we told the 🗪 of it as plainly as we could; we would have gone on our knees to them if we had thought it would have prevailed; we did entrest them as earnestly as we could to consider these things; they heard of these things every day; but, alas, we could never get them 🖜 their hearts: they gave us the hearing, but they made light of all that we could say to them. Oh! sad will it prove on your side, you force us to such an answer as this.

Dearly beloved in the Lord, I have now done that work which I came upon; what effect it hath, or will have, upon your hearts, I know not, nor is it any further in my power to accomplish that which my soul desireth for you. Were it the Lord's will that I might have my wish herein, the words that you have this day heard should so stick by you that the secure should be awakened by them, and none of you should perish by the slighting of your salvation. I can not now follow you to your several habitations to apply this word to your particular necessities; but O that I could make every man's conscience a preacher to himself that it might do it, which is ever with you! That the next time you go prayerless to bed, or about your business, conscience might cry out, Dost thou set no more

Christ and thy salvation? That the next time you are tempted to think hardly of a holy and diligent life (I will not say to deride it as more ado than needs), conscience might cry out to thee. Dost thou set so light by Christ and thy salvation? That the next time you are ready to rush upon known sin, and to please your fleshly desires against the command of God, conscience might cry out, Is Christ and salvation no more worth than to cast them away, or venture them for thy lusts? That when you are following the world with your most eager desires, forgetting the world to come, and the change that is a little before you, conscience might cry out to you, Is Christ and salvation no more worth than so? That when you are next spending the Lord's day in idleness or vain sports, conscience might tell you what you are doing. In a word, that in all your neglects of duty, your sticking at the supposed labor or cost of a godly life, yea, in all your cold and lazy prayers and performances, conscience might tell you how unsuitable such endeavors are to the reward; and that Christ and salvation should not be so slighted. I will say no more but this at this time, It is a thousand pities that when God hath provided a Saviour for the world, and when Christ hath suffered so much for their sins, and made so full a satisfaction to justice, and purchased so glorious a kingdom for his saints, and all this is offered so freely to sinners, to lost, unworthy sinners, even for nothing, that yet so many millions should everlastingly perish because they make light of their Saviour and salvation, and prefer the vain world and their lusts before them. I have delivered my message, the Lord open your hearts to receive it. I have persuaded you with the word of truth and soberness; the Lord persuade you more effectually, or else all this is lost. Amen.

DISCOURSE SEVENTEENTH.

JOHN BUNYÁN.

THE "Shakspeare among divines," as Bunyan has been justly terme was born in the year 1628, at Elstow in Bedfordshire, the son of a trav ing tinker. In his youth he led a wandering and dissipated life, a though frequently convicted of sin, it was not until twenty-five years age that he found peace in believing; at which time he joined a disse ing Baptist Church in Bedford. Three years subsequent he became preacher of the Gospel; and after the Restoration, in common w many others, he suffered much from the cruel persecutions under the rei of that unprincipled tyrant, Charles the Second, and was finally thro into Bedford jail, where he was immured for nearly thirteen years, s where he wrote, among other works, the "Pilgrim's Progress." U his release he resumed preaching, and was very popular; attract immense congregations, whether in his own meeting-house at Bedfo or on his visits to London and other places. After sixty years of ha ship, persecution, and unwearied toil, he ended his labors August 3: 1688, and went up to sit down with the shining ones of the Celes City.

The world has never seen a more strongly marked character the John Bunyan. He stands out, by himself alone, formed after no mode and resembling, in many points, no other man, whether in times ancior modern. Baxter owed little to the education of the schools, Bunystill less. God's providence was the school where Bunyan was educate and almost the only books which he studied were nature and his oheart, and the Bible. God made him what he was. In the whole sup structure of his majestic character, the touch of a human hand is scarce seen. "The Spirit of God was his teacher; the very discipline of intellect was a spiritual discipline, the conflicts that his soul sustain with the powers of darkness were the sources of his intellect strength."

Bunyan is best known from his unique allegory—the "Pilgrim's P gress"—the like of which is not found in the literature of any age; a upon which have been lavished the praises of the best scholars and c

is, as well as of the delighted multitude. But all his writings-and they revery extensive, enough to fill three royal octavo double-column volumes -show him to have been a man of the highest originality of genius. His sparkling thoughts are in racy, vigorous English—the words of the people, the pure beauties of the good old Saxon tongue-and they come welling out like the limpid waters of the mountain streamlet. Bunyan was inlove with nature; and every form and figure that fell upon his cameralike mind is revealed again in glowing life in his writings, the more charming because tinged with his own brilliant imagination. Add to this that he always wrote, not from the "dried specimens of earlier collectors," but from the "glowing records of his own consciousness and experience, the fruits of grace and plants of righteousness, blooming and fingrant in the watered garden of his own heart," and it is not surprismg that Bunyan has come to be regarded as among the very first preachss and writers which any age or country has produced. The following a from one of his very long discourses, and is a fair example of his syle of preaching.

THE BARREN FIG-TREE; OR, THE DOOM AND DOWN-FALL OF THE FRUITLESS PROFESSOR.

"And he answering, said unto him, Lord let it alone this year also, till I shall dig about it, and dung it; and if it bear fruit, well; and if not, then after that, thou shalt ent

These are the words of the Dresser of the vineyard, who, I told you, is Jesus Christ. (For "He made intercession for the transgressors.") And they contain a petition presented to offended justice, praying, that a little more time and patience might be exercised toward the barren cumber-ground fig-tree.

In this petition there are six things considerable. 1. That justice might be deferred! Lord, let it alone, etc., a while longer." 2. Here is time prefixed, as a space to try if more means will cure a barren fig-tree. "Lord, let it alone this year also." 3. The means to help it are propounded; "till I hall dig about it, and dung it." 4. Here is also an insinuation of a supposition that by thus doing God's expectation may be answered: "and if it bear fruit, well." 5. Here is a supposition that the barren fig-tree may yet abide barren, when Christ has done what he will unto it: "and if it bear fruit," etc. 6. Here is at last a resolution, that if thou continue barren, hewing days will come upon thee:

"and if it bear fruit, well; and if not, then after that, thou shalt cut it down."

But to proceed according to my former method, by way of exposition.

Lord, let it alone this year also. Here is astonishing grace indeed! Astonishing grace, I say, that the Lord Jesus should concern Himmelf with a barren fig-tree; that He should step in to stop the blow from a barren fig-tree! True He stopped the blow but for a time: but why did He stop it at all? Why did He not fetch out the ax? Why did He not do execution? Why did He not cut it down? Barren fly-tree, it is well for thee that there is a Jesus at God's right hand, a Jesus of that largeness of bowels as to have compassion for a barren fig-tree; else justice had never let thee alone to cumber the ground as thou hast done. When Israel also had sinned against (lod, down they had gone, but that Moses stood in the breach. "Let Me alone," said God to him, "that I may consume them in a moment, and I will make of thee a great nation." Barren fig-tree! dost thou hear? Thou knowest not how oft the hand of divine justice hath been up to strike, and how many years since thou hadst been cut down, had not Jesus caught hold of his Father's ax. "Let Me alone, let Me fetch My blow," or, "Cut it down! why cumbereth it the ground?" Wilt thou not hear yet, barren fig-tree? Wilt thou provoke still? Thou hast wearied men, and provoked the justice of God: and wilt thou weary my God, also?

Lord, he it above this year. "Lord, a little longer! Let us not lose a soul for want of means. I will try. I will see if I can make it fruitful. I will not beg a long life nor that it might still be barren, and so provoke Thee. I beg, for the sake of the soul, the immortal soul, Lord, spare it one year only, one year longer, this year also. If I do any good to it, it will be in little time. Thou shalt not be everywarded with waiting; one year, and then !?

Remon figured! does thou hear what a surving there is between the vine dresser and the husbandman for thy life? "Cut it down," says one; "Lord, spare it," suit the other. "This a cumber ground," suit the Futher. "One year longer," prays the Son. "Let it alone this year also."

The Lord dependence is and the place. The Lord Jesus, by these words, suppressed two things as causes of the want of from in a harvon figure, and two times like proposed as a remedy. The things that are a case of the wart of from are 1. It is earth-bound. "Lord the figure is carabbound." I A want of warmer means, or their means.

Wherefore accordingly He propoundeth, 1. To loosen the earth, to dig about it. 2. And then to supply it with manure: to "dig about it, and dung it."

Lord, let it alone this year also, until I shall dig about it. I doubt it is too much earth-bound. The love of this world, and the deceitfulness of riches lie too close to the roots of the heart of this professor. The love of riches, the love of honors, the love of pleasures, are the thorns that choke the word. "For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but of the world." How then (where these things bind up the heart) can there be fruit brought forth to God?

Barren fig-tree! see how the Lord Jesus, by these very words, suggesteth the cause of thy fruitlessness of soul. The things of this world lie too close to thy heart; the earth with its things has bound up thy roots; thou art an earth-bound soul, thou art wrapped up in thick clay. "If any man love the world, the love of the Father is not in him;" how then can he be fruitful in the vineyard? This kept Judas from the fruit of caring for the poor. This kept Demas from the fruit of self-denial. And this kept Ananias and Sapphira his wife from the goodly fruit of sincerity and truth. What shall I say? These are "foolish and hurtful lusts, which drown men in destruction and perdition; for the love of money is the root of all evil." How then can good fruit grow from such a root, the root of all evil, "which, while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows?" It is an evil root, nay, it is the root of all evil. How then can the professor that hath such a root, or a root wrapped up in such earthly things, as the lusts, and pleasures, and vanities of this world, bring forth fruit to God?

Till I shall DIG about it.—" Lord, I will loosen his roots; I will dig up this earth, I will lay his roots bare. My hand shall be upon him by sickness, by disappointments, by cross providences. I will dig about him until he stands shaking and tottering, until he be ready to fall; then, if ever, he will seek to take faster hold." Thus, I say, deals the Lord Jesus ofttimes with the barren professor; He diggeth about him, He smiteth one blow at his heart, another blow at his lusts, a third at his pleasures, a fourth at his comforts, another his self-conceitedness: thus He diggeth about him. This is the way to take bad earth from the roots, and to loosen his roots from the earth. Barren fig-tree! see here the care, the love, the labor,

and way, which the Lord Jesus, the Dresser of the vineyard, is fair to take with thee, if haply thou mayest be made fruitful.

2. Till I shall dig about it, and DUNG it.—As the earth, by binding the roots too closely, may hinder the tree's being fruitful, so the want of better means may also be a cause thereof. And this is more than intimated by the Dresser of the vineyard; "till I shall dig about it and dung it." "I will supply it with a more fruitful ministry, with a warmer word. I will give them pastors after Mine own heart. I will dung them." You know dung is a more warm, more fat, more hearty and succoring matter, than is commonly the place in which trees are planted.

I will "dig about it, and dung it." That is, "I will bring it under a heart-awakening ministry; the means of grace shall be fat and good. I will also visit it with heart-awakening, heart-warming, heart-encouraging considerations. I will apply warm dung to its roots. I will strive with him by My Spirit, and give him some tastes of the heavenly gift, and the power of the world to come. I am loath to lose him for want of digging." "Lord, let it alone this year also, until I shall dig about it and dung it."

And if it bear fruit, well.—"And if the fruit of all My labor doth make this fig-tree fruitful, I shall count My time, My labor, and means, well bestowed upon it. And Thou also, O My God, shalt be therewith much delighted. For Thou art gracious and merciful, and repentest Thee of the evil which Thou threatenest to bring upon a people."

These words, therefore, inform us that if a barren fig-tree, a barren professor, shall now at last bring forth fruit to God, it shall go well with that professor, it shall go well with that poor soul. His former barrenness, his former tempting of God, his abuse of God's patience and long-suffering, his misspending year after year, shall now be all forgiven him. Yea, God the Father, and our Lord Jesus Christ, will now pass by, and forget all, and say, Well done, at the last. "When I say to the wicked, O wicked man thou shalt surely die; if he then do that which is lawful and right, if he walk in the statutes of life, without committing iniquity, he shall surely live, he shall not die."

Barren fig-tree! dost thou hear? The ax is laid to thy roots; the Lord Jesus prays God to spare thee. Hath He been digging about thee? Hath He been manuring thee? O barren fig-tree! now thou art come to the point. If thou shalt now become good; if thou shalt, after a gracious manner, suck in the Gospel, and if thou shalt bring forth fruit unto God, well; but if not, the fire is the

last Fruit, or the fire; fruit or the fire, barren fig-tree! "If it bear fruit, well!"

And IF NOT, then after that Thou shalt cut it down.—"And if not," etc. The Lord Jesus, by this if, giveth us to understand that there is a generation of professors in the world that are incurable, that will not, that can not repent, nor be profited by the means of grace. A generation, I say, that will retain a profession, but will not bring forth fruit; a generation that will wear out the patience of God, time and tide, threatenings and intercessions, judgments and mercies, and after all will be unfruitful.

O the desperate wickedness that is in thy heart! Barren profesor, dost thou hear? The Lord Jesus stands yet in doubt about thee; there is an if stands yet in the way. I say, the Lord Jesus stands yet in doubt about thee, whether or no at last thou wilt be good; whether He may not labor in vain; whether His digging and dunging will come to more than lost labor. "I gave her space to repent, and she repented not." "I digged about it, I dunged it; I granted time, and supplied it with means; but I labored here in vain, and spent My strength for naught and in vain." Dost thou hear, barren fig-tree? There is yet a question whether it will be well with thy soul at last?

And if not, AFTER THAT Thou shalt cut it down. There is nothing more exasperating to the mind of a man than to find all his kindness and favor slighted. Neither is the Lord Jesus so provoked with any thing, as when sinners abuse His means of grace. "If it be barren and fruitless under My Gospel; if it turn My grace into wantonness; if after digging and dunging, and waiting, it yet remain unfruitful, I will let thee cut it down."

Gospel-means applied, is the last remedy for a barren professor. If the Gospel, if the grace of the Gospel will not do, there can be nothing expected, but "cut it down." "Then after that thou shalt cut it down." "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them that are sent unto thee, how often would I have gathered thy children together, as a hen gathereth her chickens under her wings, and ye would not! Behold your house is left unto you desolate." Yet it can not be but that this Lord Jesus who at first did put a stop to the execution of His Father's justice, because He desired to try more means with the fig-tree; I say it can not be but that a heart so full of compassion as His is, should be touched to behold this professor must now be cut down. "And when He was come near, He beheld the city, and wept over it, saying, If thou hadst known, even thou, at least in this thy day, the

things which belong unto thy peace! But now they are hid from thine eyes."

After that THOU SHALT CUT IT DOWN. When Christ giveth thee over, there is no intercessor or mediator, no more sacrifice for sin. All is gone but judgment, but the ax, but "a certain fearful lookingfor of judgment, and fiery indignation, which shall devour the adversaries."

Barren fig-tree! take heed that thou comest not to these last words, for these words are a give-up, a cast-up, a cast-up of a cast-away. "After that thou shalt cut it down." They are as much as if Christ had said, "Father, I begged for more time for this barren professor; I begged until I should dig about it, and dung it; but now, Father, the time is out, the year is ended, the summer is ended, and no good done. I have also tried with My means, with the Gospel; I have digged about it; I have laid also the fat and hearty dung of the Gospel to it, but all comes to nothing. Father, I deliver up this professor to Thee again; I have done I have done all, I have done praying and endeavoring, I will hold the head of Thine ax no longer: take him into the hands of justice. Do justice! Do the law! I will never beg for him more." "After that Thou shalt cut it down." "Woe unto them when I depart from them!"

Now then, I will show you, by some signs, how you may know that the day of grace is ended, or near to ending with the barren

professor. "And after that, thou shalt cut it down."

He that hath stood it out against God, and that hath withstood all those means for fruit that God hath used for the making of him (if it might have been) a fruitful tree in His garden, is in this danger. And this, indeed, is the sum of the parable. The fig-tree here mentioned was blessed with the application of means, had time allowed it to receive the nourishment; but it outstood, withstood, overstood, all—all that the husbandman did, all that the vine-dresser did.

But a little distinctly to particularize as to the signs of being past grace.

The day of grace is like to be past, when a professor hath withstood, abused, and worn out God's patience. Then he is in danger; this is a provocation; then God cries, "Cut it down." There are some men that steal into a profession, nobody knows how, even as this fig-tree was brought into the vineyard, by other hands than God's—and there they abide lifeless, graceless, careless, and without any good conscience to God at all. Perhaps they came in for the loaves, for a trade, for credit, for a blind; or it may be to stifle and choke the shocks and grinding pangs of an awakened and disquieted conscience. Now having obtained their purpose, like the sinners of Zion, they are at ease, secure; saying, like Agag, "Surely the bitterness of death is past;" in other words, "I am well, I shall be saved, and go to heaven." Thus in these vain conceits they spend a year, two or three; not remembering that at every season of grace, and at every opportunity of the Gospel, the Lord comes seeking fruit. Well, sinner! well, barren fig-tree! this is but a coarse begin-

ning: God comes for fruit.

"What have I here?" saith God. "What fig-tree is this, that hath stood this year in My vineyard, and brought Me forth no fruit? I will cry unto him, 'Professor, barren fig-tree, be fruitful! I look for fruit!' I expect fruit; I must have fruit; therefore bethink thyself." At this the professor pauses; but these are words, not blows; therefore off goes this consideration from the heart. When God comes the next year, He finds him still as he was, a barren fruitless cumber-ground. And now again He complains, "Here are two years gone, and no fruit appears! Well, I will defer Mine anger for My name's sake; I will defer Mine anger for My praise; I will refrain from thee, that I cut thee not off, as yet. I will wait, I will yet wait to be gracious." But this helps not. This hath not the least influence upon the barren fig-tree. "Tush!" saith he, "here 8 no threatening. God is merciful. He will defer His anger, He waits to be gracious: I am not vet afraid." O! how ungodly men. that are unawares crept into the vineyard-how do they turn the grace of our God into lasciviousness! Well, He comes the third year for fruit, as He did before, but still He finds but a barren figtree; not fruit! Now, He cries out again, "O thou dresser of My vineyard, come hither; here is a fig-tree hath stood these three years in My vineyard, and hath at every season disappointed My expectations, for I have looked for fruit in vain. Cut it down ; My patience is worn out. I shall wait on this fig-tree no longer."

2. And now He begins to shake the fig-tree with His threatenings. "Fetch out the ax." Now the ax is death. Death, therefore, is called for "Death, come, smite Me this fig-tree." And withal the Lord shakes this sinner, and whirls him upon a sick bed, saving, "Take him, Death. He hath abused My patience and forbearance, not remembering that it should have led him to repentance, and to the fruits thereof. Death, fetch away this fig-tree to the fire, fetch away this fig-tree to the fire, fetch this barren professor to hell!" At this Death comes, with grim looks into the chamber, yea, and Hell follows with him to the bed-side, and both stare this professor in the face, yea, begin to lay hands upon him, one smiting him with pains in his body, with head-ache, heart-ache, back-ache, shortness of breath, fainting qualms, trembling of joints, stopping at the chest, and almost all the symptoms of a man past all recovery. Now, while Death is thus tormenting the body, Hell is doing with the mind and conscience, striking them with its pains, casting sparks of fire in thither, wounding with sorrows and fears of everlasting

damnation, the spirit of this poor creature.

And now he begins to bethink himself, and to cry to God for mercy, "Lord, spare me! Lord, spare me!" "Nay," saith God, "you have been a provocation to Me these three years. How many times have you disappointed Me? How many seasons have you spent in vain? How many sermons and other mercies did I of My patience afford you, but to no purpose at all? - Take him, Death." "O! good Lord," saith the sinner; "spare me but this once. Indeed I have been a barren professor, and have stood to no purpose at all in Thy vineyard; but spare! O spare this one time, I beseech Thee, and I will be better." "Away, away! you will not; I have tried you these three years already; you are naught; if I should recover you again, you would be as bad as you were before." (And all this talk is while Death stands by.) The sinner cries again. "Good Lord, try me this once; let me get up again this once, and see if I do not mend." "But will you promise Me to mend?" "Yes, indeed, Lord, and I vow it too. I will never be so bad again, I will be better." "Well," saith God, "Death, let this professor alone for this time; I will try him a while longer. He hath promised, he hath vowed that he will amend his ways. It may be he will mind to keep his promises. Vows are solemn things; it may be he may fear to break his vows. Arise from off thy bed."

And now God lays down his ax. At this the poor creature is very thankful, praises God, and fawns upon Him, shows as if he did it heartily, and calls to others to thank Him too. He, therefore, riseth, as one would think, to be a new creature indeed. But by that time he hath put on his clothes, is come down from his bed, and ventured into the yard or shop, and there sees how all things are gone to sixes and sevens, he begins to have second thoughts, and says to his folks, "What have you all been doing? How are all things out of order? I am, I can not tell what, behindhand: one may see if a man be but a little to aside, that you have neither wisdom nor prudence to order things" And now, instead of seeking

to spend the rest of his time to God, he doubleth his diligence after this world. "Alas!" he says, "all must not be lost; we must have provident care." And thus, quite forgetting the sorrows of death, the pains of hell, the promises and vows which he made to God to be better because judgment was not (now) speedily executed, therefore the heart of this poor creature is fully set in him to do evil.

3. These things proving ineffectual, God takes hold of His ax again, sends death to a wife, to a child, to his cattle. "Your young men have I slain, and taken away your horses." "I will blast him, cross him, disappoint him, and cast him down, and will set Myself against him in all that he putteth his hand unto." At this the poor barren professor cries out again, "Lord, I have sinned; spare me once more, I beseech thee. O take not away the desire of mine eyes; spare my children, bless me in my labors, and I will mend and be better." "No," saith God, "you lied to me last time; I will trust you in this no longer." And withal He tumbleth his wife, the child, the estate, into a grave, and then returneth to His place, till this professor, more unfeignedly acknowledgeth his offense."

At this the poor creature is afflicted and distressed, rends his clothes, and begins to call the breaking of his promise and vows to mind. He mourns and prays, and, like Ahab, a while walks softly at the remembrance of the justness of the hand of God upon him. And now he renews his promise, "Lord, try me this one time more; take off Thy hand and see; they go far that never turn." Well, God spareth him again, sets down His ax again. "Many times He did deliver them, but they provoked Him with their counsel, and were brought low for their iniquity." Now they seem to be thankful again, and are as if they were resolved to be godly indeed. Now they read, they pray, they go to meetings, and seem to be serious a pretty while. But at last they forget. Their lusts prick them; suitable temptations present themselves, wherefore they turn to their crooked ways again. "When He slew them, then they sought Him, and they returned and inquired early after God; nevertheless they did flatter Him with their mouth, and lied unto Him with their tongue."

4. Yet again, the Lord will not leave this professor, but will take up His ax again, and will put him under a more heart-searching ministry; a ministry that shall search him and turn him over and over; a ministry that shall meet with him, as Elijah met with Ahab, in all his acts of wickedness. And now the ax is laid to the roots of the tree. Besides, this ministry doth not only search the heart, but presenteth the sinner with the golden rays of the glorious Gos-

pel. Now is Christ Jesus set forth evidently; now is grace displayed sweetly; now, now are the promises broken like boxes of ointment, to the perfuming of the whole room. But, alas! there is yet no fruit on this fig-tree. While his heart is searching, he wrangles; while the glorious grace of the Gospel is unvailing, this professor wags and is wanton; gathers up some scraps thereof; tastes the good word of God, and the powers of the world to come; drinketh in the rain that comes oft upon him, but bringeth not forth fruit meet for Him, whose Gospel it is, takes no heed to walk in the law of the Lord God of Israel with all his heart, but counteth that the glory of the Gospel consisteth in talk and show, and that our obedience thereto is a matter of speculation; that good works lie in good words; and if they can finely talk, they think they bravely please God. They think the kingdom of God consisteth only in word, not in power. And thus proveth ineffectual this fourth means also.

5. Well, now the ax begins to be heaved higher. For now, indeed, God is ready to smite the sinner; yet before He will strike the stroke, He will try one way more at last, and if that misseth, down goes the fig-tree. Now this last way is to tug and strive with this professor by the Spirit. Wherefore the Spirit of the Lord is now come to him, but not always to strive with man. Yet awhile He will strive with him; He will awaken, He will convince, He will call to remembrance former sins, former judgments, the breach of former vows and promises, the misspending of former days; He will also present persuasive arguments, encouraging promises, dreadful judgments, the shortness of time to repent in, and that there is hope if He come. Further, He will show him the certainty of death, and of the judgment to come; yea, He will pull and strive with this sinner. And behold, the mischief now lies here; here is tugging and striving on both sides! The Spirit convinces, the man turns a deaf ear to God; the Spirit saith, Receive My instruction and live, but the man pulls away his shoulder; the Spirit shows him whither he is going, but the man closeth his eyes against it; the Spirit offereth violence, the man strives and resists. They have "done-despite unto the Spirit of grace." The Spirit parlieth a second time, and urgeth reasons of a new nature; but the sinner answereth, "No, I have loved strangers, and after them I will go." At this God's fury comes up into His face; now He comes out of His holy place, and is terrible; now He sweareth in His wrath, they shall never enter into His rest. "I exercised toward you My patience, yet you have not turned unto Me," saith the Lord. "I smote

you in your person, in your relations, in your estate, yet you have not returned unto Me," saith the Lord. "In thy filthiness is lewdness. Because I have purged thee, and thou wast not purged, thou shalt not be purged from thy filthiness any more, till I have caused My fury to rest upon thee." Cut it down; why doth it cumber the ground?

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But to give you, in a few particulars, the manner of this man's dving:

1. Now he hath his fruitless fruit beleaguer him round his bed, together with all the bands and legions of his other wickedness. "His own iniquities shall take the wicked himself, and he shall be holden with the cords of his sins."

2. Now some terrible discovery of God is made out unto him, to the perplexing and terrifying of his guilty conscience. "God shall cast upon him, and not spare; he would fain flee out of His hand."

3. The dark entry he is to go through will be a sore amazement to him, for "fears shall be in the way." Yea, terrors will take hold on him, when he shall see the yawning jaws of death to gape upon him, and the doors of the shadow of death open to give him passage out of the world. "Now, who will meet me in this dark entry? how shall I pass through this entry into another world?"

4. For by reason of guilt, and a shaking conscience, his life will hang in continual doubt before him, and he shall be afraid day and

night, and shall have no assurance of his life.

5. Now also, Want will come up against him; it will come up like an armed man. This is a terrible enemy to him that is graceless in heart, and fruitless in life. This Want will continually cry in thine ears, "Here is a new birth wanting! a new heart, and a new spirit wanting! here is faith wanting! here are love and repentance wanting! here is the fear of God wanting! and a good conversation wanting!" "Thou art weighed in the balances, and art found wanting."

6. Together with these standeth by the companions of death; death and hell, death and devils, death and endless torment in the everlasting flames of devouring fire. "When God shall come up unto the people, He will invade them with His troops."

But how will this man die? Can his heart now endure, or can

his hands be strong?

1. God, and Christ, and pity, have left him. Sin against light, against mercy, and the long-suffering of God, is come up against him; his hope and confidence are now dying by him, and his conscience totters and shakes continually within him.

- 2. Death is at work, cutting him down; hewing both bark and heart, both body and soul asunder. The man groans, but Death hears him not; he looks ghastly, carefully, dejectedly; he sighs, he sweats, he trembles—Death matters nothing.
- 3. Fearful cogitations haunt him; misgivings, direful apprehensions of God terrify him. Now he hath time to think what the loss of heaven will be, and what the torments of hell will be; now he looks no way but he is frighted.
- 4. Now would he live, but may not; he would live though it were but the life of a bed-rid man, but must not. He that cuts him down, sways him, as the feller of woods sways the tottering tree; now this way, then that; at last a root breaks, a heart-string, an eyestring snaps asunder!
- 5. And now, could the soul be annihilated, or brought to nothing, how happy would it count itself! But it sees that may not be. Wherefore it is put to a wonderful strait. Stay in the body it may not; go out of the body it dares not! Life is going; the blood settles in the flesh, and the lungs being no more able to draw breath through the nostrils, at last out goes the weary trembling soul, and is immediately seized by devils, who lie lurking in every hole in the chamber for that very purpose. His friends take care of the body, and wrap it up in the sheet or coffin; but the soul is out of their thought and reach, going down to the chambers of death!

I had thought to have enlarged, but I forbear. God, who teaches man to profit, bless this brief and plain discourse to thy soul, who yet standest a professor in the land of the living, among the trees of His garden! Amen.

DISCOURSE EIGHTEENTH.

JOHN HOWE, M.A.

This valuable writer, and able divine, was born the same month as was Charles the Second, viz.: May, 1630, at Loughborough, of which pace his father was minister, but lost his benefice from his attachment to the Puritans.

The son was sent early to Cambridge, and afterward to Oxford, where he was elected Fellow of Magdalen College. When preaching at Great Torington, he visited London; and Cromwell making his acquaintance, insisted upon his becoming his chaplain at Whitehall. He reluctantly consented; and after Cromwell's death continued a few months in the service of his son Richard, and then returned to his people at Torrington, where he labored till the Act of Uniformity passed, soon after which he retired, a silenced Non-conformist, and was doomed to imprisonment for two years in the Isle of St. Nichols. From his release, till removing to Ireland in 1671, where he acted as chaplain to Lord Masserene, he preached only occasionally. Upon his return to London, about 1675, he labored as minister with great success. With some interruptions he preached in this city to select and appreciative audiences, until his sun went down in mildness of glory, April 2d, 1705, in the 75th year of his age.

The contemplation of Howe inspires us with the sentiment of the sublime. He was in all respects a great man; having, as Calamy says, "a strong head, a warm heart, and a good bodily constitution." His mind was eminently philosophical, and enriched with immense stores of learning. At the age of twenty-two he had read a thorough course of pulosophy, many of the heathen moralists, the writings of the schoolmen, thoroughly studied the Scriptures, and drawn up a complete body of divinity. The principal work of Howe is his "Living Temple," a production distinguished by great erudition and compass of thought, by metaphysical acumen and glowing eloquence. His works called "God's Prescience," "Vanity of Man," as mortal, "Redeemer's Tears," and the "Blessings of the Righteous," etc., are justly celebrated. The former is highly commended by R. Hall, who said he had learned more from Howe than from any other author. (Works, III., 78.) All

the writings of this author exhibit much of nice discrimination, elevated thought, profound reasoning, devout feeling and fervent appeal. His style is often heavy and involved, not unfrequently harsh and obscure; and he abounds in the tedious divisions and sub-divisions common in his age. So that to find his massive unwrought gold, one must labor somewhat; but, nevertheless, it richly repays for the search. Baxter may be read when the mind is dull; but not so with Howe. The one, dwelling in the place of thunder, and rushing forth to arouse a sleeping world, will stir the inmost soul, however indisposed to emotion. The other, delighting in the contemplative, profound, and elevated, bears a calm, unruffled aspect, and imparts to the attentive mind his own tranquil thoughts, and bright visions of God, and the blessed ones in heaven. The following is from a discourse that is overgrown in size, but full of tenderness and power of appeal. It was difficult to make the necessary abridgment; but less so in this than any other discourse of equal merit. We begin at the second division; the first, things necessary to be known etc., having been already treated of.

THE REDEEMER'S TEARS OVER LOST SOULS

"And when He was come near, He beheld the city, and wept over it, saying, If thou hadst known, even thou, at least in this thy day, the things which belong to thy peace! But now they are hid from thine eyes."—LUKE, xix. 41, 42.

Such as live under the Gospel have a day, or a present opportunity, for the obtaining the knowledge of those things immediately belonging to their peace, and of whatsoever is besides necessary thereunto. I say nothing what opportunities they have who never lived under the Gospel, who yet no doubt might generally know more than they do, and know better what they do know. It suffices us who enjoy the Gospel to understand our own advantages thereby. Nor, as to those who do enjoy it, is every one's day of equal clearness. How few, in comparison, have ever seen such a day as Jerusalem at this time did! made by the immediate beams of the Sun of Righteousness! our Lord Himself vouchsafing to be their Instructor, so speaking as never man did, and with such authority as far outdid their other teachers, and astonished the hearers. In what transports did He use to leave those that heard Him, wheresoever He came, wondering at the gracious words that came out of His mouth! And with what mighty and beneficial works was He wont to recommend His doctrine, shining in the glorious power and savoring of the abundant mercy of Heaven, so that every apprehensive mind might

see the Deity was incarnate. God was come down to entreat with men, and allure them into the knowledge and love of Himself. The Word was made flesh. What unprejudiced mind might not perceive it to be so? He was there manifested and vailed at once; both expressions are made concerning the same matter. The divine beams were somewhat obscured, but did yet ray through that vail; so that His glory was beheld as the glory of the only-begotten Son of His Father, full of grace and truth. This Sun shone with a mild and benign, but with a powerful, vivifying light. In Him was life, and that life was the light of men. Such a light created unto the Jews this their day. Happy Jews, if they had understood their own happiness! And the days that followed to them (for awhile) and the Gentile world, were not inferior, in some respects brighter and more glorious (the more copious gift of the Holy Ghost being reserved unto the crowning and enthroning of the victorious Redeemer), when the everlasting Gospel flew like lightning to the uttermost ends of the earth, and the word which began to be spoken by the Lord Himself was confirmed by them that heard Him, God also Himself bearing them witness with signs, and wonders, and gifts of the Holy Ghost. No such day hath been seen this many an age. Yet whithersoever this same Gospel, for substance, comes, it also makes a day of the same kind, and affords always true though diminished light, whereby, however, the things of our peace might be understood and known. The written Gospel varies not, and if it be but simply and plainly proposed (though to some it be proposed with more advantage, to some with less, yet) still we have the same things immediately relating to our peace extant before our eyes. * * * * * But you will say, Shall all then that live under the Gospel obtain this grace and holv life? Or if they shall not, or if, so far as can be collected, multitudes do not, or, perhaps, in some places that enjoy the Gospel, very few do, in comparison of those that do not, what am I better, when, perhaps, it is far more likely that I shall perish, notwithstanding, than be saved? In answer to this, it must be acknowledged that all that live under the Gospel do not obtain life and saving grace by it. For then there had been no occasion for this lamentation of our blessed Lord over the perishing inhabitants of Jerusalem, as having lost their day, and that the things of their peace were now hid from their eyes; and by that instance it appears too possible that even the generality of a people living under the Gospel may fall at length into the like forlorn and hopeless condition. But art thou a man that thou objectest? A reasonable, understanding creature? Or dost thou use the reason and

understanding of a man in objecting thus? Didst thou object that when thine own willful transgression had made thee liable to eternal death and wrath, peace, and life, and salvation should be imposed upon thee whether thou wouldst or no, or notwithstanding thy most willful neglect and contempt of them and all the means of them? Could it enter into thy mind that a reasonable soul should be wrought and framed for that high and blessed end, whereof it is radically capable, as a stock or a stone is for any use it is designed for, without designing its own end or way to it? Couldst thou think the Gospel was to bring thee to faith and repentance, whether thou didst hear it or no? or ever apply thy mind to consider the meaning of it, and what it did propose and offer to thee? or when thou mightest easily understand that the grace of God was necessary to make it effectual to thee, and that it might become His power (or the instrument of His power) to thy salvation, couldst thou think it concerned thee not to sue and supplicate to Him for that grace? when thy life lay upon it, and thy eternal hope? Hast thou lain weltering at the footstool of the throne of grace in thine own tears (as thou hast been formerly weltering in thy sins and impurities), crying for grace to help thee in this time of thy need? And if thou thinkest this was above thee and without thy compass, hast thou done all 'that was within thy compass in order to the obtaining of grace at God's hands?

This day hath its bounds and limits, so that when it is over and lost with such, the things of their peace are forever hid from their eyes. And that this day is not infinite and endless, we see in the present instance. Jerusalem had her day; but that day had its period, we see it comes to this at last, that now the things of her peace are hid from her eyes. We generally see the same thing, in that sinners are so earnestly pressed to make use of the present time. To-day if you will hear His voice, harden not your hearts. They are admonished to seek the Lord while He may be found, to call upon Him when He is nigh. It seems some time He will not be found, and will be afar off. They are told this is the accepted time, this is the day of salvation. * * * * * * * * * * *

As it is certain death ends the day of grace with every unconverted person, so it is very possible that it may end with divers before they die; by their total loss of all external means, or by the departure of the blessed Spirit of God from them; so as to return and visit them no more. How the day of grace may end with a person, is to be understood by considering what it is that makes up and constitutes such a day. There must become measure and proportion of time to

make up this (or any) day, which is as the substratum and ground forelaid. Then there must be light superadded, otherwise it differs not from night, which may have the same measure of mere time. The Gospel-revelation some way or other, must be had, as being the light of such a day. And again there must be some degree of liveliness, and vital influence, the more usual concomitant of light; the night doth more dispose men to drowsiness. The same sun that colightens the world disseminates also an invigorating influence. If the Spirit of the living God do no way animate the Gospel-revelation, and breathe in it, we have no day of grace. It is not only a day of light, but a day of power, wherein souls can be wrought upon, and a people made willing to become the Lord's. As the Redeemer revealed in the Gospel, is the light of the world, so He is life to it too, though neither are planted or do take root every where. Him was life and that life was the light of men. That light that rays from Him is vital light in itself, and in its tendency and design, though it be disliked and not entertained by the most. Whereas therefore these things must concur to make up such a day; if either a man's time, his life on earth, expire, or if light quite fail him, or if all gracious influence be withheld, so as to be communicated no more, his day is done, the season of grace is over with him. Now it is plain that many a one may lose the Gospel before his life end; and possible that all gracious influence may be restrained, while as yet the external dispensation of the Gospel remains. A sinner may have hardened his heart to that degree that God will attempt him no more, in any kind, with any design of kindness to him, not in that more inward, immediate way at all, i.e. by the motions of His Spirit, which peculiarly can impart nothing but friendly inclination, as whereby men are personally applied unto, so that can not be meant; nor by the voice of the Gospel, which may either be continued for the sake of others, or they continued under it, but for their heavier doom at length. Which, though it may seem severe, is not to be thought strange, much less unrighteous. It is not to be thought strange to them that read the Bible, which so often speaks this sense; as when it warns and threatens men with so much terror. For if we sin willfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins, but a fearful looking for of judgment, and fiery indignation, which shall devour the adversaries. He that despised Moses's law, died without mercy, under two or three witnesses; of how much sorer punishment, suppose ye, shall he be thought worthy who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith He was sanctified, an unholy thing, and hath done despite unto the Spirit of grace? And when it tells us, after many overtures made to men in vain, of His having given them up. "But My people would not hearken to My voice; and Israel would none of Me; so I gave them up unto their own hearts' lust: and they walked in their own counsels;" and pronounces, "Let him that is unjust be unjust still, and let him which is filthy be filthy still," and says, "In thy filthiness is lewdness, because I have purged thee, and thou wast not purged; thou shalt not be purged from thy filthiness any more. till I have caused My fury to rest upon thee." Which passages seem to imply a total desertion of them, and retraction of all gracious influence. And when it speaks of letting them be under the Gospel, and the ordinary means of salvation, for the most direful purpose: as that, "This child (Jesus) was set for the fall, as well as for the rising, of many in Israel;" as that, "Behold, I lay in Zion a stumbling, and a rock of offense." And, "The stone which the builders refused, is made a stone of stumbling, and a rock of offense, even to them which stumble at the word, being disobedient, whereunto also they were appointed." With that of our Saviour Himself, "For judgment I am come into this world, that they which see not might see; and that they which see, might be made blind." And most agreeable to those former places is that of the prophet, "But the word of the Lord was unto them precept upon precept, precept upon precept, line upon line, line upon line, here a little and there a little; that they might go, and fall backward, and be broken, and snared, and taken." And we may add, that our God hath put us out of doubt that there is such a sin as that which is eminently called the sin against the Holy Ghost; that a man in such circumstances, and to such a degree, sin against that Spirit, that He will never move or breathe upon them more, but leave them to a hopeless ruin; though I shall not in this discourse determine or discuss the nature of it. But I doubt not it is somewhat else than final impenitency and infidelity; and that every one that dies, not having sincerely repented and believed, is not guilty of it, though every one that is guilty of it dies impenitent and unbelieving, but was guilty of it before; so as it is not the mere want of time that makes him guilty. Whereupon, therefore, that such may outlive their day of grace, is out of question.

Yet we are not to imagine any certain fixed rule, according whereto (except in the case of the unpardonable sin) the divine dispensation is measured in cases of this nature, viz.: That, when a sinner hath contended just so long, or to such a degree, against His

grace and Spirit in His Gospel, he shall be finally rejected: or if but so long, or not to such a degree, he is yet certainly to be further tried or treated with. It is little to be doubted but He puts forth the power of victorious grace, at length, upon some more obstinate and obdurate sinners, and that have longer persisted in their rebellions (not having sinned the unpardonable sin), and gives over some somer, as it seems good unto Him. Nor doth He herein owe an account to any man of His matters. Here sovereign good pleasure rules and arbitrates; that is tied to no certain rule.

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Wherefore, no man can certainly know, or ought to conclude, concerning himself or others, as long as they live, that the season of grace is quite over with them. As we can conceive no rule God hath set to Himself to proceed by, in ordinary cases of this nature; so nor is there any He hath set unto us to judge by, in this case. It were to no purpose, and could be of no use to men to know so much; therefore it were unreasonable to expect God should have settled and declared any rule, by which they might come to the knowledge of it. As the case is then, viz.: there being no such rule, no such thing can be concluded; for who can tell what an arbitrary, sovereign, free agent will do, if he declare not his own purpose himself? How should it be known, when the Spirit of God hath been often working upon the soul of man, that this or that shall be the last act, and that he will never put forth another? And why should God make it known? To the person himself whose case it Is tis manifest it could be of no benefit. Nor is it to be thought the Holy God will ever so alter the course of His own proceedings but that it shall be finally seen to all the world that every man's destruction was, entirely, and to the last, of himself. If God had made it evident to a man that he were finally rejected, he were. obliged to believe it. But shall it ever be said, God hath made any thing a man's duty which were inconsistent with his felicity. The having sinned himself into such a condition wherein he is forsaken of God, is indeed inconsistent with it. And so the case is to stand, i.e., that his perdition be in immediate connection with his sin, not with his duty. As it would be in immediate, necessary connection with his duty, if he were bound to believe himself finally forsaken, and a lost creature. For that belief makes him hopeless, and a very devil, justifies his unbelief of the Gospel, toward himself, by removing and shutting up, toward himself, the object of such a faith, and consequently brings the matter to this state that he perishes, not because he doth not believe God reconcilable to man, but because,

with particular application to himself, he ought not so to believe. And it were most unfit, and of very pernicious consequence, that such a thing should be generally known concerning others. It were to anticipate the final judgment, to create a hell on earth, to tempt them whose doom were already known, to do all the mischief in the world which malice and despair can suggest, and prompt them unto; it were to mingle devils with men! and fill the world with confusion! How should parents know how to behave themselves toward children, a husband to the wife of his bosom, in such a case, if it were known they were no more to counsel, exhort, admonish them, pray with or for them, than if they were devils! And if there were such a rule, how frequent misapplications would the fallible and distempered minds of men make of it! so that they would be apt to fancy themselves warranted to judge severely, or uncharitably, and (as the truth of the case perhaps is) unjustly concerning others, from which they are so hardly withheld, when they have no such pretense to embolden them to it, but are so strictly forbidden it; and the judgment-seat so fenced, as it is, by the most awful interdicts, against their usurpations and encroachments. We are, therefore, to reverence the wisdom of the Divine government, that things of this nature are among the arcana of it; some of these secrets which belong not to us. He hath revealed what was fit and necessary for us and our children, and envies to man no useful knowledge.

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But though none ought to conclude that their day or season of grace is quite expired, yet they ought to deeply apprehend the danger, lest it should expire before their necessary work be done, and their peace made. For though it can be of no use to them to know the former, and therefore they have no means appointed them by which to know it, 'tis of great use to apprehend the latter; and they have sufficient ground for the apprehension. All the cautions and warnings wherewith the Holy Spirit abounds, of the kind with those already mentioned, have that manifest design. And nothing can be more important, or opposite to this purpose, than anat solemn charge of the great Apostle: "Work out your own salvation with fear and trembling;" considered together with the subjoined ground of it; "For it is God that worketh in you to will and to do of His own good pleasure." How correspondent is the one with the other; work, for He works: there were no working at all to any purpose, or with any hope, if He did not work. And work with fear and trembling, for He works of His own good pleasure, q. d., "'T were the greatest folly imaginable to trifle with One that works at so perfect liberty. under no obligation, that may desist when He will; to impose upon so absolutely sovereign and arbitrary an Agent, that owes you nothing: and from whose former gracious operations not complied with, you can draw no argument, unto any following ones, that because He doth, therefore He will. As there is no certain connection between present time and future, but all time is made up of undepending, not strictly coherent, moments, so as no man can be sure, because one now exists, another shall; there is also no more certain connection between the arbitrary acts of a free agent within such time; so that I can not be sure, because He now darts in light upon me, is now convincing me, now awakening me, therefore He will still do so, again and again." Upon this ground then, what exhortation could be more proper than this? "Work out your salvation with fear and trembling." What could be more awfully monitory, and enforcing of it, than that He works only of mere good will and pleasure? How should I tremble to think, if I should be negligent, or undutiful, He may give out the next moment, may let the work fall, and me perish? And there is more especial cause for such an apprehension, upon the concurrence of such things as these:

- 1. If the workings of God's Spirit upon the soul of a man have been more than ordinarily strong and urgent, and do now cease: if there have been more powerful convictions, deeper humiliations, more awakened fears, more formed purposes of a new life, more fervent desires that are now all vanished and fled, and the sinner returns to his old, and dead, and dull temper.
- 2. If there be no disposition to reflect and consider the difference, no sense of his loss, but he apprehends such workings of spirit in him unnecessary troubles to him, and thinks it well he is delivered and eased of them.
- 3. If in the time when he was under such workings of the Spirit, he had made known his case to his minister, or any godly friend, whose company he now shuns, as not willing to be put in mind, or hear any more of such matters.
- 4. If, hereupon he hath more indulged sensual inclination, taken more liberty, gone against the check of his own conscience, broken former good resolutions, involved himself in the guilt of any grosser sins.
- 5. If conscience, so baffled, be now silent, lets him alone, grows more sluggish and weaker, which it must as his lusts grow stronger.
- 6. If the same lively, powerful ministry which before affected him much, now moves him not.
 - 7. If especially he is grown into a dislike of such preaching—if

serious godliness, and what tends to it, are become distasteful to him—if discourses of God, and of Christ, of death and judgment, and of a holy life, are reckoned superfluous and needless, are unsavory and disrelished—if he have learned to put disgraceful names upon things of this import, and the persons that most value them and live accordingly—if he hath taken the seat of the scorner, and makes it his business to deride what he had once a reverence for, or took some complacency in.

8. If, upon all this, God withdraw such a ministry, so that he is now warned and admonished, exhorted and striven with, as formerly, no more. O, the fearful danger of that man's case! Hath he no cause to fear lest the things of his peace should be forever hid from his eyes? Surely he hath much cause of fear, but not of despair. Fear in this case would be his great duty, and might yet prove the means of saving him—despair would be his very heinous and destroying sin. If yet he would be stirred up to consider his case, whence he is fallen, and whither he is falling, and set himself to serious seekings of God, cast down himself before Him, abase himself, cry for mercy as for his life, there is yet hope in his case. God may make here an instance what He can obtain of Himself to do for a perishing wretch! But,

If with any that have lived under the Gospel, their day is quite expired, and the things of their peace now forever hid from their eyes, this is in itself a most deplorable case, and much lamented by our Lord Jesus Himself. That the case is in itself most deplorable, who sees not? A soul lost! a creature capable of God! upon its way to Him! near to the kingdom of God! shipwrecked in the port! O, sinner, from how high a hope art thou fallen! into what depths of misery and woe! And that it was lamented by our Lord is in the text. He beheld the city (very generally, we have reason to apprehend, inhabited by such wretched creatures) and wept over it. This was a very affectionate lamentation. We lament often, very heartily, many a sad case for which we do not shed tears. But tears, such tears, falling from such eyes! the issues of the purest and best-governed passion that ever was, showed the true greatness of the cause. Here could be no exorbitancy or unjust excess, nothing more than was proportional to the occasion. There needs no other proof that this is a sad case than that our Lord lamented it with tears, which that He did we are plainly told, so that touching that, there is no place for doubt. All that is liable to question is, whether we are to conceive in Him and like resentments of such cases, in His present glorified state? Indeed, we can not think heaven a place or

state of sadness or lamentation, and must take heed of conceiving any thing there, especially on the throne of glory, unsuitable to the most perfect nature, and the most glorious state. We are not to imagine tears there, which, in that happy region are wiped away from inferior eyes—no grief, sorrow, or sighing, which are all fled away, and shall be no more, as there can be no other turbid passion of any kind. But when expressions that import anger, or grief are used, even concerning God Himself, we must sever in our conception every thing of imperfection, and ascribe every thing of real perfection. We are not to think such expressions signify nothing, that they have no meaning, or that nothing at all is to be attributed to Him under them. Nor are we again to think they signify the same thing with what we find in ourselves, and are wont to express by In the Divine nature there may be real, and yet most those names. serene, complacency and displacency, viz., that, unaccompanied by the least commotion, and impart nothing of imperfection, but perfection rather, as it is a perfection to apprehend things suitably to what in themselves they are. The Holy Scriptures frequently speak of God as angry, and grieved for the sins of men, and their miseries which ensue therefrom. And a real aversion and dislike is signified thereby, and by many other expressions, which in us would signify vehement agitations of affection, that we are sure can have no place We ought, therefore, in our own thoughts to ascribe to Him that calm aversion of will, in reference to the sins and miseries of men in general; and, in our own apprehensions to remove to the utmost distance from Him all such agitations of passion or affection, even though some expressions that occur carry a great appearance thereof, should they be understood according to human measures, as they are human forms of speech. As, to instance in what is said by the glorious God Himself, and very near in sense to what we have in the text, what can be more pathetic than that lamenting wish, "0, that My people had hearkened unto Me, and Israel had walked m My ways!" But we must take heed lest, under the pretense that we can not ascribe every thing to God that such expressions seem to import, we therefore ascribe nothing. We ascribe nothing, if we do not ascribe a real unwillingness that men should sin on, and perish, and consequently a real willingness that they should turn to Him, and live, which so many plain texts assert. And therefore it is unavoidably imposed upon us to believe that God is truly unwilling of some things which He doth not think fit to interpose His omnipotency to hinder, and is truly willing of some things which He doth not put forth His omnipotency to effect.

We can not, therefore, doubt but that,

- 1. He distinctly comprehends the truth of any such case. He beholds, from the throne of His glory above, all the treaties which are held and managed with sinners in His name, and what their deportments are therein. His eyes are as a flame of fire, wherewith He searcheth hearts and trieth reins. He hath seen therefore, sinner, all along, every time an offer of grace hath been made to thee, and been rejected; when thou hast slighted counsels and warnings that have been given thee, exhortations and treaties that have been pressed upon thee for many years together, and how thou hast hardened thy heart against reproofs and threatenings, against promises and allurements, and beholds the tendency of all this, what is like to come of it, and that, if thou persist, it will be bitterness in the end.
- 2. That He hath a real dislike of the sinfulness of thy course. It is not indifferent to Him whether thou obeyest or disobeyest the Gospel, whether thou turn and repent or no; that He is truly displeased at thy trifling, sloth, negligence, impenitency, hardness of heart, stubborn obstinacy, and contempt of His grace, and takes real offense at them.
- 3. He hath real kind propensions toward thee, and is ready to receive thy returning soul, and effectually to mediate with the offended Majesty of Heaven for thee, as long as there is any hope in thy case.
- 4. When He sees there is no hope, He pities thee, while thou seest it not, and dost not pity thyself. Pity and mercy above are not names only; 'tis a great reality that is signified by them, and that hath place here in far higher excellency and perfection than it can with us poor mortals here below. Ours is but borrowed and participated from that first fountain and original above. Thou dost not perish unlamented even with the purest heavenly pity, though thou hast made thy case incapable of remedy. As the well-tempered judge bewails the sad end of the malefactor, whom justice obliges him not to spare or save.

And that thou mayest not throw away thy soul and so great a hope, through mere sloth and loathness to be at some pains for thy life, let the text, which hath been thy directory about the things that belong to thy peace, be also thy motive, as it gives thee to behold the Son of God weeping over such as would not know those things. Shall not the Redcemer's tears move thee? O hard heart! Consider what these tears import to this purpose.

1. They signify the real depth and greatness of the misery into

which thou art falling. They drop from an intellectual and most comprehensive eye, that sees far and pierces deep into things, hath a wide and large prospect; takes the comfort of that forlorn state into which unreconcilable sinners are hastening, in all the horror of it. The Son of God did not weep vain and causeless tears, or for a light matter; nor did He for Himself either spend His own or desire the profusion of others' tears. "Weep not for Mc, O daughters of Jerusalem," etc. He knows the value of souls, the weight of guilt, and how low it will press and sink them; the severity of God's justice and the power of His anger, and what the fearful effects of them will be when they finally fall. If thou understandest not these things thyself, believe Him that did at least believe His

- 2. They signify the sincerity of His love and pity, the truth and tenderness of His compassion.' Canst thou think His deceitful tears? His, who never knew guile? Was this like the rest of his course? And remember that He who shed tears did, from the same fountain of love and mercy, shed blood too! Was that also done to deceive? Thou makest thyself a very considerable thing indeed, if thou thinkest the Son of God counted it worth His while to weep, and bleed, and die, to deceive thee into a false esteem of Him and His love. But if it be the greatest madness imaginable to entertain any such thought but that His tears were sincere and unartificial, the natural, genuine expression of undissembled benignity and pity, thou art then to consider what love and compassion thou art now sinning against; what bowels thou spurnest; and that if thou perishest, 'tis under such guilt as the devils themselves are not liable to, who never had a Redeemer bleeding for them, nor, that we ever find, weeping over them.
- 3. They show the remedilessness of thy case if thou persist in impenitency and unbelief till the things of thy peace be quite hid from thine eyes. These tears will then be the last issues of (even defeated) love, of love that is frustrated of its kind design. Thou mayest perceive in these tears the steady, unalterable laws of Heaven, the inflexibleness of the Divine justice, that holds thee in adamantine bonds, and hath scaled thee up, if thou prove incurably obstinate and impenitent, unto perdition; so that even the Redeemer Himself, He that is mighty to save, can not at length save thee, but only weep over thee, drop tears into thy flame, which assuage it not; but (though they have another design, even to express true compassion) do yet unavoidably heighten and increase the fervor of it, and will do so to all eternity. He even tells thee, sinner,

"Thou hast despised My blood; thou shalt yet have My tears." That would have saved thee, these do only lament thee lost. But the tears wept over others, as lost and past hope, why should they not yet melt thee, while as yet there is hope in thy case? If thou be effectually melted in thy very soul, and looking to Him whom thou hast pierced, dost truly mourn over Him, thou mayest assure thyself the prospect His weeping eye had of lost souls did not include thee. His weeping over thee would argue thy case forlorn and hopeless; thy mourning over Him will make it safe and happy. That it may be so, consider, further, that

4. They signify how very intent He is to save souls, and how gladly He would save thine, if yet thou wilt accept of mercy while it may be had. For if He weep over them that will not be saved, from the same love that is the spring of these tears, would saving mercies proceed to those that are become willing to receive them. And that love that wept over them that were lost, how will it glory in them that are saved! There His love is disappointed and vexed, crossed in its gracious intendment; but here, having compassed it, how will He joy over thee with singing, and rest in his love! And thou also, instead of being involved in a like ruin with the unreconciled sinners of old Jerusalem, shalt be enrolled among the glorious citizens of the new, and triumph together with them in glory

DISCOURSE NINETEENTH.

JOHN TILLOTSON, D.D.

This eminent prelate was born at Sowerby, Yorkshire, in the year 1630, a few months after the birth of Howe, and educated at Cambridge. Between the years 1662 and 1669, he was, successively, Curate of Chestnut, Rector of Keddington, preacher at Lincoln's Inn, and lecturer at St. Lawrence, Jewry. A year later he was made a prebendary, and two years afterward Dean of Canterbury; of which he became archbishop in 1691. He died in 1694, leaving his family to inherit only the copyright of his posthumous sermons, which sold for two thousand five hundred guineas.

Tillotson came upon the stage when the period of original genius and profound learning was passing away, to be succeeded by the age of taste. Hence his popularity, and the favor with which his productions were received, are easily accounted for, since he consulted reason, and virtually allied himself to the school of rational and moral divines which had of late sprung up. The negative character of his writings won the admiration of the "wits" of the age of Anne, and he came to be regarded as the preacher and writer worthy of universal imitation. There are many who rank Tillotson's sermons (generally published in ten volumes) among the greatest English classics, and endorse the opinion of the "Edinburg Review," that this divine is, perhaps, "the justest model for pulpit eloquence." It is needless to say that they possess great merit. Addison considered the works of Tillotson as the chief standard of our language; and Dryden "attributed his accurate knowledge of prose writing to their frequent perusal." Doddridge commends "his method as admirably clear—beyond almost any other man." In Tillotson are vast stores of thought and argument, for he rendered most important service to the cause of truth, in his efforts against popery and infidelity. There are few more powerful apologetic treatises than may be found in his sermons. His style, also, is invariably perspicuous, his thread of reasoning generally clear, and his choice selection of words admirable.

But it is too much to say, with Bishop Burnet, that Tillotson was "not only the best preacher of the age, but seemed to have brought

preaching to perfection." Many of his sermons are but a kind of translation from Barrow; and as to his style, while lucid, it is nevertheless often flat, and not distinguished for either strength or harmony. His figures are cool and protracted, there is little of the pathetic and nothing of the glow of oratorical passion. In a word, he is to be read especially for fine specimens of didactic preaching, but not to be taken as a model; certainly not in this age, when we can illy afford to dispense with caruestness, fervor and pungency, for the elegant and precise.

THE REASONABLENESS OF A RESURRECTION.

"Why should it be thought a thing incredible with you that God should raise the dead?"—Acts, xxvi. 8.

The resurrection of the dead is one of the great articles of the Christian faith; and yet so it hath happened that this great article of our religion hath been made one of the chief objections against it. There is nothing that Christianity hath been more upbraided withal, both by the heathens of old, and by the infidels of later times, than the impossibility of this article. So that it is a matter of great consideration and consequence to vindicate our religion in this particular. For if the thing be evidently impossible, then it is highly unreasonable to propose it to the belief of mankind.

I know that some, more devout than wise, and who, it is to be hoped, mean better than they understand, make nothing of impossibilities in matters of faith, and would fain persuade us that the more impossible any thing is, for that very reason it is the fitter to be believed; and that it is an argument of a poor, and low faith to believe only things that are possible; but a generous and heroical faith will swallow contradictions with as much ease as reason assents to the plainest and most evident propositions. Tertullian, in the heat of his zeal and eloquence, upon this point of the death and resurrection of Christ, lets fall a very odd passage, and which must have many grains of allowance to make it tolerable: "prorsus credibile est (saith he) quia ineptum est; certum est, quia impossible—it is therefore very credible, because it is foolish, and certain, because it is impossible;" "and this (says he) is necessarium dedecus fidei," that is, "it is necessary the Christain faith should be thus disgraced by the belief of impossibilities and contradictions." I suppose he means that this article of the resurrection was not in itself the less credible because the heathen philosophers caviled at it as a

thing impossible and contradictions, and endeavored to disgrace the Christian religion upon that account. For had he meant otherwise, that the thing was therefore credible because it was really and in itself feolish and impossible; this had been to recommend the Christian religion from the absurdity of the things to be believed; which would be a strange recommendation of any religion to the sober and reasonable part of mankind.

I know not what some men may find in themselves; but I must freely acknowledge that I could never yet attain to that bold and hardy degree of faith as to believe any thing for this reason, because it was impossible: for this would be to believe a thing to be because I am sure it can not be. So that I am very far from being of his mind, that wanted not only more difficulties, but even impossibilities in the Christian religion, to exercise his faith upon.

It is true indeed, Abraham, when he was offering up his son Isaac, is said, against hope to have believed in hope; but he did not believe against a plain impossibility: for the Apostle to the Hebrews expressly tells us that he reasoned that God was able to raise him from the dead. But had he believed this impossible, he could not have reconciled the command of God with his promise; the command to sacrifice Isaac, with the promise which He had made before, that in His seed (which was Isaac) all the nations of the earth should be blessed. So that though God was pleased to try his faith with a great difficulty, yet with no impossibility.

I premise all this to satisfy men how necessary it is to vindicate the Christian religion from this objection of the impossibility of any of its articles. And whatever Tertullian might say in a rhetorical rant, it is very plain that the ancient Fathers did not think the resurrection to be a thing impossible; for then they would never have attempted, as they very frequently do, to have answered the objections of the heathens against it, from the pretended impossibility of it.

To be sure St. Paul did not think the resurrection of the dead a thing impossible, for then he would never have asked that question, why should it be thought a thing incredible with you that God should raise the dead? Nothing being so likely to be thought in credible and upon so good reason as that which is impossible.

Leaving, therefore, to the Church of Rome that fool-hardiness of faith, to believe things to be true which at the same time their reason plainly tells them are impossible, I shall at this time endeavor to assert and vindicate this article of the resurrection, from the pretended impossibility of it. And I hope, by God's assistance, to

make the possibility of the thing so plain as to leave no consider able scruple about it, in any free and unprejudiced mind. And this I shall do from these words of St. Paul, which are part of the defense which he made for himself before Festus and Agrippa; the substance whereof is this, that he had lived a blameless and inoffensive life among the Jews, in whose religion he had been bred up; that he was of the strictest sect of that religion, a Pharisee, which, in opposition to the Sadducees, maintained the resurrection of the dead, and a future state of rewards and punishments in another life; and that for the hope of this he was called in question, and accused by the Jews. "And now I stand here, and am judged, for the hope of the promise made unto the fathers; unto which promise our twelve tribes, instantly serving God day and night, hope to come; for which hope' sake, King Agrippa, I am accused of the Jews." That is, he was accused for preaching that Jesus was risen from the dead, which is a particular instance of the general doctrine of the resurrection which was entertained by the greatest part of the Jews, and which to the natural reason of mankind (however the heathen in opposition to the Christian religion were prejudiced against it) hath nothing in it that is incredible. And for this he appeals to his judges, Festus and Agrippa: "why should it be thought a thing incredible with you that God should raise the dead?"

Which words being a question without an answer, imply in them these two propositions:

First, That it was thought by some a thing incredible that the dead should be raised. This is supposed in the question, as the foundation of it: for he who asks why a thing is so, supposeth it to be so.

Secondly, That this apprehension, that it is a thing incredible that God should raise the dead, is very unreasonable. For the question being left unanswered, implies its own answer, and is to be resolved into this affirmative, that there is no reason why they or any man else should think it a thing incredible that God should raise the dead.

I shall speak to these two propositions, as briefly as I can; and then show what influence this doctrine of the resurrection ought to have upon our lives.

First, That it was thought by some a thing incredible that God should raise the dead. This St. Paul had reason to suppose, having from his own experience found men so averse from the entertaining of this doctrine. When he preached to the philosophers at Athens, and declared to them the resurrection of one Jesus from the dead, they were amazed at this new doctrine, and knew not what he

meant by it. "They said, he seemeth to be a setter forth of strange gods, because he preached unto them Jesus and the resurrection." He had discoursed to them of the resurrection of one Jesus from the dead; but this business of the resurrection was a thing so remote from their apprehensions that they had no manner of conception of it: but understood him quite in another sense, as if he had declared to them two new deities, Jesus and Anastasis; as if he had brought a new god and a new goddess among them, Jesus and the res-And when he discoursed to them again more fully of this matter, it is said, that "when they heard of the resurrection of the dead, they mocked." And at the twenty-fourth verse of this twentysixth chapter, when he spake of the resurrection, Festus told him he would hear him no further, and that he looked upon him as a man beside himself, whom much learning had made mad. Festus looked upon this business of the resurrection as the wild speculation of a crazy head. And indeed the heathens generally, even those who believed the immortality of the soul, and another state after this life looked upon the resurrection of the body as a thing impossible. Pliny, I remember, reckons it among those things which are impossible, and which God Himself can not do; "revocare defunctos, to call back the dead to life:" and in the primitive times, the heathen philosophers very much derided the Christians, upon account of this strange doctrine of the resurrection, looking always upon this article of their faith as a ridiculous and impossible assertion.

So easy is it for prejudice to blind the minds of men, and to represent every thing to them, which hath a great appearance of difficulty in it, as impossible. But I shall endeavor to show that if the matter be thoroughly examined, there is no ground for any such apprehension. I proceed therefore to the

Second proposition; namely, that this apprehension, that it is an incredible thing that God should raise the dead, is very unreasonable: "why should it be thought a thing incredible with you, that God should raise the dead?" That is, there is no sufficient reason why any man should look upon the resurrection of the dead as a thing impossible to the power of God; the only reason why they thought it incredible being because they judged it impossible; so that nothing can be vainer than for men to pretend to believe the resurrection; and yet at the same time to grant it to be a thing in reason impossible, because no man can believe that which he thinks to be incredible; and the impossibility of a thing is the best reason any man can have to think a thing incredible. So that the mean-

ing of St. Paul's question is, "why should it be thought a thing im possible, that God should raise the dead?"

To come then to the business: I shall endeavor to show that there is no sufficient reason why men should look upon the resurrection of the dead, as a thing impossible to God. "Why should it be thought a thing incredible (that is, impossible) with you, that God should raise the dead?" which question implies in it these three things:

- 1. That it is above the power of nature to raise the dead.
- 2. But it is not above the power of God to raise the dead. And,
- 3. That God should be able to do this is by no means incredible to natural reason.

1st. This question implies that it is above the power of nature to raise the dead; and therefore the Apostle puts the question very cautiously, "why should it be thought incredible, that God should raise the dead?" by which he seems to grant that it is impossible to any natural power to raise the dead; which is granted on all hands.

2dly. But this question does plainly imply that it is not above the power of God to do this. Though the raising of the dead to life be a thing above the power of nature, yet why should it be thought incredible that God, who is the author of nature, should be able to do this? and indeed the Apostle's putting the question in this manner takes away the main ground of this objection against the resurrection from the impossibility of the thing. For the main reason why it was looked upon as impossible was, because it was contrary to the course of nature that there should be any return from a perfect privation to a habit, and that a body perfectly dead should be restored to life again: but for all this no man that believes a God who made the world, and this natural frame of things, but must think it very reasonable to believe that He can do things far above the power of any thing that He hath made.

3dly. This question implies that it is not a thing incredible to natural reason that God should be able to raise the dead. I do not say that by natural light we can discover that God will raise the dead; for that, depending merely upon the will of God, can no otherwise be certainly known than by divine revelation: but that God can do this is not at all incredible to natural reason. And this is sufficiently implied in the question which St. Paul asks; in which he appeals to Festus and Agrippa, neither of them Christians, "why should it be thought a thing incredible with you that God should raise the dead?" And why should he appeal to them concerning the credibility of this matter if it be a thing incredible to natural reason?

That it is not, I shall first endeavor to prove, and then to answer the chief objections against the possibility of it.

And I prove it thus: it is not incredible to natural reason that God made the world, and all the creatures in it; that mankind is His offspring; and that He gives us life and breath, and all things. This was acknowledged and firmly believed by many of the heathens. And indeed, whoever believes that the being of God may be known by natural light, must grant that it may be known by the natural light of reason that God made the world; because one of the chief arguments of the being of God is taken from those visible effects of wisdom, and power, and goodness, which we see in the frame of the world. Now He that can do the greater can undoubtedly do the less; He that made all things of nothing, can much more raise a body out of dust; He who at first gave life to so many inanimate beings, can easily restore that which is dead to life again. It is an excellent saying of one of the Jewish rabbis: that He who made that which was not, to be, can certainly make that which was once, to be again. This hath the force of a demonstration; for no man that believes that God hath done the one, can make any doubt but that he can, if He please, do the other.

This seems to be so very clear, that they must be strong objections indeed, that can render it incredible.

There are but two that I know of, that are of any consideration, and I shall not be afraid to represent them to you with their utmost advantage; and they are these:

First, against the resurrection in general: it is pretended impossible, after the bodies of men are resolved into dust, to re-collect all the dispersed parts, and bring them together, to be united into one body.

The second is leveled against the resurrection in some particular instances, and pretends it to be impossible in some cases only, viz., when that which was the matter of one man's body does afterward become the matter of another man's body; in which case, say they, it is impossible that both these should, at the resurrection, each have their own body.

The difficulty of both these objections is perfectly avoided by those who hold that it is not necessary that our bodies at the resurrection should consist of the very same parts of matter that they did before. There being no such great difference between one parcel of dust and another; neither in respect of the power of God, which can as easily command this parcel of dust as that to become a living body, and being united to a living soul to rise up and walk; so that

the miracle of the resurrection will be all one in the main, whether our bodies be made of the very same matter they were before, or not; nor will there be any difference as to us; for whatever matter our bodies be made of, when they are once reunited to our souls, they will be then as much our own as if they had been made of the very same matter of which they consisted before. Beside that, the change which the resurrection will make in our bodies, will be so great that we could not know them to be the same, though they were so.

Now upon this supposition, which seems philosophical enough, the force of both these objections is wholly declined. But there is no need to fly to this refuge; and therefore I will take this article of the resurrection in the strictest sense for the raising of a body to life, consisting of the same individual matter that it did before; and in this sense, I think, it has generally been received by Christians, not without ground, from Scripture. I will only mention one text, which seems very strongly to imply it; "and the sea gave up the dead which were in it; and death and the grave delivered up the dead which were in them; and they were judged every man according to his works." Now why should the sea and the grave be said to deliver up their dead, if there were not a resurrection of the same body; for any dust formed into a living body and united to the soul, would serve the turn? We will therefore take it for granted that the very same body will be raised, and I doubt not, even in this sense, to vindicate the possibility of the resurrection from both these objections.

First, against the resurrection in general of the same body; it is pretended impossible, after the bodies of men are moldered into dust, and by infinite accidents have been scattered up and down the world, and have undergone a thousand changes, to re-collect and rally together the very same parts of which they consisted before. This the heathens used to object to the primitive Christians; for which reason they also used to burn the bodies of the martyrs, and to scatter their ashes in the air, to be blown about by the wind, in derision of their hopes of a resurrection.

I know not how strong malice might make this objection to appear; but surely in reason it is very weak; for it wholly depends upon a gross mistake of the nature of God and his providence, as if it did not extend to the smallest things; as if God did not know all things that He hath made, and had them not always in His view, and perfectly under His command; and as if it were a trouble and burden to infinite knowledge and power to understand and order the least things; whereas infinite knowledge and power can know and manage

all things with as much ease as we can understand and order any one thing.

So that this objection is grounded upon a low and false apprehension of the Divine nature, and is only fit for Epicurus and his herd, who fancied to themselves a sort of slothful and unthinking deities, whose happiness consisted in their laziness, and a privilege to do nothing. I proceed therefore to the

Second objection, which is more close and pressing; and this is leveled against the resurrection in some particular instances. I will mention but two, by which all the rest may be measured and answered.

One is, of those who are drowned in the sea, and their bodies eaten up by fishes, and turned into their nourishment: and those fishes perhaps eaten afterward by men, and converted into the substance of their bodies.

The other is of the cannibals; some of whom, as credible relations tell us, have lived wholly or chiefly on the flesh of men; and consequently the whole, or the greatest part of the substance of their bodies is made of the bodies of other men. In these and the like cases, wherein one man's body is supposed to be turned into the substance of another man's body, how should both these at the resurrection each recover his own body? So that this objection is like that of the Sadducees to our Saviour, concerning a woman that had seven husbands: they ask, "whose wife of the seven shall she be at the resurrection?" So here, when several have had the same body, whose shall it be at the resurrection? and how shall they be supplied that have it not?

This is the objection; and in order to answering of it, I shall premise these two things:

1. That the body of man is not a constant and permanent thing, always continuing in the same state, and consisting of the same matter; but a successive thing, which is continually spending and continually renewing itself, every day losing something of the matter which it had before, and gaining new; so that most men have new bodies oftener than they have new clothes; only with this difference, that we change our clothes commonly at once, but our bodies by degrees.

And this is undeniably certain from experience. For so much as our bodies grow, so much new matter is added to them, over and beside the repairing of what is continually spent; and after a man be come to his full growth, so much of his food as every day turns into nourishment, so much of his yesterday's body is usually wasted,

and carried off by insensible perspiration, that is, breathed out at the pores of his body; which, according to the static experiment of Sanctorius, a learned physician, who, for several years together, weighed himself exactly every day, is (as I remember) according to the proportion of five to eight of all that a man eats and drinks. Now, according to this proportion, every man must change his body several times in a year.

It is true indeed, the more solid parts of the body, as the bones, do not change so often as the fluid and fleshy; but that they also do change is certain, because they grow, and whatever grows is nourished and spends, because otherwise it would not need to be repaired.

2. The body which a man hath at any time of his life is as much his own body as that which he hath at his death; so that if the very matter of his body which a man had at any time of his life be raised, it is as much his own and the same body as that which he had at his death, and commonly much more perfect; because they who die of lingering sickness or old age are usually mere skeletons when they die; so that there is no reason to suppose that the very matter of which our bodies consist at the time of our death shall be that which shall be raised, that being commonly the worst and most imperfect body of all the rest.

These two things being premised, the answer to this objection can not be difficult. For as to the more solid and firm parts of the body, as the skull and bones, it is not, I think, pretended that the cannibals eat them; and if they did, so much of the matter even of these solid parts wastes away in a few years, as being collected together would supply them many times over. And as for the fleshy and fluid parts, these are so very often changed and renewed that we can allow the cannibals to eat them all up, and to turn them all into nourishment, and yet no man need contend for want of a body of his own at the resurrection, viz., any of those bodies which he had ten or twenty years before; which are every whit as good and as much his own as that which was eaten.

You will pardon me, I hope, that I have dwelt so long upon so contentious an argument, when you consider how necessary what I have said is to the vindication of so great an article of our religion; and especially in this evil age of unbelief, when greater matters than this are called in question.

Having thus shown that the resurrection is not a thing incredible to natural reason, I should now proceed to show the certainty of it from divine revelation. For as reason tells us it is not impossible, so the Word of God hath assured us that it is certain. The texts of Scripture are so many and clear to this purpose, and so well known to all Christians, that I will produce none. I shall only tell you that as it is expressly revealed in the Gospel, so our blessed Saviour, for the confirmation of our faith and the comfort and encouragement of our hope, hath given us the experiment of it in his own resurrection, which is "the earnest and first fruits of ours." So St. Paul tells us that "Christ is risen from the dead, and become the first fruits of them that slept." And that Christ did really rise from the dead, we have as good evidence as for any ancient matter of fact which we do most firmly believe; and more and greater evidence than this the thing is not capable of; and because it is not, no reasonable man ought to require it.

Now what remains but to conclude this discourse with those practical inferences which our Apostle makes from this doctrine of the resurrection; and I shall mention these two:

The first for our support and comfort under the infirmities and miseries of this mortal life.

The second for the encouragement of obedience and a good life

1. For our comfort and support under the infirmities and miseries of this mortal state. The consideration of the glorious change of our bodies at the resurrection of the just can not but be a great comfort to us, under all bodily pain and sufferings.

One of the greatest burdens of human nature is the frailty and infirmity of our bodies, the necessities they are frequently pressed withal, the manifold diseases they are liable to, and the dangers and terrors of death, to which they are continually subject and enslaved. But the time is coming, if we be careful to prepare ourselves for it, when we shall be clothed with other kind of bodies, free from all the miseries and inconveniences which flesh and blood is subject to. For "these vile bodies shall be changed, and fashioned like to the glorious body of the Son of God." When our bodies shall be raised to a new life, they shall become incorruptible; "for this corraptible shall put on incorruption, and this mortal must put on immortality; and then shall come to pass the saying that is written, death is swallowed up in victory." When this last enemy is conquered, there shall be no "fleshly lusts" nor brutish passions "to fight against the soul; no law in our members to war against the · laws of our minds;" no disease to torment us; no danger of death to amaze and terrify us. Then all the passions and appetites of our outward man shall be subject to the reason of our minds, and our bodies shall partake of the immortality of our souls. It is but a

very little while that our spirits shall be crushed and clogged with these heavy and sluggish bodies; at the resurrection they shall be refined from all dregs of corruption, and become spiritual, and incorruptible, and glorious, and every way suited to the activity and perfection of a glorified soul and the "spirits of just men made perfect."

2. For the encouragement of obedience and a good life. Let the belief of this great article of our faith have the same influence upon us which St. Paul tells it had upon him. "I have hope toward God that there shall be a resurrection of the dead, both of the just and unjust; and herein do I exercise myself always to have a conscience void of offense toward God and toward man." The firm belief of a resurrection to another life should make every one of us very careful how we demean ourselves in this life, and afraid to do any thing or to neglect any thing that may defeat our hopes of a blessed immortality, and expose us to the extreme and endless misery of body and soul in another life.

Particularly, it should be an argument to us, "to glorify God in our bodies and in our spirits;" and to use the members of the one and the faculties of the other as "instruments of righteousness unto noliness." We should reverence ourselves, and take heed not only how we defile our souls by sinful passions, but how we dishonor our bodies by sensual and brutish lusts; since God hath designed so great an honor and happiness for both at the resurrection.

So often as we think of a blessed resurrection to eternal life, and the happy consequences of it, the thought of so glorious a reward should make us diligent and unwearied in the service of so good a Master and so great a Prince, who can and will prefer us to infinitely greater honors than any that are to be had in this world. This inference the Apostle makes from the doctrine of the resurrection. "Therefore, my beloved brethren, be ye steadfast and unmovable, always abounding in the work of the Lord; forasmuch as ye know that your labor shall not be in vain in the Lord."

Nay, we may begin this blessed state while we are upon earth, by "setting our hearts and affections upon the things that are above, and having our conversation in heaven, from whence also we look for a Saviour, the Lord Jesus Christ, who shall change our vile bodies, that they may be fashioned like unto His glorious body, according to the working whereby He is able to subdue all things to Himself."

"Now the God of peace, who brought again from the dead our Lord Jesus Christ, the great Shepherd of the sheep, through the blood of the everlasting covenant, make us perfect in every good work to do His will, working in us always that which is pleasing in His sight, through Jesus Christ, to whom be glory forever. Amen."

DISCOURSE TWENTIETH.

ISAAC BARROW, D.D.

The "first of English sermon-writers," as Barrow has been styled by high authority, was born the same year as Howe and Tillotson, 1630, in London. His idle habits and wayward disposition led his father to desire that "if it pleased God to take away any one of his children, it might be his son Isaac." His conduct, however, ultimately changed; and in 1649, as the fruit of patient application, he was chosen fellow of Trinity College. At this time he directed his special attention to medicine, natural philosophy, and mathematics, in which he became distinguished. He was, successively, professor in Cambridge and Gresham Colleges, and of a mathematical lecture, established at Cambridge which he resigned in favor of his friend, the great Isaac Newton. He then gave himself to divinity; and in 1672 was appointed Master of Trinity College and chaplain to the king. But his brilliant career was suddenly cut short; for in his forty-second year, after a brief illness, he expired. A marble monument, surmounted by a bust, was erected to his memory in Westminster Abbey.

Coleridge remarks, that "Barrow must be regarded as closing the first great period of the English language." When Lord Chatham was saked the secret of his dignified and eloquent style, he replied, in part, that he had read some of Barrow's sermons as many as twenty times, and even learned them by heart. The critics are all agreed as to the superior merit of Barrow as a writer. Doddridge pronounces him the most laconic writer among the English divines. "Nothing," he adds, "is more elaborate than his discourses; most of them having been transcribed three times over, and some of them oftener." Says Dr. James Hamilton, his biographer, of the sermons of Barrow, "he must be singularly facticious, or singularly dull, who can read them without pleasure; and either perfect in eloquence, or prodigiously incapable of it, who can read them without advantage."

Barrow had traveled extensively, and, among other places, visited Constantinople where he spent twelve months. Here he fell in with the works of Chrysostom, the prince of preachers, and read page by page.

each folio of the great Greek Father. To this circumstance, beyond doubt, is attributable, in no small degree, the wondrous wealth of matter, and fertility of rhetorical illustration, every where met with in reading Barrow's discourses. Some are far superior to others; and most of them are wanting in richness of Evangelical doctrine, disappointing the reader in not evolving more clearly the great elements of the Gospel scheme. But, throughout, Barrow is a mine of gold and precious stones. He thoroughly exhausts his subject—some of his sermons requiring hours in their delivery-and often rises to majestic heights of eloquence, which thrill with his own passion the soul of the reader. Perhaps no works extant are more deserving of careful perusal for the purpose of cultivating vigor, pith, nervousness and beauty of style, than those of Isaac Barrow. The sermon which follows is the second of two on the Death of Christ. It was the last which he preached, and is pronounced "the noblest specimen of sacred eloquence which has survived him." He is here treating of the manner and kind of Christ's death, having in the first sermon considered some of the "notable adjuncts." A few particulars in the opening are here omitted.

THE CRUCIFIXION OF CHRIST.

"But we preach Christ crucified."—1 COR. i. 23.

I shall now proceed to handle the rest of the particulars which I proposed in the beginning of the last discourse.

I. We may consider that His suffering was most bitter and painful. We may easily imagine what acerbity of pain must be endured by our Lord, in His tender limbs being stretched forth, racked, and tentered, and continuing a good time in such a posture; by the "piercing His hands and feet," parts exquisitely sensible, with sharp nails (so that, as it is said of Joseph, the iron entered into His soul), by abiding exposed to the injuries of sun scorching, wind beating upon, weather searching His grievous wounds and sores; such a pain it was, and that no stupifying, no transient pain, but a pain very acute, and withal lingering; for we see that He, and those who suffered with Him, had both presence of mind and time to discourse; even six long hours did He continue under such torture, sustaining in each minute of them beyond the pangs of an ordinary death. But as the case was so hard and sad, so the reason thereof was great, and the fruit answerably excellent; our Saviour did embrace such a passion, that in being thus ready to endure the most grevous smarts for us, He might demonstrate the vehemence of His love; that He might signify the heinousness of our sins, which deserved that from such a Person, so heavy punishment should be exacted; that He might appear to yield a valuable compensation for those everlasting tortures which we-should have endured; that He might thoroughly exemplify the hardest duties of obedience and

patience. Further,

II. We may consider this sort of punishment as most sharp and afflictive, so most vile and shameful; being proper to the basest condition of the worst men, and "unworthy (as Lactantius saith) of a freeman, however innocent or guilty." It was servile supplicium, a punishment never by the Romans, under whose law our Lord suffered, legally inflicted upon freemen, but only upon slaves, that is, upon people scarce regarded as men, having in a sort forfeited or lost themselves; and among the Jews likewise, that execution which most approached thereto, and in part agreed with it (for they had not so inhuman punishment appointed by their law), hanging up the dead bodies of some who had been executed, was deemed most infamous and execrable; for, "cursed (said the Law) is every one that hangeth upon a tree;" cursed, that is, devoted to reproach and malediction; "accursed of God," it is in the Hebrew; that is, seeming to be deserted by God, or to be exposed to affliction by His special order.

Indeed, according to course of things, to be raised on high, and for continuance of time to be objected to the view of all that pass by, in that calamitous posture, doth breed ill suspicion, doth provoke censure, doth invite contempt, scorn, and obloquy; doth natumlly draw forth language of derision, despite, and detestation, especially from the inconsiderate, rude, and hard-hearted vulgar; which commonly doth think, speak, deal with men, according to event and appearance, whence to be made a gazing stock, or object of reproach to the multitude, is accounted by the Apostle as an aggravation of the hardships endured by the primitive Christians: and thus in the highest degree did it happen to our Lord; for we read that the people did in that condition mock, jeer, and revile Him; they drew up their noses, they shot out their lips, they shaked their beads at Him; they let out their wicked and wanton tongues against Him; verifying that prediction in the Psalm, "I am a reproach of men, and despised of the people; all they that see Me laugh Me to scorn; they shoot out the lip, they shake the head, saying, He trusted in the Lord, that He would deliver him; let Him deliver Him, seeing He delighted in Him:" in this case the same persons who

formerly had admired His glorious works, who had been ravished with His excellent discourses, who had followed and favored Him so earnestly, who had blessed and magnified Him ("for He," saith St. Luke, "did teach in their synagogues, being glorified by all"), even those very men did then behold Him with pitiless scorn and despite, "the people (saith St. Luke) stood gazing upon Him," in correspondence to that in the prophet, "They look and stare upon Me;" they looked in a scornful manner, venting contemptuous and spiteful reproaches, as we see reported in the evangelical histories.

Thus did our Saviour "endure the cross, despising the shame;" despising the shame, that is, not simply disregarding or disesteeming it as no evil, with a stoical haughtiness, or cynical immodesty; but not eschewing it, or not valuing it as so great an evil that for declining it He would neglect the prosecution of His great and glorious designs. There is in man's nature an aversation and abhor rency from disgraceful abuse no less strong than are the like antip athies to pain; whence cruel mockings and scourgings we find coupled together, as ingredients of the sore persecutions sustained by God's faithful martyrs; and generally men will more readily embrace, and more contentedly support the latter than the former; pain not so grievously affecting the lower sense, as being insolently despised doth grate on the fancy and wound the mind: for the wounds of infamy do, as the wise man telleth us, "go down into the innermost parts of the belly," piercing the very hearts of men, and touching the soul to the quick. We need not, therefore, doubt but that our Saviour (as a man, endued with human passions and infirmities) was sensible of this natural evil; and that such indignity did add somewhat of bitterness and loathsomeness to His cup of affliction, especially considering that His great charity disposed Him to grieve, observing men to act so very indecently, so unworthily, and so unjustly toward Him; yet in consideration of the glory that would thence accrue to God, of the benefit that would redound to us, of the joy that was set before Him, when He should see of the travail of His soul, and be satisfied, He did most willingly undertake and gladly undergo it: "He became (as the Apostle saith) a curse for us," or was exposed to malediction and reviling; "He endured the contradiction (or obloquy) of sinful men, He was despised, rejected, and disesteemed of men;" He in the common apprehensions of men did seem deserted by God, according to that of the prophet, "We did esteem Him stricken, smitten of God, and afflicted;" He did Himself in a manner seem to concur in that opinion, as by that woeful outcry, Lama sabacthani! doth appear: so did He become a curse for us,

"that (as the Apostle subjoineth) we might be redeemed from the curse of the Law;" that is, that we might be saved from that exemplary punishment due to our transgressions of the Law; with the displeasure of God appearing therein, and the disgrace before men attending it: He chose thus to "make Himself of no reputation," as the Apostle speaketh, being contented to be dealt with as a wretched slave and wicked miscreant, that we might be exempted not only from the torment, but also from the ignominy we had deserved; that we, together with our life, and safety, and liberty, might recover even that honor which we had forfeited.

But lest any one should be tempted not sufficiently to value these sufferings of our Lord, as things not so rare but that other men have tasted the like; or should be ready to compare them with the sufferings of other virtuous men, as Celsus did with those of Anaxarchus and Epictetus; I shall by the by interpose somewhat observable concerning them. We may then consider, that not only the infinite excellency of His person, and the perfect innocency of His life, did enhance the price of His sufferings, but some endowments peculiar to Him, and some circumstances, did increase their force: He was not only, according to the frame and temper of human nature, sensibly affected with the pain and shame, and all the rest of the evils apparently waiting on His passion; as God (when He did insert sense and passion in our nature, ordering objects to affect them) did intend that we should be, and as other men in like outward circumstances would have been, but in many respects beyond that ordinary rate; no man, we may suppose, could have felt such grief from them as He did; no man did ever feel any thing comparable to what He did endure: it might be truly applied to Him, "Behold, and see if there be any sorrow like to My sorrow. which is done unto Me, wherewith the Lord hath afflicted Me in the day of His fierce anger," as that extraordinary sweating great lumps of blood may argue; as the terms expressing His affliction do intimate; for, in regard to present evils, His soul is said to have been "exceedingly sorrowful unto death;" He is said "to be in great anguish and anxiety;" and to be in an agony, or pang; in respect to mischiefs which He foresaw coming on, He is said to be disordered, or disturbed in spirit, and to be amazed, or dismayed at them; to such excessive height of passion did the sense of incumbent evils and the prospect of impendent disasters, the apprehension of His own case and reflection upon our state, raise Him: and no wonder that such a burden, the weight of all the sins (the numberless heinous sins and abominations) which He did appropriate to Himself, that ever have been, or shall be committed by mankind, lying upon His shoulders, He should feel it heavy, He should seem to crouch and groan under it: "Innumerable evils (said He in the mystical Psalm) have compassed Me about: Mine iniquities have taken hold upon Me, so that I am not able to look up; they are more than the hairs of My head: therefore My heart faileth Me." God's indignation so dreadfully flaming out against sin might well astonish and terrify Him; to stand before the mouth of hell belching out fire and brimstone upon Him, to lie down in the hottest furnace of divine vengeance, to undertake with His heart-blood to quench all the wrath of heaven and all the flames of hell (as He did in regard to those who will not rekindle them to themselves), might well in the heart of a man beget inconceivable and inexpressible pressures of anguish; when such a Father (so infinitely good and kind to Him, and whom He so dearly loved) did hide His face from Him, did angrily frown on Him, how could He otherwise than be sorely troubled? It is not strange that so hearty a love, so tender a pity, contemplating our sinfulness and sustaining our wretchedness, should be deeply affected thereby; any one of those persons who fondly do pretend to, or vainly glory in, a stupid apathy, or in a stubborn contempt of the evils incident to our nature and state, would in such a case have been utterly dejected; the most resolved philosopher would have been dashed into confusion at the sight, would have been crushed to despair under the sense of those calamities which assaulted our Lord. With the greatness of the causes, the goodness of His constitution might also conspire to augment His suffering; for surely, as His complexion was most pure and delicate, His spirit most vivid and apprehensive, His affections most pliant and tractable; so accordingly should the impressions upon Him be most sensible, and consequently the pains which He felt both in soul and body most sharp and afflictive. That we in like cases are not alike affected, that we do not tremble at the apprehensions of God's displeasure, that we are not affrighted with the sense of our sins, that we do not with sad horror resent our own danger or our misery, doth arise from that we have very glimmering and faint conceptions of those things, or that they do not in so clear and lively a manner strike our mind and fancy (not appearing in their true nature and proper shape, so heinous and so hideous, as they really in themselves and in their consequences are), or because that we have but weak persuasions about them; or because we do but slightly consider them; or from that our hearts are hard and callous; our affections cold and dull, so that nothing of this nature (nothing beside gross material affairs)

can easily move or melt them; or for that we have in us small love to God, and little regard to our own true welfare; for that briefly in respect to spiritual matters we are neither so wise, so serious, so sober, nor so good and ingenious in any reasonable measure, as we ought to be: but our Saviour in all these respects was otherwise disposed; He most evidently discerned the wrath of God, the grievousness of sin, the wretchedness of man most truly, most fully, most strongly represented to His imagination and Spirit; He most firmly believed, yea most certainly knew all that God's law had declared about them; He thoroughly did consider and weigh them; His heart was most soft and sensible; His affections were most quick, and easily excited by their due objects; He was full of dutiful love to God His Father, and most ardently desirous of our good, bearing a more than fraternal good-will toward us; whence it is not marvelous that as a man, as a transcendently good man, He was so vehemently affected by those occurrences; that His imagination was so troubled, and His affections so mightily stirred by them; so that He thence truly did suffer in a manner and to a degree inconceivable; according to that ejaculation in the Greek liturgies: "By Thy unknown sufferings, O Christ, have mercy on us." But, further,

III. We may consider that this way of suffering had in it some particular advantages conducing to the accomplishment of our Lord's

principal design.

Its being very notorious, and lasting a competent time, were good advantages; for if He had been privately made away, or suddenly dispatched, no such great notice would have been taken of it, nor would the matter of fact itself have been so fully proved to the confirmation of our faith, and conviction of infidelity; nor had that His excellent deportment under such bitter affliction (His most Divine patience, meekness, and charity), so illustriously shone forth: wherefore (to prevent all exceptions, and excuses of unbelief, and for other collateral good purposes) Divine Providence did so manage the business that as the course of His life, so also the manner of His death should be most conspicuous and remarkable. "These things (as St. Paul told King Agrippa) were not done in a corner." And "I (said our Lord Himself) spake freely to the world, and in secret have I done nothing." So were the proceedings of His life, not close or clancular, but frank and open; not presently hushed up, but carried on leisurely in the face of the world, that men might have the advantage to observe and examine them. And as He lived, so He died, most publicly and visibly the world being witness of His death, and so prepared to believe His resurrection, and thence ready to embrave

His doctrine, according to what He did Himself foretell, "I being lifted up from the earth, shall draw all men unto Me;" He drew all men by so remarkable a death to take notice of it, He drew some from the wondrous consequences of it to believe on Him, and, "As (saith He again) Moses did exalt the serpent in the wilderness, so must the Son of man be exalted." The elevation of that mysterious serpent upon a pole did render it visible, and attracted the eyes of people toward it, whereby God's power, invisibly accompanying that sacramental performance, they were cured of those mortiferous stings which they had received; so our Lord, being mounted on the cross, allured the eyes of men to behold, and their hearts to close with Him, whereby the heavenly virtue of God's Spirit co-operating, they became saved from those destructive sins which, by the Devil's serpentine instigations they had incurred.

Another advantage of this kind of suffering was, that by it the nature of that kingdom which He intended to erect was evidently signified, that it was not such as the carnal people did expect, an external, earthly, temporal kingdom, consisting in domination over the bodies and estates of men, dignified by outward wealth and splendor, managed by worldly power and policy, promoted by force and terror of arms, affording to men the advantages of outward safety, peace, and prosperity; but a kingdom purely spiritual, heavenly, eternal, consisting in the government of men's hearts and spirits, adorned with endowments of piety and virtue administered by the grace and guidance of God's Holy Spirit, maintained and propagated by meek instruction, by virtuous example, by hearty devotion and humble patience, rewarding its loval subjects with spiritual jovs and consolations here, with endless rest and bliss hereafter; no other kingdom could He be presumed to design who submitted to this dolorous and disgraceful way of suffering; no other exploits could He pretend to achieve by expiring on a cross; no other way could He govern who gave Himself up to be managed by the will of his enemies; no other benefits would that forlorn case allow Him to dispense; so that well might He then assert "My kingdom is not of this world," when He was going in this signal manner to demon strate that great truth. It was a touchstone to prove men's disposition, and to discriminate the ingenuous, well-disposed, humble and sober persons, who would entertain our Lord's heavenly doctrine with acceptance, notwithstanding these disadvantages, "not being offended in Him," from those perverse, vain, proud, profane people, who, being scandalized at His adversity, would reject Him.

Another advantage was this, that by it God's special Providence

was discovered, and His glory illustrated, in the propagation of the Gospel; for how could it be that a person of so low parentage, of so mean garb, of so poor condition, who underwent so woeful and despicable a kind of death, falling under the pride and spite of His adversaries, should so easily gain so general an opinion in the world (among the best, the wisest, the greatest persons) of being "the Lord of life and glory?" How, I say, could it be that such a miracle should be effected without God's aid and special concurrence? That Herod, who, from a long reign in a flourishing state, with prosperous success of his undertakings, got the name of Great, or that Vespasian who triumphantly did ascend the imperial throne, should either of them by a few admirers of worldly vanity, seriously or in fattery, be deemed the Messias, is not so very strange—but that One who so miserably was trampled on, and treated as a wretched caitiff, should instantly conquer innumerable hearts, and from such a depth of extreme adversity should attain the highest pitch of glory, that "the Stone which the builders" with so much scorn "did refuse, should become the Head-stone of the corner, this (with good assurance we may say) is the Lord's doing, and it is marvelous in our eyes." It may well be so, and thereby "the excellency" of divine power and wisdom was much glorified; by so impotent, so implausible and improbable means, accomplishing so great effects, subduing the world to His obedience, not by the active valor of an illustrious hero, but through the patient submission of a poor, abused, and oppressed person, restoring mankind to life by the death of a crucified Saviour.

Again, this kind of suffering, to the devout Fathers, did seem many ways significant, or full of instructive and admonitive emblems, being a rich and large field for a devout fancy to range with affectionate meditation.

His posture on the cross might represent unto us that large and comprehensive charity which He bare in His heart toward us, stretching forth His arms of kindness, pity, and mercy, with them, as it were, to embrace the world, receiving all mankind under the wings of His gracious protection.

It might exhibit Him as earnestly wooing and entreating us to return unto God, accepting the reconciliation which He then was purchasing, and did then offer to us: "I have spread out My hands all the day unto a rebellious people," said God, of old, doing it then mediately and figurately by His prophets, but He did so now immediately and properly by Himself; the cross being as a pulpit, from which our Lord, "God blessed forever," did Himself, in person, earn-

estly preach the overtures of grace, did exhort to repentance, did tender the remission of sin, with action most pathetical and affecting.

His ascent to the cross might set forth His discharging that high office of universal High Priest for all ages and all people, the cross being an altar whereon He did offer up His own flesh, and pour forth His blood as a pure and perfect sacrifice, propitiating God, and expiating the sins of mankind.

His elevation thither may suggest to our thoughts that submission to God's will, suffering for truth and righteousness, the exercises of humility and patience, are conjoined with exaltation, do qualify for, and in effect procure, true preferment; so that the lower we stoop in humility, the higher we shall rise in favor with God, the nearer we shall approach to heaven, the surer we shall be of God's blessing, according to that aphorism of our Lord, "Whosoever humbleth himself shall be exalted." The cross was a throne, whereon humility and patience did sit in high state and glorious majesty, advanced above all worldly pride and insolence; it was a great step, a sure ascent unto the celestial throne of dignity superlative; for, because our Lord "was obedient unto death, even the death of the cross, therefore did God far exalt Him above all dignity and power in heaven and earth," as St. Paul doth teach us.

O the fallacy of human sense! O the vanity of carnal judgment! nothing ever was more auspicious or more happy than this event, which had so dismal an aspect, and provoked so contemptuous scorn in some, so grievous pity in others; the devil thought he had done bravely when he had by his suggestions brought the Son of God into this case; the world supposed itself highly prosperous in its attempts against Him; but O how blind and foolish is malice, which then doth most hurt itself when it triumpheth in the mischief which it doeth to others! How impotent is wickedness, which is never more thoroughly ruined than by its own greatest success! for by thus striving to debase our Lord, they most highly did advance Him; by thus crossing our salvation they most effectually did promote it.

Further, looking up to the cross may admonish us how our salvation is acquired, and whence it doth proceed; not by casting our eyes downward, not from any thing that lieth upon earth; but "our help cometh from above, our salvation is attained by looking upward; we must lift up our eyes to behold our Saviour procuring it we must raise up our hearts to derive it from Him.

Our Lord's crucifixion may also intimate to us how our flesh must be dealt with, and to what usage we must submit it; for we must not only imitate our Saviour in His holy life, but in some manner should resemble Him in His ghastly death; being, as St. Paul speaketh, "conformable to His death, and planted together with Him in the likeness of it: mortifying our earthly members, crucifying the flesh with its affections and lusts; having our old man crucified together with Christ, that the body of sin may be destroyed." His death may fitly shadow our death to sin, His grievous pain the bitterness of our repentance, wherein our souls should be pierced with sharp compunction, as His sacred flesh was torn with nails; His shame, that confusion of mind which regard to our offenses should produce within us.

Reflecting on Him, we may also discern our state here; wherein, if we will be truly and thoroughly virtuous, we must be exposed to envy and hatred, to censure and obloquy, to contempt and scorn, to affliction and hardship; every good man must hang on some cross; "We are (saith St. Paul) appointed to this;" it is our lot and portion assigned to us by divine immutable decree; being "predestined to a conformity with this image of God's Son: we must (as He did) by many tribulations enter into the kingdom of God: All that will live godily in Christ Jesus shall certainly suffer persecution, one way or other partaking of His cross."

Divers such analogies and resemblances devout meditation might extract from this matter, suggesting practical truths, and exciting good affections in us.

IV. We may (for the confirmation of our faith, and begetting in us a due adoration of the divine wisdom and providence) observe the correspondency of this our Saviour's manner of suffering to the ancient prophecies foretelling it, and the typical representations fore-shadowing it.

That most famous, clear, and complete prophecy concerning the passion, doth express Him suffering as a malefactor ("He was reckoned among the transgressors"), suffering in a manner very painful ("He was wounded for our transgressions, and bruised for our iniquities"), suffering in a most ignominious way ("He was despised and rejected of men, as a man of sorrow, and acquainted with grief,") which circumstances could scarce so punctually agree to any other kind of suffering, or punishment then used as to this.

In the twenty-second Psalm, the royal prophet describe than afflicted and forlorn condition such as by no passages in the story concerning Him doth in the full extent, and according to the literal signification of his words, appear suitable to his person, which therefore is more properly to be accommodated unto the Messias, whom he did represent; and in that description, among other passages agreeing

to our Lord, these words do occur: "Thou hast brought me into the dust of death; for dogs have compassed Me, the assembly of the wicked have inclosed Me; they pierced My hands and My feet;" which words how patly and livelily do they set out our Saviour's being nailed to the cross, and treated in that cruel and in that shameful way by His malicious adversaries!

In the prophet Zechariah, God speaking in His own name, "They (namely some of the Jews, being sensible of what they had acted, and penitently affected for it, they) shall look upon Me, whom they have pierced:" which words need no violence to wring from them the right meaning, no comment to explain them, in accommodation to that matter to which the Evangelists do apply them, and to which they are so literally congruous.

The same was also fitly prefigured by opposite types. Isaac, the immediate "heir of the promise," in whom the faithful seed was called and conveyed down, and so a most apt type of our Saviour, being devoted and offered up to God, did himself bear the wood by which he was to be offered: so did our Saviour, the promised seed, in "whom all nations should be blessed," Himself bear the cross by which He was to suffer, and to be offered up a sacrifice to God.

Those who were dangerously bitten by fiery serpents, were, by looking upon a brazen serpent set upon a pole, preserved in life, which (according to most authentic exposition) did represent the salvation which should proceed from our beholding and believing on Him lifted up upon the cross to us, who had been mortally struck and stung by that old serpent's poisonous insinuations.

The paschal lamb was a most congruous emblem of "Christ our passover" (that most innocent and meek, most unblemished and spotless Lamb, slain for the sins of the world.) It was to be killed by the whole assembly of the congregation of Israel, its blood was to be dashed on the side-posts and cross-beams of every door; its body was not to be eaten raw, nor sodden with water, but roasted whole, and dressed upon a spit; nor were any of its bones to be broken; which circumstances, with so exact caution and care prescribed, how they justly suit and fitly adumbrate this manner of our Saviour's passion, I need not otherwise than by the bare mention of them declare; every one essily being able to compare and adapt them.

V. Lastly, the consideration of our Lord's thus suffering is applicable to our practice; being most apt to instruct and affect us; admonishing us of our duty, and exciting us to a conscionable performance thereof; no contemplation indeed is more fruitful, or more efficacious toward the sanctification of our hearts and lives, than this of the

cross; for what good affection may not the meditation on it kindle? what virtue may it not breed and cherish in us?

- 1. How can it otherwise than inflame our heart with love toward our Lord, to think what acerbity of pain, what indignity of shame, He did willingly undertake, and gladly endure for us? No imagination can devise a greater expression of charity and friendship; and if love naturally is productive of love, if friendship meriteth a correspondence in kindness, what effect should the consideration of such ineffable love, of so incomparable friendship, have upon us.
- 2. How can a reflection on this case otherwise than work hearty gratitude in us? Suppose any person for our sake (that he might rescue us from the greatest mischiefs, and purchase for us the highest benefits) willingly should deprive himself of all his estate, his honor, his ease, and pleasure, should expose himself to extremest bazards, should endure the sorest pains and most disgraceful ignominies, should prostitute his life, and lose it in the most hideous manner: should we not then be monstrously ungrateful if we did not most deeply resent such kindness; if upon all occasions we did not express our thankfulness for it; if we did not ever readily yield all the acknowledgment and all the requital we were able? The case in regard to our Lord is the same in kind; but in degree, whatever we can suppose, doth infinitely fall below the performances for us of Him who stooped from the top of heaven, who laid aside the felicity and majesty of God for the sorrows and infamies of the cross, that He might redeem us from the torments of hell, and procure to us the joys of heaven; so that our obligation to gratitude is inexpressibly great, and we are extremely unworthy, if the effects in our heart and life be not answerable.
- 3. What surer ground of faith in God, or stronger encouragement of hope can there be, than is hence afforded to us? for "if God spared not His own Son, but delivered Him up for our sake" to the suffering of these bitter pains and contumelies; how can we in any case distrust His bounty, or despair of His mercy? "How (as St. Paul argueth) shall He not also with Him freely give us all things?" What higher favor could God express, what lower condescension could He show: how more plainly or surely could He testify His willingness and His delight to do us good, than by ordering the Son of His love to undergo these most grievous things for us? How, consequently, could there be laid a stronger foundation of our hope and entire confidence in God?
- 4. What greater engagement (in general) can there be to obedience than to consider how readily and cheerfully our Lord did sub-

mit to the will of God, in bearing the most heavy yoke that could be imposed on Him, in drinking the most bitter cup that could be tempered for Him: how that He "did humble Himself, being obedient unto death, even the death of the cross?" how dearly He did

purchase His property in us, and dominion over us?

What detestation of our sins must the serious consideration of this event produce in us! of our sins, that brought such tortures and such reproaches on our blessed Redeemer! Judas, the wretch who betrayed Him, the Jewish priests who did accuse and prosecute Him, the wicked rout which abused and insulted over Him, those cruel hands that smote Him, those pitiless hearts that scorned Him, those poisonous tongues that mocked and reviled Him, all those who any wise were instruments or abettors of His affliction, how do we loathe them! how do we detest and curse their memories! But how much more greater reason have we to abominate our sins, which were the principal causes of all that woeful tragedy! "He was delivered for our offenses:" they were indeed the traitors which, by the hands of Judas, delivered Him up. "He that knew no sin was made sin for us;" that is, was accused, was condemned, was executed as a sinner for us: it was therefore we who by our sins did impeach Him; the spiteful priests were but our advocates; we by them did adjudge and sentence Him; Pilate (against his will and conscience) was but our spokesman; we by him did inflict that horrid punishment on Him; the Roman executioners were but our agents therein. "He became a curse for us;" that is, all the mockery, derision, and contumely He endured did proceed from us; the silly people were but properties, acting our parts; our sins were they that cried out " Crucifige !" ("crucify Him! crucify Him") with clamors more loud and more effectual than did all the Jewish rabble; it was they which by the borrowed throats of that base people did so outrageously persecute Him. "He was wounded for our transgressions and bruised for our iniquities;" it was they which, by the hands of the fierce soldiers and of the rude populacy, as by senseless engines, did buffet and scourge Him; they by the nails and thorns did pierce His flesh and rend His sacred body: upon them, therefore, it is most just and fit that we should turn our hatred, that we should discharge our indignation.

5. And what in reason can be more powerful to the breeding in us remorse and penitent sorrow than reflection upon such horrible effects proceeding from our sins? how can we but earnestly grieve, when we consider ourselves by them to have been the betrayers, the slanderers, the murderers of a Person so innocent and lovely, of

One so great and glorious, of God's dear Son, and the Lord of all things, of our own best Friend and most kind Saviour!

- 6. If ingenuity will not operate so far, and hereby melt us into contrition, yet surely this consideration must needs produce some fear within us; for can we at least otherwise than tremble to think upon the heinous guilt of our sins, upon the fierceness of God's wrath against them, upon the severity of Divine judgment for them, all so manifestly discovered, all so livelily set forth in this dismal spectacle? If the view of an ordinary execution is apt to beget in us some terror, some dread of the law, some reverence toward authority, what awful impressions should this singular example of Divine justice work upon us? How greatly we should be moved thereby, we may learn from the deportment of the most inanimate creatures: the whole world did seem affected thereat with horror; the frame of things was disturbed, all nature did feel a kind of compassion and compunction for it; the sun (as out of aversion and shame) did hide his face, leaving the earth covered for three hours with mournful blackness; the bowels of the earth did yearn and quake; the rocks were rent; the vail of the temple was torn quite through; graves did open, and the bodies did wake: and can we (who are most concerned) be more stupid than the earth, more obdurate than rocks, more drowsy than buried carcasses, the most insensible and immovable things in nature?
- 7. How also can it but hugely deter us from willful commission of sin, to consider that by it we do, as the Apostle teacheth, "recrucify the Son of God, and again expose Him to open shame;" bringing upon the stage and acting over all that direful tragedy; renewing (as to our guilt) all that pain and that disgrace to Him; that we thereby, as he telleth us, do "trample upon the Son of God, and prize the blood of the covenant (that most sacred and precious blood, so freely shed for the demonstration of God's mercy, and the ratification of His gracious intentions toward us) as a common thing," of no special worth or consideration with us; despising all His so kind and painful endeavors for our salvation; defeating His most gracious purposes and earnest desires for our welfare; rendering all His so bitter and loathsome sufferings, in regard to us, altogether vain and fruitless, yea, indeed hurtful and pernicious; for if the cross do not save us from our sins, it will sorely aggravate their guilt and augment their punishment, bringing a severer condemnation and a sadder ruin on us.
- 8. It may also yield great consolation and joy to us to contemplate our Lord upon the cross, expressing His immense goodness

and charity toward us; transacting our redemption; expiating our sins, and sustaining our miseries; combating and defeating all the adversaries of our salvation.

Is it not comfortable and pleasant to behold Him there standing erect, not only as a resolute Sufferer, but as a glorious Conqueror; where, "having spoiled principalities and powers, He made a solemn show, triumphing over them?" No conqueror, loftily seated in his triumphal chariot, did ever yield a spectacle so gallant or magnificent; no tree was ever adorned with trophies so pompous or precious. To the external view and carnal sense of men our Lord was then exposed to scorn and shame; but to spiritual and true discerning all His and our enemies did there hang up, as objects of contempt, quite overthrown and undone: there the Devil, that strong and sturdy one, did hang, bound and fettered, disarmed and spoiled. utterly baffled and confounded. There death itself hung gasping, with its sting plucked out, and all its terrors quelled; His death have ing prevented ours, and purchased immortality for us. There the world, with its vain pomps, its counterfeit beauties, its fondly action mired excellences, its bewitching pleasures, did hang up, all di paraged and effaced, as it appeared to St. Paul: "God forbid (sai he) that I should glory, save in the cross of Christ, by which the world is crucified unto me, and I unto the world." There our sinthose sins which as St. Peter saith our Saviour "did carry up into th gibbet," did hang, as marks of his victorious prowess, as objects of our horror and hatred, as malefactors by Him "condemned in the flesh." There that manifold enmity (enmity between God and man between one man and another, between man and his own self, oz conscience) did hang "abolished in His flesh" and "slain upon the cross; by the blood whereof He made peace, and reconciled al things in heaven and earth." The blood of the cross was the cement, joining the parts of the world. There, together with all our enemies, did hang all those causes of woe and misery to us, those vokes of bondage, those instruments of vexation, those hard laws which did so much burden and encumber men, did set them at such distance and variance, did so far subject them to guilt and condemnation; all "that bond of ordinances," inducing our obligation to so grievous forfeitures and penalties, was "nailed to the cross," being cancelled and expunged by our Saviour's performances there.

9. This consideration is a strong inducement to the practice of charity toward our neighbor; for can we forbear to love those toward whom our Saviour bore such tender affection, for whom H.

did sustain so woeful tortures and indignities? Shall we not, in obedience to His most urgent commands, in conformity to His most notable example, in grateful return to Him for His benefits, who thus did suffer for us, discharge this most sweet and easy duty toward His beloved friends? Shall we not comport with an infirmity, or bear a petty neglect, or forgive a small injury to our brother, whereas our Lord did bear a cross for us, and from us, obtaining pardon for our numberless most heinous affronts and offenses against God? It is St. Paul's reasoning: "We that are strong ought to bear the infirmities of the weak; for even Christ pleased not Himself; but, as it is written, The reproaches of them that reproached Thee fell on Me." Can we hear our Lord say, "This is My command, That ye love one another, as I have loved you;" and, "Hereby shall all men know that ye are My disciples, if ye love one another;" can we hear St. Paul exhorting, "Walk in love, as Christ also hath loved us, and hath given Himself for us, an offering and a sacrifice to God for a sweet-smelling savor;" can we consider St. John's arguing, "Beloved, if God so loved us, then ought we also to love one another: Hereby we perceive the love of God, because He laid down His life for us: wherefore we ought to lay down our lives for the brethren;" can, I say, we consider such discourses, without being disposed to comply with them for the sake of our crucified Saviour, all whose life and death were nothing else but one continual recommendation and enforcement of this duty?

10. Furthermore, What can be more operative than this consideration toward breeding a disregard of this world, with all its deceitfulvanities and mischievous delights; toward reconciling our minds to the worst condition it can bring us into; toward supporting our hearts under the heaviest pressures of affliction it can lay upon us? How can we refuse, in submission to God's pleasure, to bear contentedly a slight grievance, when He, as He gladly did, bore a cross infinitely more grievous to carnal will and sense than any that can befall us? Can we expect, can we affect, can we desire great prosperity, when as the Son of God, our Lord and Master, did only taste such adversity? Who can admire those splendid trifles which our Lord did never regard in His life, which at His death did only serve to mock and abuse Him? Who can relish those sordid pleasures of which He living did not youchsafe to taste, and the contraries whereof He dying chose to feel in all extremity? Who will dare to villify, to disdain, to reject a state of sorrow or disgrace, which He by a voluntary susception of it hath so dignified and graced; by which we resemble and become conformable to Him; by which we

concur and partake with Him; yea, by which we may promote, and in a sort complete, His designs; "filling up (as St. Paul speaketh) that which is behind of the afflictions of Christ in our flesh?" Who now can much prefer being esteemed, applauded, approved, or favored by men, before infamy, reproach, derision, or persecution from them, especially when these do follow conscientious adherence to righteousness? Who can be very ambitious of worldly honor or repute, covetous of wealth or greedy of pleasure, who observeth the only Son of God choosing rather to hang upon a cross than to sit upon a throne; inviting the clamors of spite and scorn, rather than acclamations of blessing and praise; divesting Himself of all secular pomp, plenty, conveniences, and solaces; embracing the garb of a slave and the repute of a malefactor, before the dignity and respect of a prince, which were His due, and which He easily could have obtained? Can we imagine it a very happy thing to be high and prosperous in this world, to swim here in affluence and pleasure; can we take it for a misery to be mean and low, to conflict with any wants or straits here, seeing the fountain of all happiness did Himself condescend to so forlorn a state, and was pleased to become so deep a sufferer? If with the eyes of our mind we do behold our Lord hanging naked upon a gibbet, besmeared with His own blood, groaning under extreme anguish of pain, encompassed with all sorts of disgraceful abuses, "yielding (as the prophet foretold of him) His back to the smiters, and His cheeks to them who plucked off the hair, hiding not His face from shame and spitting;" will not the imagination of such a sight dim the luster of all earthly grandeurs and beauties, damp the sense of all carnal delights and satisfactions, quash all the glee which we can find in any wild frolics or riotous merriments?

11. It is surely a great commendation of afflictions, and a strong consolation under them, to ponder well this point; for if hardship was to our Lord a school of duty, "He (as the Apostle saith) learning obedience from what He suffered;" if it was to Him an instrument of perfection, as the same Apostle implieth, when he saith, "that it became God to perfect the Captain of our salvation by suffering;" if it was a means of procuring the Divine favor even to Him, as those words import, "Therefore the Father loveth Me, because I lay down My life;" if it was to Him a step unto glory, according to that saying, "Was not Christ to suffer, and so to enter into His glory?" yea, if it was a ground of conferring on Him that sublimest pitch of dignity above all creatures, as we are taught; "for because (saith St Paul) He was obedient to death, even the death of the cross, there

fore did God exalt Him, and give Him a name above every name;" and, "We see Jesus (saith the Apostle to the Hebrews) for the suffering of death crowned with glory and honor;" and, "Worthy (crieth out the heavenly society in the Revelations) is the Lamb that was slain, and who redeemed us to God by His blood, to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing;" if affliction did minister such advantages to Him; and if by our conformity to Him in undergoing it with like submission, humility, and patience, it may afford the like to us, what reason can there be that we should anywise be discomposed, discouraged, or disconsolate under it? Much more reason surely there is that with St. Paul and all the holy apostles we should boast, rejoice, and exult in our tribulations; far more cause we have with them to esteem it a favor, a privilege, and an ornament to us, than to be discontented or displeased therewith. To do thus is a duty incumbent on us as Christians: "for he (saith our Master) that doth not take up his cross and follow Me is not worthy of Me: He that doth not carry his cross, and go after Me, can not be My disciple:" he that doth not willingly take the cross, when it is presented to him by God's hand; he that doth not contentedly bear it, when it is by Providence imposed on him, is nowise worthy of the honor to wait on Christ; he is not capable to be reckoned among the disciples of our heavenly Master; he is not worthy of Christ, as not having the courage, the constancy, the sincerity required of a Christian; of one pretending to such great benefits, such high privileges, such excellent rewards, as Christ our Lord and Saviour doth propose; he can not be Christ's disciple, showing such incapacity to learn those needful lessons of humility and patience dictated by him; declaring such an indisposition to transcribe those copies of submission to the Divine will, self-denial and self-resignation, so fairly set him by the instruction and example of Christ; "Forasmuch then as Christ hath suffered for us in the flesh, arm yourselves likewise with the same mind;" and, "Christ suffered for us, leaving us an example, that we should follow his steps," saith St. Peter.

12. The willing susception and the cheerful sustenance of the cross is indeed the express condition, and the proper character of our Christianity; in signification whereof it hath been from immemorial time a constant usage to mark those who enter into it with the figure of the cross. The cross, as the instrument by which our peace with God was wrought, as the stage whereon our Lord did act the last part of His miraculous obedience, consummating our redemption; as the field wherein the Captain of our salvation did achieve His

noble victory, and erect His glorious trophies over all the enemies thereof, was well assumed to be the badge of our profession, the ensign of our spiritual welfare, the pledge of our constant adherence to our crucified Saviour; in relation to whom our chief hope is grounded, our great joy and sole glory doth consist; "for God forbid (saith St. Paul) that I should glory, save in the cross of Christ."

Let it be to the Jews a scandal, or offensive to their fancy, prepossessed with expectations of a Messias flourishing in secular pomp and prosperity; let it be folly to the Greeks, or seem absurd to men imbued (puffed up, corrupted) with fleshly notions and maxims of worldly craft, disposing men to value nothing which is not grateful to present sense or fancy; that God should put his own most beloved Son into so very sad and despicable a condition; that salvation from death and misery should be procured by so miserable a death; that eternal joy, glory, and happiness should issue from these fountains of extreme sorrow and shame; that a person in external semblance devoted to so opprobrious and slavish usage should be the Lord and Redeemer of mankind, the King and Judge of all the world; let this doctrine, I say, be scandalous and distasteful to some persons tainted with prejudice; let it appear strange and incredible to others blinded with self-conceit; let all the proud, all the profane, all the inconsiderate part of mankind slight and reject it; yet to us it must appear grateful and joyous; to us it is mioros lóyos, "a faithful (and credible) proposition, worthy of all acceptation, that Jesus Christ came into the world thus to save sinners;" to us, who discern by a clearer light, and are endued with a purer sense, kindled by the Divine Spirit, from whence, with comfortable satisfaction of mind, we may apprehend and taste that God could not in a higher measure, or a fitter manner, illustrate His glorious attributes of goodness and justice, His infinite grace and mercy toward His poor creatures, His holy displeasure against wickedness, His impartial severity in punishing iniquity and impiety, or in vindicating His own honor and authority, than by thus ordering His Son to suffer for us; that also true virtue and goodness could not otherwise be taught, be exemplified, be commended and impressed with greater advantage.

We might allege the suffrages of eminent philosophers, persons esteemed most wise by improvement of natural light, who have declared that perfection of virtue can hardly be produced or expressed otherwise than by urdergoing most sharp afflictions and tortures: and that God therefore, as a wise Father, is wont with them to exercise those whom He best loveth: we might also produce instances of divers persons, even among Pagans, most famous and honorable in

the judgment of all posterity for their singular virtue and wisdom. who were tried in this furnace, and thereby shone most brightly; their suffering, by the iniquity and ingratitude, by the envy and malignity of their times, in their reputation, liberty, and life; their undergoing foul slanders, infamous punishments, and ignominious deaths, more than any other practices of their life, recommending them to the regard and admiration of future ages; although none of them, as our Lord, did suffer of choice, or upon design to advance the interests of goodness, but upon constraint, and irresistible force. put on them; none of them did suffer in a manner so signal, with circumstances so rare, and with events so wonderful; yet suffering as they did was their chief glory; whence it seemeth that even according to the sincerest dictates of common wisdom this dispensation was not so unaccountable; nor ought the Greeks, in consistency with themselves, and in respect to their own admired philosophy, to have deemed our doctrine of the cross foolish, or unreasonable.

To conclude: since thereby a charity and humanity so unparalleled (far transcending theirs who have been celebrated for devoting their lives out of love to their country or kindness to their friends). a meekness so incomparable, a resolution so invincible, a patience so heroical, were manifested for the instruction and direction of men; since never were the vices and the vanities of the world (so prejudicial to the welfare of mankind) so remarkably disparaged; since never any suffering could pretend to so worthy and beneficial effects, the expiation of the whole world's sin, and reconciliation of mankind to God, such as no performance beside, nor any other sacrifice, did ever aim to procure; since, in fine, no virtue had ever so glorious rewards, as sovereign dignity to Him that exercised it, and eternal happiness to those who imitate it; since, I say, there be such excellent uses and fruits of the cross borne by our blessed Saviour, we can have no reason to be offended at it, or ashamed of it; but with all reason heartily we should approve and humbly adore, as well the deep wisdom of God, as all other His glorious attributes illustriously displayed therein: to whom, therefore, as is most due, let us devoutly render all thanks, all praise, and glory.

And, "Unto Him that loved us, and washed us from our sins in His own blood, and hath made us kings and priests unto God and His Father; to Him be glory and dominion forever and ever."

"Blessing, and honor, and glory, and power, be unto Him that sitteth upon the throne, and unto the Lamb, forever and ever." Amen.

DISCOURSE TWENTY-FIRST.

ROBERT SOUTH, D.D.

Dr. South was born at Hackney, in 1638; educated at Westminster School, and Christ Church, Oxford, and privately ordained by one of the deprived bishops in 1658. Between 1660 and 1678 he was Public Orator at Oxford, Chaplain to the Earl of Clarendon, Prebendary of Westminster, Chaplain to the Duke of York, Canon of Christ Church, Chaplain to the English embassador in Poland, and Rector of Islip, in Oxfordshire. He died in 1716.

South is famous for his wit, and his hearty contempt of the independents, and all kinds of dissenters, against whom he inveighs with most enthusiastic energy and zeal. It would appear that his disposition was unfortunately morose, overbearing, and haughty; while his earnest support of things in the royal and established order made him popular. But he was a man of decided genius and eloquence; and his numerous sermons, in certain peculiarities, possess great merit. That they should become common in this land of the Puritans, is accounted for only on the ground of Dryden's criticism on a poem that is the product of true genius: "It will force its own reception in the world; for there is a sweetness in good verse which tickles while it hurts." Any one who is susceptible to the charm of mental raciness will read South, notwithstanding he is indignant at his bitter invectives and abuse. Few men understood the power of language better than he. Indeed he may be considered the first who combined the rich, full, sounding period with the happy condensation of meaning. South abounds in pithy aphorisms, striking similitudes of nature, and apposite philosophical and classical allusions. He lacks unction, of course; how could it exist with so much wormwood and gall? and though generally sound in doctrine, his sermons are not strictly Evangelical; but yet, they afford some of the very finest examples of real masculine eloquence; and are models of simplicity of outline, and of clearness and sententiousness of diction. Too intent to carry his point, to turn aside to false ornament, South is every where direct, condensed, and pungent; pressing right onward, and dealing out at every step some pithy declamation, or striking antithesis, or scathing invective, or clear and weighty precept. Few will demur at the verdict of the "Edinburg Review," that, because of their numerous specimens of the most effective species of pulpit eloquence, the sermons of South "are well worthy of frequent and diligent perusal by every young preacher." The following has been noted, by very high authority, as possessing fewest of his imperfections, and being, upon the whole, the best of his productions. It was preached at the Cathedral of St. Paul, November 9th, 1662; and dedicated to the Lord Mayor and Aldermen of London. In the Epistle Dedicatory, he says, "Briefly, my business is, by describing what man was in his first estate, to upbraid him with what he is in his present."

THE IMAGE OF GOD IN MAN.

"So God created man in His own image, in the image of God created He him."—GENERIS, i. 27.

How hard it is for natural reason to discover a creation before revealed, or, being revealed, to believe it, the strange opinions of the old philosophers, and the infidelity of modern atheists, is too sad a demonstration. To run the world back to its first original and infancy, and (as it were) to view nature in its cradle, and trace the outgoings of the Ancient of days in the first instance and specimen of His creative power, is a research too great for any mortal inquiry; and we might continue our scrutiny to the end of the world, before natural reason would be able to find out when it begun.

Epicurus's discourse concerning the original of the world is so fabulous and ridiculously merry that we may well judge the design of his philosophy to have been pleasure, and not instruction. Aristotle held that it streamed by con-natural result and emanation from God, the infinite and eternal Mind, as the light issues from the sun; so that there was no instant of duration assignable of God's eternal existence in which the world did not also co-exist. Others held a fortuitous concourse of atoms—but all seem jointly to explode a creation, still beating upon this ground, that the producing something out of nothing is impossible and incomprehensible; incomprehensible, indeed, I grant, but not therefore impossible. There is not the least transaction of sense and motion in the whole man, but philosophers are at a loss to comprehend, I am sure they are to explain it. Wherefore it is not always rational to measure the truth of an assertion by the standard of our apprehension.

But, to bring things even to the bare perception of reason, I

appeal to any one who shall impartially reflect upon the ideas and conceptions of his own mind, whether he doth not find it as easy and suitable to his natural notions to conceive that an infinite Almighty power might produce a thing out of nothing, and make that to exist de novo, which did not exist before, as to conceive the world to have had no beginning, but to have existed from eternity, which, were it so proper for this place and exercise, I could easily demonstrate to be attended with no small train of absurdities. But then, besides that the acknowledging of a creation is safe, and the denial of it dangerous and irreligious, and yet not more, perhaps much less, demonstrable than the affirmative; so, over and above, it gives me this advantage, that, let it seem never so strange, uncouth, and incomprehensible, the nonplus of my reason will yield a fairer opportunity to my faith.

In this chapter we have God surveying the works of the creation, and leaving this general impress or character upon them, "that they were exceeding good." What an omnipotence wrought we have an omniscience to approve. But as it is reasonable to imagine that there is more of design, and consequently more of perfection, in the last work, we have God here giving His last stroke, and summing up all into man, the whole into a part, the universe into an individual: so that, whereas in other creatures we have but the trace of His footsteps, in man we have the draught of His hand. In him were united all the scattered perfections of the creature, all the graces and ornaments; all the airs and features of being were abridged into this small yet full system of nature and divinity: as we might well imagine that the Great Artificer would be more than ordinarily exact in drawing His own picture.

The work that I shall undertake from these words shall be to show what this image of God in man is, and wherein it doth consist. Which I shall do these two ways: 1. Negatively, by showing wherein it does not consist. 2. Positively, by showing wherein it does.

For the first of these we are to remove the erroneous opinion of the Socinians. They deny that the image of God consisted in any habitual perfections that adorned the soul of Adam, but as to his understanding, bring him in void of all notion, a rude, unwritten blank; making him to be created as much an infant as others are born; sent into the world only to read and to spell out a God in the works of creation, to learn by degrees, till at length his understanding grew up to the stature of his body; also without any inherent habits of virtue in his will; thus divesting him of all, and stripping him to his bare essence; so that all the perfection they allowed his

understanding was aptness and docility, and all that they attributed to his will was a possibility to be virtuous.

But wherein, then, according to their opinion, did this image of God consist? Why, in that power and dominion that God gave Adam over the creatures; in that he was vouched His immediate deputy upon earth, the viceroy of the creation, and lord-lieutenant of the world. But that this power and dominion is not adequately and formally the image of God, but only a part of it, is clear from hence, because then he that had most of this would have most of God's image; and consequently Nimrod had more of it than Noah, Saul than Samuel, the persecutors than the martyrs, and Cæsar than Christ Himself, which, to assert, is a blasphemous paradox. And if the image of God is only grandeur, power, and sovereignty, certainly we have been hitherto much mistaken in our duty, and hereafter are by all means to beware of making ourselves unlike God by too much self-denial and humility. I am not ignorant that some may distinguish between a lawful authority and actual power, and affirm that God's image consists only in the former, which wicked princes, such as Saul and Nimrod, have not, though they possess the latter. But to this I answer.

1. That the Scripture neither makes nor owns such a distinction, nor any where asserts that when princes begin to be wicked they cease of right to be governors. Add to this, that when God renewed this charter of man's sovereignty over the creatures to Noah and his family we find no exception at all, but that Shem stood as fully invested with this right as any of his brethren.

2. But, secondly, this savors of something ranker than Socinianism, even the tenants of the fifth monarchy, and of sovereignty founded only upon saintship, and therefore fitter to be answered by the judge than the divine, and to receive its confutation at the bar of justice than from the pulpit.

Having now made our way through this false opinion, we are in the next place to lay down positively what this image of God in man is. It is, in short, that universal rectitude of all the faculties of the soul, by which they stand apt and disposed to their respective offices and operations, which will be more fully set forth by taking a distinct survey of it in the several faculties belonging to the soul.

1 In the understanding. 2. In the will, 3. In the passions or affections.

I. And, first, for its noblest faculty, the understanding: it was then sublime, clear, and aspiring—and, as it were, the soul's upper

region, lofty and serene, free from the vapors and disturbances of the inferior affections. It was the leading, controling faculty; all the passions were the colors of reason; it was not consul, but dictator. Discourse was then almost as quick as intuition; it was nimble in proposing, firm in concluding; it could sooner determine than now it can dispute. Like the sun, it had both light and agility; it knew no rest but in motion, no quiet but in activity. It did not so properly apprehend, as irradiate the object; not so much find, as make things intelligible. It did arbitrate upon the several reports of sense, and all the varieties of imagination, not like a drowsy judge, only hearing, but also directing their verdict. In sum, it was vegete, quick, and lively, open as the day, untainted as the morning, full of the innocence and sprightliness of youth, it gave the soul a bright and a full view into all things, and was not only a window, but itself the prospect. Briefly, there is as much difference between the clear representations of the understanding then and the obscure discoveries that it makes now as there is between the prospect of a casement and of a keyhole.

Now, as there are two great functions of the soul, contemplation and practice, according to that general division of objects some of which only entertain our speculation, others also employ our actions, so the understanding, with relation to these, not because of any distinction in the faculty itself, is accordingly divided into speculative and practical; in both of which the image of God was then apparent.

1. For the understanding speculative. There are some general maxims and notions in the mind of man which are the rules of discourse, and the basis of all philosophy. As, that the same thing can not at the same time be and not be: that the whole is bigger than a part: that two dimensions, severally equal to a third, must also be equal to one another. Aristotle, indeed, affirms the mind to be at first a mere rasa tabula, and that these notions are not ingenite, and imprinted by the finger of nature, but by the later and more languid impressions of sense, being only the reports of observation, and the result of so many repeated experiments.

But to this I answer two things.

- (1.) That these notions are universal, and what is universal must needs proceed from some universal, constant principle, the same in all particulars, which here can be nothing else but human nature.
- (2.) These can not be infused by observation, because they are the rules by which men take their first apprehensions and observations of things, and therefore, in order of nature, must needs precede

them; as the being of the rule must be before its application to the thing directed by it. From whence it follows that these were notions not descending from us, but born with us, not our offspring, but our brethren; and, as I may so say, such as we were taught without the help of a teacher.

Now it was Adam's happiness in the state of innocence to have these clear and unsullied. He came into the world a philosopher, which sufficiently appeared by his writing the nature of things upon their names; he could view essences in themselves, and read forms without the comment of their respective properties; he could see consequents yet dormant in their principles, and effects yet unborn, and in the womb of their causes; his understanding could almost pierce into future contingents; his conjectures improving even to prophecy, or the certainties of prediction; till his fall, it was ignorant of nothing but of sin, or at least it rested in the notion, without the smart of the experiment. Could any difficulty have been proposed, the resolution would have been as early as the proposal; it could not have had time to settle into doubt. Like a better Archimedes, the issue of all his inquiries was a eureka, a eureka, the offspring of his brain without the sweat of his brow. Study was not then a duty, nightwatchings were needless, the light of reason wanted not the assistance of a candle. This is the doom of fallen man, to labor in the fire, to seek truth in profundo, to exhaust his time and impair his health, and perhaps to spin out his days and himself into one pitiful, controverted conclusion. There was then no poring, no struggling with memory, no straining for invention; his faculties were quick and expedite, they answered without knocking, they were ready upon the first summons, there was freedom and firmness in all their operations. I confess it is difficult for us, who date our ignorance from our first being, and were still bred up with the same infirmities about us with which we were born, to raise our thoughts and imaginations to those intellectual perfections that attended our nature in the time of innocence, as it is for a peasant, bred up in the obscurities of a cottage, to fancy in his mind the unseen splendors of a court. But by rating positives by their privatives, and other arts of reason by which discourse supplies the want of the reports of sense, we may collect the excellency of the understanding then, by the glorious remainders of it now, and guess at the stateliness of the building by the magnificence of its ruins. All those arts, rarities, and inventions, which vulgar minds gaze at, the ingenious pursue, and all admire, are but the relics of an intellect defaced with sin and time. We admirs it now only as antiquaries do a piece of old coin, for the stamp

it once bore, and not for those vanishing lineaments and disappearing draughts that remain upon it at present. And certainly that must needs have been very glorious the decays of which are so admirable. He that is comely when old and decrepid surely was very beautiful when he was young. An Aristotle was but the rubbish of and Adam, and Athens but the rudiments of Paradise.

2. The image of God was no less resplendent in that which we call man's practical understanding; namely, that storehouse of the soul in which are treasured up the rules of action, and the seeds of morality. Where, we must observe, that many who deny all connate notions in the speculative intellect, do yet admit them in this. Now of this sort are these maxims, "That God is to be worshiped: that parents are to be honored: that a man's word is to be kept," and the like; which, being of universal influence, as to the regulation of the behavior, and converse of mankind, are the ground of all virtue and civility, and the foundation of religion.

It was the privilege of Adam innocent, to have these notions also firm and untainted, to carry his monitor in his bosom, his law in his heart, and to have such a conscience as might be its own casuist; and certainly those actions must needs be regular where there is an identity between the rule and the faculty. His own mind taught him a due dependence upon God, and chalked out to him the just proportions and measures of behavior to his fellow creatures. He had no catechism but the creation, needed no study but reflection, read no book but the volume of the world, and that too, not for rules to work by, but for the objects to work upon. Reason was his tutor, and first principles his magna moralia. The decalogue of Moses was but a transcript, not an original. All the laws of nations, and wise decrees of states, the statutes of Solon, and the twelve tables, were but a paraphrase upon this standing rectitude of nature, this fruitful principle of justice, that was ready to run out and enlarge itself into suitable demonstrations upon all emergent objects and occasions. Justice then was neither blind to discern, nor lame to execute. It was not subject to be imposed upon by a deluded fancy, nor yet to be bribed by a glosing appetite, for an unile or jucundum to turn the balance to a false or dishonest sentence. In all its directions of the inferior faculties it conveyed its suggestions with clearness, and enjoined them with power; it had the passions in perfect subjection; and, though its command over them was but sussive and political, yet it had the force of absolute and despotical. It was not then, as it is now, where the conscience has only power to disapprove and to protest against the exorbitances of the passions; and rather to wish than make them otherwise. The voice of conscience now is low and weak, chastising the passions, as old Eli did his lustful domineering sons: "Not so, my sons, not so;" but the voice of conscience then was not, This should, or this ought to be done; but, This must, this shall be done. It spoke like a legislator; the thing spoken was a law: and the manner of speaking it a new obligation. In short there was as great a disparity between the practical dictates of the understanding then and now, as there is between empire and advice, counsel and command, between a companion and a governor.

And thus much for the image of God, as it shone in man's understanding.

II. Let us in the next place take a view of it as it was stamped upon the will. It is much disputed by divines concerning the power of man's will to good and evil in the state of innocence: and upon very nice and dangerous precipices stand their determinations on either side. Some hold that God invested him with a power to stand, so that in the strength of that power received, he might, without the auxiliaries of any further influence, have determined his will to a full choice of good. Others hold that notwithstanding this power, yet it was impossible for him to exert it in any good action without a superadded assistance of grace actually determining that power to the certain production of such an act. So that whereas some distinguish between sufficient and effectual grace, they order the matter so as to acknowledge none sufficient but what is indeed effectual, and actually productive of good action. I shall not presume to interpose dogmatically in a controversy which I look never to see decided. But concerning the latter of these opinions, I shall only give these two remarks.

- 1. That it seems contrary to the common and natural conceptions of all mankind, who acknowledge themselves able and sufficient to to many things which actually they never do.
- 2. That to assert that God looked upon Adam's fall as a sin, and punished it as such when, without any antecedent sin of his, he withdrew that actual grace from him upon the withdrawing of which it was impossible for him not to fall, seems a thing that highly reproaches the essential equity and goodness of the divine nature.

Wherefore, doubtless the will of man in the state of innocence had an entire freedom, a perfect equipendency and indifference to either part of the contradiction, to stand, or not to stand; to accept,

or not accept the temptation. I will grant the will of man now to be as much a slave as any one will have it, and be only free to sin; that is, instead of a liberty, to have only a licentiousness; yet certainly this is not nature, but chance. We were not born crooked; we learned these winding and turnings of the serpent: and therefore it can not but be a blasphemous piece of ingratitude to ascribe them to God; and to make the plague of our nature the condition of our creation.

The will was then ductile and pliant to all the motions of right reason; it met the dictates of a clarified understanding half way. And the active informations of the intellect, filling the passive reception of the will, like form closing with matter, grew actuate into a third and distinct perfection of practice; the understanding and will never disagreed; for the proposals of the one never thwarted the inclinations of the other. Yet neither did the will servilely attend upon the understanding, but as a favorite does upon his prince, where the service is privilege and preferment; or as Solomon's servants waited upon him: it admired its wisdom, and heard its prudent dictates and counsels—both the direction and the reward of its obedience. It is indeed the nature of this faculty to follow a superior guide—to be drawn by the intellect; but then it was drawn as a triumphant chariot, which at the same time both follows and triumphs: while it obeyed this, it commanded the other faculties. It was subordinate, not enslaved to the understanding: not as a servant to a master, but as a queen to her king, who both acknowledges a subjection and yet retains a majesty.

Pass we now downward from man's intellect and will,

III. To the passions, which have their residence and situation chiefly in the sensitive appetite. For we must know that inasmuch as man is a compound, and mixture of flesh as well as spirit, the soul, during its abode in the body, does all things by the mediation of these passions and inferior affections. And here the opinion of the stoics was famous and singular, who looked upon all these as sinful defects and irregularities, as so many deviations from right reason, making passion to be only another word for perturbation. Sorrow in their esteem was a sin scarce to be expiated by another; to pity, was a fault; to rejoice, an extravagance; and the Apostle's advice, "to be angry and sin not," was a contradiction in their philosophy. But in this they were constantly outvoted by other sects of philosophers, neither for fame nor number less than themselves: so that all arguments brought against them from divinity would

come in by way of overplus to their confutation. To us let this be sufficient, that our Saviour Christ, who took upon Him all our natural infirmities, but none of our sinful, has been seen to weep, to be sorrowful, to pity, and to be angry: which shows that there might be gall in a dove, passion without sin, fire without smoke, and motion without disturbance. For it is not bare agitation, but the sediment at the bottom, that troubles and defiles the water: and when we see it windy and dusty, the wind does not (as we use to say) make, but only raise a dust.

Now, though the schools reduce all the passions to these two heads, the concupiscible and the irascible appetite, yet I shall not tie myself to an exact prosecution of them under this division; but at this time, leaving both their terms and their method to themselves, consider only the principal and most noted passions, from whence we may take an estimate of the rest.

And first for the grand leading affection of all, which is love. This is the great instrument and engine of nature, the bond and cement of society, the spring and spirit of the universe. Love is such an affection as can not so properly be said to be in the soul as the soul to be in that. It is the whole man wrapped up into one desire; all the powers, vigor, and faculties of the soul abridged into one inclination. And it is of that active, restless nature that it must of necessity exert itself; and, like the fire, to which it is so often compared, it is not a free agent, to choose whether it will heat or no, but it streams forth by natural results and unavoidable emanations. So that it will fasten upon any inferior, unsuitable object, rather than none at all. The soul may sooner leave off to subsist than to love; and, like the vine, it withers and dies if it has nothing to embrace. Now this affection, in the state of innocence, was happily pitched upon its right object; it flamed up in direct fervors of devotion to God, and in collateral emissions of charity to its neighhor. It was not then only another and more cleanly name for lust. It had none of those impure heats that both represent and deserve hell. It was a vestal and a virgin fire, and differed as much from that which usually passes by this name now-a-days as the vital heat from the burning of a fever.

Then for the contrary passion of hatred. This we know is the passion of defiance, and there is a kind of aversation and hostility included in its very essence and being. But then (if there could have been hatred in the world when there was scarce any thing odious) it would have acted within the compass of its proper object. Like aloes, bitter indeed, but wholesome. There would have been no

rancor, no hatred of our brother: an innocent nature could hate nothing that was innocent. In a word, so great is the commutation that the soul then hated only that which now only it loves, that is, sin.

And if we may bring anger under this head, as being, according to some, a transient hatred, or at least very like it, this also, as unruly as now it is, yet then it vented itself by the measures of reason. There was no such thing as the transports of malice, or the violences of revenge, no rendering evil for evil, when evil was truly a nonentity, and nowhere to be found. Anger, then, was like the sword of justice, keen, but innocent and righteous: it did not act like fury, then call itself zeal. It always espoused God's honor, and never kindled upon any thing but in order to a sacrifice. It sparkled like the coal upon the altar with the fervors of piety, the heats of devotion, the sallies and vibrations of a harmless activity.

In the next place, for the lightsome passion of joy. It was not that which now often usurps this name; that trivial, vanishing, superficial thing, that only gilds the apprehension and plays upon the surface of the soul. It was not the mere crackling of thorns or sudden blaze of the spirits, the exultation of a tickled fancy or a pleased appetite. Joy was then a masculine and a severe thing; the recreation of the judgment, the jubilee of reason. It was the result of a real good, suitably applied. It commenced upon the solidity of truth and the substance of fruition. It did not run out in voice or indecent eruptions, but filled the soul, as God does the universe, silently and without noise. It was refreshing, but composed, like the pleasantness of youth tempered with the gravity of age; or the mirth of a festival managed with the silence of contemplation.

And, on the other side, for sorrow. Had any loss or disaster made but room for grief, it would have moved according to the severe allowances of prudence, and the proportions of the provocation. It would not have sallied out into complaint or loudness, nor spread itself upon the face, and writ sad stories upon the forehead. No wringing of hands, knocking the breast, or wishing one's self unborn; all which are but the ceremonies of sorrow, the pomp and ostentation of an effeminate grief, which speak not so much the greatness of the misery as the smallness of the mind. Tears may spoil the eyes, but not wash away the affliction. Sighs may exhaust the man, but not eject the burden. Sorrow, then, would have been as silent as thought, as severe as philosophy. It would have rested

in inward senses, tacit dislikes; and the whole scene of it been transacted in sad and silent reflections.

Then again for hope. Though indeed the fullness and affluence of man's enjoyments in the state of innocence might seem to leave no place for hope, in respect of any future addition, but only of the prorogation and future continuance of what already he possessed; yet doubtless God, who made no faculty but also provided it with a proper object upon which it might exercise and lay out itself, even in its greatest innocence, did then exercise man's hopes with the expectations of a better paradise, or a more intimate admission to Himself. For it is not imaginable that Adam could fix upon such poor, thin enjoyments as riches, pleasure, and the gayeties of an animal life. Hope, indeed, was always the anchor of the soul, yet certainly it was not to catch or fasten upon such mud. And if, as the Apostle says, "no man hopes for that which he sees," much less could Adam then hope for such things as he saw through.

And, lastly, for the affection of fear. It was then the instrument of caution, not of anxiety; a guard, and not a torment to the breast that had it. It is now indeed an unhappiness, the disease of the soul: it flies from a shadow, and makes more dangers than it avoids; it weakens the judgment and betrays the succors of reason: so hard is it to tremble and not to err, and to hit the mark with a shaking hand. Then it fixed upon Him who is only to be feared, God; and yet with a filial fear, which at the same time both fears and loves. It was awe without amazement, dread without distraction. There was then a beauty even in this very paleness. It was the color of Jevotion, giving a luster to reverence and a gloss to humility.

Thus did the passions then act without any of their present jars, combats, or repugnances; all moving with the beauty of uniformity and the stillness of composure. Like a well-governed army, not for fighting, but for rank and order. I confess the Scripture does not expressly attribute these several endowments to Adam in his first estate. But all that I have said, and much more, may be drawn out of that short aphorism, "God made man upright." And since the opposite weaknesses now infest the nature of man fallen, if we will be true to the rules of contraries we must conclude that these perfections were the lot of man innocent.

Now from this so exact and regular composure of the faculties, all moving in their due place, each striking in its proper time, there arose, by natural consequence, the crowning perfection of all, a good conscience. For, as in the body, when the principal parts, as the heart and liver, do their offices, and all the inferior, smaller vessels act

orderly and duly, there arises a sweet enjoyment upon the whole which we call health; so in the soul, when the supreme faculties of the will and understanding move regularly, the inferior passions and affections following, there arises a serenity and complacency upon the whole soul infinitely beyond the greatest bodily pleasures, the highest quintessence and elixir of worldly delights. There is in this case a kind of fragrancy and spiritual perfume upon the conscience much like what Isaac spoke of his son's garments, "That the scent of them was like the smell of a field which the Lord had blessed." Such a freshness and flavor is there upon the soul when daily watered with the actions of a virtuous life. Whatsoever is pure is also pleasant.

Having thus surveyed the image of God in the soul of man, we are not to omit now those characters of majesty that God imprinted upon the body. He drew some traces of His image upon this also, as much as a spiritual substance could be pictured upon a corporeal. As for the sect of the Anthropomorphites, who from hence ascribe to God the figure of a man, eyes, hands, feet, and the like, they are too ridiculous to deserve a confutation. They would seem to draw this impiety from the letter of the Scripture sometimes speaking of God in this manner. Absurdity! as if the mercy of Scripture expressions ought to warrant the blasphemy of our opinions; and not rather to show us that God condescends to us only to draw us to Himself; and clothes Himself in our likeness only to win us to His own. The practice of the papists is much of the same nature, in their absurd and impious picturing of God Almighty; but the wonder in them is the less since the image of a deity may be a proper object for that which is but the image of a religion. But to the purpose: Adam was then no less glorious in his externals; he had a beautiful body, as well as an immortal soul. The whole compound was like a well built temple, stately without, and sacred within. The elements were at perfect union and agreement in his body; and their contrary qualities served not for the dissolution of the compound, but the variety of the composure. Galen, who had no more divinity than what his physic taught him, barely upon the consideration of this so exact frame of the body, challenges any one, upon a hundred years' study, to find how any the least fiber, or most minute particle, might be more commodiously placed, either for the advantage of use or comeliness. His stature erect, and tending upward to his center; his countenance majestic and comely, with the luster of a native beauty that scorned the poor assistance of art or the attempts of imitation; his body of so much quickness and agility that it did not

that where God did deposit so rich a jewel He would suitably adorn the case. It was a fit work-house for sprightly, vivid faculties to exercise and exert themselves in. A fit tabernacle for an immortal soul, not only to dwell in, but to contemplate upon; where it might see the world without travel, it being a lesser scheme of the creation, nature contracted a little cosmography or map of the universe. Neither was the body then subject to distempers, to die by piecemeal, and languish under coughs, catarrhs, or consumptions. Adam knew no disease so long as temperance from the forbidden fruit secured them. Nature was his physician, and innocence and abstinence would have kept him healthful to immortality.

Now the use of this point might be various, but at present it shall be only this, to remind us of the irreparable loss that we sustained in our first parents, to show us of how fair a portion Adam disinherited his whole posterity by one single prevarication. the picture of a man in the greenness and vivacity of his youth and in the latter date and declensions of his drooping years, and you will scarce know it to belong to the same person; there would be more art to discern than at first to draw it. The same and greater is the difference between man innocent and fallen. He is, as it were, a new kind of species; the plague of sin has even altered his nature and eaten into his very essentials. The image of God is wiped out, the creatures have shaken off His yoke, renounced His sovereignty, and revolted from His dominion. Distempers and diseases have shattered the excellent frame of his body; and, by a new dispensation, "immortality is swallowed up of mortality." The same disaster and decay also has invaded his spirituals; the passions rebel, every faculty would usurp and rule, and there are so many governors that there can be no government. The light within us is become darkness, and the understanding, that should be eyes to the blind faculty of the will, is blind itself, and so brings all the inconveniences that attend a blind follower under the conduct of a blind guide. He that would have a clear ocular demonstration of this, let him reflect upon that numerous litter of strange, senseless, absurd opinions, that crawl about the world, to the disgrace of reason, and the unanswerable reproach of a broken intellect.

The two great perfections that both adorn and exercise man's understanding, are philosophy and religion: for the first of these, take it even among the professors of it where it most flourished, and we shall find the very first notions of common sense debauched by them. For there have been such as have asserted "That there

is no such thing in the world as motion: that contradictions may be There has not been wanting one that has denied snow to be Such a stupidity or wantonness had seized upon the most raised wits that it might be doubted whether the philosophers or the owls of Athens were the quicker sighted. But then for religion; what prodigious, monstrous, misshapen births has the reason of fallen man produced! It is now almost six thousand years that far the greatest part of the world has had no other religion but idolatry: and idolatry certainly is the first-born of folly, the great and leading paradox, nay, the very abridgment and sum total of all absurdities. For is it not strange that a rational man should worship an ox, nay, the image of an ox? That he should fawn upon his dog? Bow himself before a cat? Adore leeks and garlic, and shed penitential tears at the smell of a deified onion? Yet so did the Egyptians, once the famed masters of all arts and learning. And to go a little further, we have yet a stranger instance in Isaiah, "A man hews him down a tree in the wood, and a part of it he burns, with the residue thereof he maketh a god." With one part he furnishes his chimney, with the other his chapel. A strange thing that the fire must first consume this part and then burn incense to that. As if there was more divinity in one end of the stick than in the other; or, as if it could be graved and painted omnipotent, or the nails and the hammer could give it an apotheosis. Briefly, so great is the change, so deplorable the degradation of our nature, that whereas before we bore the image of God, we now retain only the image of men.

In the last place, we learn from hence the excellency of Christian religion, in that it is the great and only means that God has sanctified and designed to repair the breaches of humanity, to set fallen man upon his legs again, to clarify his reason, to rectify his will, and to compose and regulate his affections. The whole business of our redemption is, in short, only to rub over the defaced copy of the creation, to reprint God's image upon the soul, and, as it were, to set forth nature in a second and a fairer edition.

The recovery of which lost image, as it is God's pleasure to command, and our duty to endeavor, so it is in His power only to effect.

To whom be rendered and ascribed, as is most due, all praise, might, majesty and dominion, both now and for evermore. Amen

DISCOURSE TWENTY-SECOND.

BENJAMIN KEACH.

This old divine, rendered famous by his sufferings for the truth's sake, and his "Scripture Metaphors," "Travels of True Godliness," etc., was born in Stakehaman, Buckinghamshire, February 29th, 1640. He died in London, July, 1704; where he had held the pastoral office, as Baptist minister for thirty-six years. There were published of his writings, before his death, forty-seven different works; three in folio, six in quarto, and many in octavo and smaller forms; all of which are now exceedingly rare.

Keach was a bold and zealous preacher during the reign of Charles the Second, and his influence was so great that he incurred the most bitter persecution. Frequently was he seized and committed to prison; and, on one occasion he came near being put to death by means of the trampling under foot of dragoons of horsemen. In 1664 he was sentenced to the pillory for publishing a work called "The Child's Instructor, or a New and Easy Primer." While in the pillory, he said, "The way to the crown is by the cross." "This is one yoke of Christ's, which I experience is easy to me, and a burden which He doth make light." He added, "I do account this the greatest honor that ever the Lord was pleased to confer on me." Keach was a strong writer, exceedingly rich in Scriptural illustration, and in the clear and forcible presentation of the Gospel doctrines. The sermon which follows, besides its intrinsic merit, has an additional value at the present time, when pretended revelations are foisted upon society, to gainsay or supersede the word of of the living God. Some preliminary and inferential matter is here omitted.

THE SCRIPTURES SUPERIOR TO ALL SPIRITUAL MANIFESTATIONS.

I shall endeavor to prove from these words that the Holy Scriptures, in the ministration thereof, have far more efficacy to bring

[&]quot;And he said, If they will not hear Moses and the prophets, neither will they be persuaded though one rose from the dead."—LUKE, XVI. 31.

men to believe and repent than immediate revelation, or apparition from the dead.

- I. For the proof of this truth I shall first show the uncertainty of the evidence of all other pretended ways.
- 1. Suppose a man pretends to immediate inspiration or revelation, by which he says he knows the truth, or the only way to be saved, and how to worship God. How can we be assured that what he says is a true and infallible revelation? For perhaps twenty men may all teach contrary doctrine one to the other, yet all pretend to immediate revelation, or inspiration of God: how then shall any inquiring person be assured which of these are truly inspired? One may say, I witness it in myself and know it is of God. Well, and so all: how then is the doubting person left at an utter uncertainty!

For unless one or another of this sort who pretends to immediate inspiration can do such things to confirm his mission which no imposter can, he is not in the least to be regarded. What must he do? He must work real miracles, as raise the dead, or open the eyes of one that was born blind, by that Spirit of which he pretends to be led. And if he can not do such things, he can do no more than any deceiver can pretend to.

Consider that Almighty God Himself, who is a free Agent, and under no obligation to His creatures, never gave forth but two religions, or two sorts of public worship, laws and ordinances—the first was the Jewish religion, and the second the Christian—neither of these He imposed on His people without confirming them by signs and wonders.

The first was given forth by Moses. And what amazing miracles and wonders did he work in Egypt before Pharaoh, and at the Red Sea, to prove his mission, or that he was sent from God! None could do the like. Though Jannes and Jambres withstood him, and strove to do the like, yet at last they were forced to cry out it was "the finger of God."

Moreover, when the time of the Jewish worship and their Church-state was expiring, and our Lord was sent from heaven to give forth the doctrine of the New Testament, what wonderful miracles did He work to prove He was sent from heaven! He also said, "If I do not the works that no other man can do, believe Me not. The works that I do, they bear witness of Me." They proved that the Father sent Him, and that His doctrine was of God. "Or else believe Me for My works' sake."

2. Suppose a man should say he is come from the dead, either from

heaven or hell, who will believe him? He may be an imposter, a liar. He is not to be regarded unless he works miracles. To confirm what he says, he must raise the dead and open the eyes of such as were born blind, or such like wonderful works which no deceiver can do. For the devils and all lying spirits can work no real miracles; they are all "lying signs and wonders." Were not this so, the world were left in a woeful condition. Besides, then the miracles that our Lord wrought could be no infallible evidence that He was the Son of God, and sent by Him, and His doctrine was from heaven.

3. Suppose one should really come from the dead, and preach to sinners, and tell them what they should do to be saved, yet his testimony could be only the testimony of a mere human creature. But the sacred Scriptures are the Word of God. "All scripture is given by inspiration of God." Nay, the doctrine of the Gospel, or word of the New Testament, was spoken by Christ Himself, the Son of God from heaven. He, in His own person and with His own mouth, gave it forth as He received it from the Father, and confirmed it by wonderful miracles. Which should we soonest believe, or is of the greatest authority, what the Son of God Himself spake, or what a human spirit should declare?

II. But the grand argument is, that that way or that means which God hath ordained or appointed, as the ordinary and most effectual way or means for the conversion of sinners, hath a Divine power and efficacy in it above all or any other way or means whatsoever to effect that great end. But God hath ordained the sacred Senptures as read, especially as preached by His faithful ministers, as the ordinary way and most effectual means for the conversion of sinners: therefore the Scriptures, as so read and preached, have a real and Divine power and efficacy above all or any other means whatever to effect that great end. Will God leave His own ordinance, and own an ordinance of man's devising, or cause that to succeed, to answer to the end proposed by Himself in His own institution? No. The rich man in hell magnifies the apparition of a spirit, concluding that what one that riseth from the dead might declare could have more effect on his brethren than the written Word. But certainly that way or means God hath ordained to such or such an end, He will bless, and own for the effecting of His own gracious design, above any way or means beside.

For the confirmation of this, see what the Apostle John saith: "Many other signs truly did Jesus, in the presence of His disciples, which are not written in this book. But these are written that ye

might believe that Jesus is the Christ, the Son of God, and that, believing, ye might have life through His name." The reason why the doctrines and miracles of our blessed Saviour are written in the book of the New Testament, is that we might believe. "How shall they call on Him in whom they have not believed? and how shall they believe in Him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach except they be sent?" 1. Faith comes by hearing the Gospel preached, as the ordinary way God hath ordained. 2. They must be such that preach it whom God hath ordained and sent. Now, either He hath ordained His angels or mortal men to preach it; or else the spirits of them who are dead. But God hath not ordained His angels to preach it, nor the spirits of men that are dead; wherefore He hath ordained and sent mortal men, whom He hath gifted to that end, to be the preachers thereof. First, He chose the twelve disciples, and sent them forth to preach it; afterward He sent out the seventy. He said to them, "Behold, I send you the promise of my Father: but tarry ye in the city of Jerusalem until ye be endued with power from on high." Also it is said, "When He ascended up on high, He led captivity captive, and gave gifts unto men"-not to angels, nor to the spirits of the dead. "And He-gave some apostles, and some prophets and evangelists, and some pastors and teachers." The first had an extraordinary mission and call; such offices as apostles and extraordinary prophets and evangelists none can pretend to have since the extraordinary gifts ceased; but pastors and teachers remain in the Church to the end of the world, and they preach by virtue of those gifts Christ received and gave when He ascended up on high.

III. That "word" that is more sure than "the voice which came from the excellent glory" in the holy mount, must be of the greatest authority and most powerful efficacy to believe and repent. But the Holy Scripture is "a more sure word," and hence is of the greatest authority, and hath more power and efficacy in it to bring men to believe and repent. "For we have not followed cunningly-devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eye-witnesses of His majesty. For He received from God the Father honor and glory, when there came to Him such a voice from the excellent glory, This is My beloved Son, in whom I am well pleased. And this voice, which came from heaven, all heard, when we were with Him in the holy mount. We have also a more sure word of prophecy, whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until

the day dawn and the day-star arise in your hearts." Well, and what is that more sure word? See the next verse: "Knowing this first, that no prophecy of Scripture is of any private interpretation. For prophecy came of old time, not by the will of man, but holy men of God spake as they were moved by the Holy Ghost."

Know this then first, namely, the rule of your faith and practice; first and principally, above all things, as the great article of your faith, that the Holy Scripture is of divine authority; and is to be preferred above that glorious voice heard in the mount; and hence far above all pretended visions, new inspirations, spirits, or any other means whatsoever that any can pretend unto.

And this doctrine, contained herein and as a sure rule, remains until Christ, the morning star, comes in His glory, when our hearts shall be perfectly illuminated. No one place of the Scriptures is to be interpreted by men's own spirits, or is of any private interpretation, contrary to what is confirmed by other Scriptures. God being the Author of it, all agrees and sweetly harmonizes, though from the ignorance of men and the delusions of Satan, some understand them not, and others wrest them to their own destruction. But not that we are to conceive no man is to interpret the Scriptures unless he hath received extraordinary gifts of the Spirit, or the knowledge of the tongues; for the Scripture may be understood of the ignorant, by comparing one Scripture with another, and the Scripture itself is the best interpreter of Scripture.

IV. If we read of many thousands that have been converted by preaching the Gospel, or by the unerring word of God, and not one converted by the spirit of any of the dead, or by any spirit whatsoever teaching directly contrary to those sacred oracles, or by pretended immediate inspiration, not referring to them; then the Scripture, or the preaching of God's written word, hath the only authority or efficacy in it, through the Spirit of Christ, which always teaches according to it. But we read of thousands this way converted; and not of any converted by the spirit of any that came from the dead; nor by immediate inspiration; or by a spirit that teacheth directly contrary to those sacred oracles.

Such as pretend that they were converted by any spirit, light, or inspiration, of or by any spirit that speaks not according to this word, it is a lying spirit. No light is there; but they are deluded and deceived by the devil.

V. If the Holy Scriptures be not the certain way and means of faith and practice, or of faith and repentance, then God hath left us we certain rule or means. And be sure that can not stand consistent

with the wisdom, goodness, mercy, honor and faithfulness of the holy God. If any say God hath left a certain rule for our faith be sides the Scriptures, let them *prove it* by such evidences as are infallibly certain; that no man led thereby can be deceived. I deny not that God may convert men by afflictions, etc.; yet He makes use still of the written word in the light and promises thereof.

If no man or spirit is to be regarded, unless they speak according to the written word of God, then the Holy Scripture is the only rule and ordinary means answering the great end pleaded for. But that this is so, see Isaiah, "And when they shall say unto you, Seek unto them that have familiar spirits, and unto wizards that peep and mutter; should not people seek unto their God? To the law and to the testimony. If they speak not according to this word, it is because there is no light in them."

If the Holy Scriptures are every way sufficient in respect of faith, practice and salvation, then the Holy Scriptures have the only efficacy in them for this great end. That this is so, see what the Apostle says to Timothy, "From a child thou hast known the Holy Scriptures, which are able to make thee wise unto salvation, through faith which is in Christ Jesus. All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished with all good works."

I might add that the personal ministry of our Saviour, could it be enjoyed again, would be ineffectual to then on whom the written word hath none effect. He Himself says: "Had you believed Moses, you would have believed Me, for he wrote of Me; but if you believe not his writings, how shall you believe My words?" O how doth our Lord magnify the written word! There is the same reason why Christ's word should not be believed by such as believed not Moses's writings, who confirmed his mission by miracles, as our Saviour did His. You, therefore, that despise the written word of God, should Christ come again and preach to you in such a state and condition as He appeared when on earth, you would not believe on Him.

Let us then highly prize the word of God, and beware of Satan's designs in laboring to render it of little worth, by stirring up some to magnify natural religion above that holy religion revealed in the blessed Gospel of our dearest Lord; and in stirring up others to cry up the light in all men, as the only rule of faith and practice, and their foolish and erroneous books above the blessed Bible. "God hath magnified His word above all His name." Though perhaps the

incarnate word may be chiefly meant thereby, yet what way of revelation of God to His creatures hath God magnified as He hath His written word, as above all manifesting God's name, by which He is made known? For all other ways by which He is made known to us fall short of that revelation we have of Him in His word.

Let us all learn from hence to bless God that He hath afforded us the best and most effectual means to believe in Him, and to turn our souls from our evil ways that so we might be eternally saved. And let none once think in their hearts that if God would raise one from the dead to preach unto them, that they should be persuaded to leave their sinful ways and receive Jesus Christ, or that that would be a more effectual means to awaken them, and work upon their hearts and consciences. "For if they will not believe Moses and the prophets (or Christ's written word) neither will they be persuaded though one rose from the dead."

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DISCOURSE TWENTY THIRD

FRANCIS ATTERBURY, D.D.

ATTERBURY was born in 1662, and educated at Westminster School, and Christ Church, Oxford. After being lecturer at St. Bridge's, London, he became Chaplain to William and Mary, and in 1713 was appointed Bishop of Rochester. Upon the accession of George First, his tide of popularity fell, and becoming implicated in political affairs, he was arrested as a traitor in 1722, confined in the Tower, and finally banished his country. He died an exile, at Paris, in 1732.

Atterbury was a man of uncommon abilities, and great learning. As a preacher he was unrivaled in his time, and to his brilliant sermons, delivered from memory (in keeping with the most general custom in the seventeenth century), his preferment is to be ascribed. His sermons are pronounced to be models of exact method, strength of argument, weight of reflection, purity, and often vigor of language. His periods are easy and elegant, and his style flowing and beautiful. Doddridge declares Atterbury (perhaps with somewhat of extravagance), "the glory of our English orators." The following is his criticism upon his sermons. "In his writings we see language in its strictest purity and beauty. There is nothing dark, nothing redundant, nothing deficient, nothing misplaced. On the whole he is a model for courtly preachers." Doddridge also names the sermon which is here given as one of his chief productions.

THE TERRORS OF CONSCIENCE.

"At that time Herod the Tetrarch heard of the fame of Josus, and said unto his servants, this is John the Baptist, he is risen from the dead; and therefore mighty works do show forth themselves in him. For Herod had laid hold on John and bound him, and put him in prison," etc.—MATT. Xiv. 1-3.

"The wicked (says the prophet) are like the troubled sea, when it can not rest, whose waters cast up mire and dirt." That is, men of flagitious lives are subject to great uneasiness. Whatever calm and repose of mind they may seem for a season to enjoy, yet anon a quick and pungent sense of guilt (awakened by some accident) rises like a whirlwind, ruffles and disquiets them throughout, and turns up to open view, from the very bottom of their consciences, all the filth and impurity which hath settled itself there; a truth, of which there is not perhaps, in the whole book of God, a more apt and lively instance than that which the passage I have read from the Evangelist sets before us. The crying guilt of John the Baptist's blood sat but ill, no doubt, on the conscience of Herod, from the moment of his spilling it. However, his inward anguish and remorse was stifled and kept under for a time, by the splendor and luxury in which he lived, till he heard of the fame of Jesus, and then his heart smote him at the remembrance of the inhuman treatment he had given to such another just and good man, and wrung from him a confession of what he felt, by what he uttered on that occasion: He said unto his servant, "this is John the Baptist! He is risen from the dead! And therefore mighty works do show forth themselves in him." There could not be a wilder imagination than this, or which more betrayed the agony and confusion of thought under which he labored. He had often heard John the Baptist preach, and must have known that the drift of all his sermons was, to prepare the Jews for the reception of a prophet, "mightier than him, and whose shoes he was not worthy to bear." Upon the arrival of that Prophet soon afterward, Herod's frightened conscience gives him no leisure to recollect what his messenger had said, but immediately suggests to him that this was the murdered Baptist himself! Herod, as appears from history, was, though circumcised, little better than an heathen in his principles and practices; or, if sincerely a Jew, was, at most, but of the sect of the Sadducees, who said "there was no resurrection;" and yet, under the present pangs and terrors of his guilt, he imagines that John was risen from the dead, on purpose to reprove him. It was the Baptist's distinguishing character that he did no miracles, nor pretended to the power of doing them; and vet even from hence the disturbed mind of Herod concludes that it must be he, because mighty works did show forth themselves in him. And so great was his consternation and surprise, that it broke out before those who should least have been witnesses of it; for be whispers not his guilty fears to a bosom friend, to the partner of his crime and of his bed, but forgets his high state and character, and declares them to his very servants. Surely nothing can be more just and apposite than the allusion of the Prophet in respect to this wicked Tetrarch, "he is like the troubled sea, when it can not rest,

whose waters cast up mire and dirt." And such is every one that sins with a high hand against the clear light of his conscience; although he may resist the checks of it at first, yet he will be sure to feel the lashes and reproaches of it afterward. The avenging principle within us will certainly do its duty, upon any eminent breach of ours, and make every flagrant act of wickedness, even in this life, a punishment to itself.

With this general proposition the particular instance of the text (duly opened and considered) will furnish us; and this proposition, therefore, I now propose, by God's blessing, to handle and enforce. And in order to fix a due, lively, and lasting sense of it upon our minds, I shall, in what follows, consider conscience, not as a mere intellectual light or informing faculty, a dictate of the practical understanding (as the phrase of the schools is), which directs, admonishes, and influences us in what we are to do; but as it acts back upon the soul, by a reflection on what we have done, and is, by that means, the force and cause of all that joy or dejection of mind, of those internal sensations (if I may so speak) of pleasure or pain, which attend the practice of great virtues or great vices, and begin that heaven and that hell in us here which will be our future and eternal portion hereafter. "The spirit (or conscience) of man is the candle of the Lord," which not only discovers to us, by its light, wherein our duty consists, but revives also, and cheers us with its bright beams, when we do well; and when we do ill, is as a burning flame, to scorch and consume us.

As such I shall consider it in my present discourse; wherein,

- I. I shall endeavor to illustrate this plain but weighty truth (for indeed it needs illustration only, and not proof), by some considerations drawn from Scripture, reason, and experience.
- II. I shall account for a particular and pressing difficulty that seems to attend the proof of it. And,
- III. Lastly, I shall apply it to (the proper object of all our admonitions from the pulpit, but most especially of this) the hearts and consciences of the hearers.
- 1. I am to illustrate this truth by some considerations drawn from Scripture, reason, and experience.

That guilt and anguish are inseparable, and that the punishment of a man's sin begins always from himself, and from his own reflections, is a truth every where supported, appealed to, and inculcated in Scripture. The consequence of the first sin that was ever committed in the world, is there said to have been, that our offending parents perceived their own nakedness, and fled from the presence of God: that is, a conscious shame and fear succeeded in the room of lost innocence, and the presages of their own minds, those auguria pana futura (of which even the heathen moralists speak), anticipated the sentence of Divine vengeance. In relation to this office of conscience, it is that the inspired writers speak of it (in terms borrowed from the awful solemnities of human judicatories) as bearing witness against us, as accusing or excusing, judging and condemning us. And the Prophet therefore adds this woe to the other menaces which he had denounced on a disobedient and profligate people, "that their own wickedness should correct them, and their backsliding should reprove them." A correction so severe and terrible that Solomon, balancing the outward afflictions of life and bodily pains with the inward regrets and torments of a guilty mind, pronounces the former of these to be light and tolerable in comparison of the latter: "The spirit of a man (says he) will sustain his infirmities, but a wounded spirit who can bear?" Isaiah describes the dismal reflections and foreboding thoughts that harbor in such a breast, after this manner: "The sinners of Sion are afraid, fearfulness hath surprised the hypocrites! Who shall dwell with devouring flames? Who shall dwell with everlasting burnings?" But no part of Scripture gives us so lively an account of this inward scene of dejection and horror as the Psalms of penitent David. In one of them particularly he thus complains: "Mine iniquities are gone over my head, as an heavy burden; they are too heavy for me. I am feeble and sore broken, I have roared by reason of the disquietness of my heart. I am troubled, I am bowed down greatly: I go mourning all the day long. My heart panteth, my strength faileth me; and as for the light of mine eyes, it is also gone from me. For Thine arrows stick fast in me, and Thy hand presseth me sore. There is no soundness in my flesh, because of Thine anger; neither is there any rest in my bones, because of my sin."

This is the expressive language of Holy Writ when it would let out to us the disorders and uneasiness of a guilty, self-condemning mind. And,

2. There is nothing in these representations particular to the times and persons on which they point: nothing but what happens alike to all men in like cases, and is the genuine and necessary result of offending against the light of our consciences. Nor is it possible indeed, in the nature of the thing, that matters should be otherwise. It is the way in which guilt doth and must always operate. For moral evil can no more be committed than natural evil can be suffered without anguish and disquiet. Whatever doth violence to the

plain dictates of our reason concerning virtue and vice, duty and sin, will as certainly discompose and afflict our thoughts as a wound will raise a smart in the flesh that receives it. Good and evil, whether natural or moral, are but other words for pleasure and pain, delight and uneasiness. At least, though they may be distinguished in the notion, yet are they not to be separated in reality: but the one of them, wherever it is, will constantly and uniformly excite and produce the other. Pain and pleasure are the springs of all human actions, the great engines by which the wise Author of our natures governs and steers them to the purposes for which He ordained them. By these, annexed to the perception of good and evil, he inclines us powerfully to pursue the one and to avoid the other; to pursue natural good, and to avoid natural evil, by delightful or uneasy sensations that immediately affect the body; to pursue moral good, and to avoid moral evil, by pleasing or painful impressions made on the mind. From hence it is that we so readily choose or refuse, do or forbear, every thing that is profitable or noxious to us, and requisite to preserve or perfect our beings. And because it is an end of far greater importance, and more worthy of our all-wise Creator's care, to secure the integrity of our moral, than of our natural perfections, therefore He hath made the pleasures and pains, subservient to this purpose, more extensive and durable; so that the inward complacence we find in acting reasonably and virtuously, and the disquiet we feel from vicious choices and pursuits, is protracted beyond the acts themselves from whence it arose, and renewed often upon our souls by distant reflections; whereas the pleasures and pains attending the perceptions of natural good and evil are bounded within a narrower compass, and do seldom stay long, or return with any force upon the mind, after a removal of the objects that occasioned them.

Hence, then, the satisfactions or stings of conscience severally arise. They are the sanctions, as it were, and enforcements of that eternal law of good and evil to which we are subjected; the natural rewards and punishments originally annexed to the observance or breach of that law, by the great Promulger of it, and which being thus joined and twisted together by God, can scarce by any arts, endeavors, or practices of men, be put asunder. The prophet therefore explains good and evil by sweet and bitter: "Woe be to them," (says he) "that call evil good, and good evil! That put bitter for sweet, and sweet for bitter!" Implying that the former of these do as naturally and sensibly affect the soul as the latter do the palate, and leave as grateful or displeasing a relish behind them. But,

3. There is no need of arguments to evince this truth; the uni-

versal experience and feeling of mankind bears witness to it. For my, did ever any of you break the power of a darling lust, resist a pressing temptation, or perform any act of a conspicuous and dis tinguished virtue, but that you found it soon turn to account to rou? Did not your minds swell with a secrect satisfaction at the moment when you were doing it? And was not a reflection upon it afterward always sweet and refreshing: "Health to your navel. and marrow to your bones?" On the contrary, did you ever indulge a criminal appetite, or allow yourselves sedately in any practice which you knew to be unlawful, but that you felt an inward struggle and strong reluctances of mind before the attempt, and bitter pangs of remorse attending it? Though no eye saw what you did. and you were sure that no mortal could discover it, did not shame and confusion secretly lay hold of you? Was not your own conscience instead of a thousand witnesses to you? "Did it not plead with you face to face," as it were, and upbraid you with your backslidings? Have not some of you, perhaps at this instant, a sensible experience of the truth which I am pressing upon you? Do you not feel the operation of that powerful principle of which I am discoursing? Is not the memory of some of your past sins even now present to you? And are not your minds stung with some degree of that regret and uneasiness which followed upon the first commission of them? And do you not discover what passes within you, by a more than ordinary attention, seriousness, and silence; and even by an endeavor to throw off these visible marks of concern into which you are surprised, as soon as they are observed?

The jolly and voluptuous livers, the men who set up for freedom of thought, and for disengaging themselves from the prejudices of education, and superstitious opinions, may pretend to dispute this truth, and perhaps, in the gayety of their hearts, may venture even to deride it: but they can not, however, get rid of their inward convictions of it; they must feel it sometimes, though they will not own it. There is no possibility of reasoning ourselves out of our own experience, or of laughing down a principle woven so closely into the make and frame of our natures. Notwithstanding our endeavors to conceal and stifle it, it will break out sometimes, and discover itself, to a careful observer, through all our pretenses and disguises, for even "in the midst of such a laughter the heart is sorrowful; and as the beginning of that mirth was folly, so the end of it is always heaviness."

Look upon one of these men who would be thought to have made his ill practices and ill principles perfectly consistent, to have

shaken off all regard to the dictates of his own mind, concerning good and evil, and to have gotten above the reproofs of his conscience, and you will find a thousand things in his actions and discourses testifying against him that "he deceiveth himself, and that the truth is not in him." If he be indeed, as he pretends, at ease in his enjoyments, from whence come those disorders and unevenness in his life and conduct, those vicissitudes of good and bad humor, mirth and thoughtfulness; that perpetual pursuit of little, mean, insipid amusements; that restless desire of changing the scene, and the objects of his pleasures; those sudden eruptions of passion and rage upon the least disappointments? Certainly all is not right within, or else there would be a greater calm and serenity without. If his mind were not in an unnatural situation, and under contrary influences, it would not be thus tossed and disquieted. For what reason doth he contrive for himself such a chain and succession of entertainments, and take care to be delivered over from one folly, one diversion, to another, without intermission? Why, but because he dreads to leave any void spaces of life unfilled, lest conscience should find work for his mind at those intervals? He hath no way to fence against guilty reflections but by stopping up all the avenues at which they might enter. Hence his strong addiction to company, his aversion to darkness and solitude, which re-collect the thoughts, and turn the mind inward upon itself, by shutting out external objects and impressions. It is not because the pleasures of society are always new and grateful to him that he pursues them thus keenly, for they soon lose their relish, and grow flat and insipid by repetition. They are not his choice, but his refuge; for the truth is, he dares not long converse with himself, and with his own thoughts, and the worst company in the world is better to him than that of a reproving conscience.

A lively and late proof of this we had in a certain writer, who set up for delivering men from these vain fantastic terrors, and was, on that account, for a season, much read and applauded. But it is plain that he could not work that effect in himself which he pretended to work in others; for his books manifestly show that his mind was overrun with gloomy and terrible ideas of dominion and power, and that he wrote in a perpetual fright against those very principles which he pretended to contradict and deride. And such as knew his conversation well, have assured us that nothing was so dreadful to him as to be in the dark, and to give his natural fears an opportunity of recoiling upon him. That he was timorous to an excess is certain; he himself owns it, in the account which he

wrote of himself, and which is in every one's hands: but he did not care to own the true reason of it, and therefore lays it upon a mighty fright which seized his mother when the Spaniards attempted their famous invasion in the year 1588, the year in which he was born.* The more probable account of it is that it naturally sprung from his own conduct and method of thinking. He had been endeavoring all his lifetime to get rid of those religious principles under which he was carefully educated by his father (a divine of the Church of England), and to set up for a new system and sect which was to be built upon the ruins of all those truths that were then, and had ever been, held sacred by the best and wisest of men. is vanity pushed him on to this attempt, but he could not compass it. He was able, here and there, to delude a superficial thinker with his new terms and reasonings; but the hardest talk of all was, thoroughly to deceive himself. His understanding could not be completely imposed upon, even by its own artifices; and his conscience, every now and then, got the better of him in the struggle; so he lived in a perpetual suspicion and dread of the reality of those truths which he represented as figments; and while he made sport with that kingdom of darkness (as he loved to call another world), trembled in good earnest at the thought of it.

Tiberius, that complete pattern of wickedness and tyranny, had taken as much pains to conquer these fears as any man, and had as many helps and advantages toward it from great splendor and power, and a perpetual succession of new business and new pleasures; and yet as great a master of the art of dissimulation as he was, he could not dissemble the inward sense of his guilt, nor prevent the open eruptions of it, upon very improper occasions—Witness that letter which he wrote to the senate, from his impure retreatment at Caprese. Tacitus has preserved the first lines of it, and there can not be a livelier image of a mind filled with wild distraction and despair, than what they afford us. "What, or how, at this time, I shall write to you, fathers of the senate, or what indeed I shall not write to you, may all the powers of heaven confound me yet worse than they have already done, if I know, or can imagine!" And his observation upon it is well worthy of ours, and very apposite to our present purpose: "In this manner," says he, "was this emperor punished by a reflection on his own infamous life and guilt; nor was it in vain that the greatest master of wisdom (he means Plato) affirmed that were the breast of tyrants once laid open to our view, we should see there nothing but ghastly wounds and

^{*} The allusion here is to Thomas Hobbes.—[Ed.

bruises: the consciousness of their own cruelty, lewdness, and ill conduct leaving as deep and bloody prints on their minds as the strokes of the scourge do on the back of a slave. Tiberius (adds he) confessed as much when he uttered these words; nor could his high station, or even privacy and retirement itself, hinder him from discovering to all the world the inward agonies and torments under which he labored." Thus that excellent historian.

Believe it, the tales of ghosts and specters were not (as is commonly said) the mere inventions of designing men to keep weak minds in awe, nor the products only of a religious fear, degenerated into melancholy and superstition; but wicked men, haunted with a sense of their own guilt (as the cruel Tetrarch here in the text with the Baptist's murder), were used to affright themselves with such phantoms as these, and often mistook strong and terrible imaginations for real apparitions. Thus, I am sure, the author of the Book of Wisdom very naturally accounts for them in his seventeenth chapter; out of which I shall recite a large passage, very apposite to the point which we are now handling. He is there with great elegance describing that panic fear which seized the impious Egyptians, when (as he speaks) "they were fettered with the bonds of a long night, and shut up in their houses the prisoners of darkness. (says he) they who supposed that they lay hid in their secret sins were horribly astonished and troubled with strange sights. For neither might the corner that held them keep them from fear, but noises, as of waters falling down, sounded about them, and sad visions appeared unto them with heavy countenances. And they that promised to drive away terrors and troubles from a sick soul (the men, we may suppose, who set up for confounding the notions of good and evil, and ridiculing conscience), were sick themselves of fear worthy to be laughed at. For though no terrible thing did affright them, yet being feared by beasts that passed by, and hissing of serpents, they died for fear, refusing to look upon the air, which on no side could be avoided. For wickedness (as he concludes), condemned by its own witness, is very timorous; and, being pressed with conscience, always forecasteth grievous things."

I know it will be said that though this be often, yet it is not always the case; since we have now and then instances of men who lead very flagitious lives, and yet feel not any of those qualms or guirds of conscience, but do, in all appearance, live easily, and sometimes even die calmly; which could not be (say the objectors) if the principle of conscience, and the condemning power of it, were natural to man; for it would then act like other natural principles,

universally, and without exception. Having hitherto, therefore, illustrated this truth by observations drawn from Scripture, reason, and experience, I proceed now on my

Second general head, to account for this difficulty which attends the proof of it. In order to it,

- 1. I observe, that we are deceived often in the judgments we pass on such occasions. In our common intercourse with the world we see only the outside and surface, as it were, of men's actions, but can not tell how it is with them inwardly, and at the bottom. frame our opinions of them from what passes in conversation and public places, where they may be upon their guard, acting a part, and studying appearances. The hypocrite in perfection will put on the mask so artificially that it shall seem to be real and natural. Decency and a desire of esteem shall enable men to cover great passions and frailties, which nevertheless fit very close to them, and, as soon as those restraints are taken off, break out with freedom. have read of those who have been endued with such a constancy and firmness of temper as even to endure the rack, and to appear composed under the pains of it, without owning their crime, or declaring their accomplices. And, in like manner, the torments of a guilty conscience may sometimes be borne and dissembled.
- 2. That the disorders and reprehensions of conscience are not a continued but an intermitting disease, returning upon the mind by fits and at particular seasons only; in the intervals of which the patient shall have seeming health and real ease. The eruptions of burning mountains are not perpetual, nor doth even the smoke itself ascend always from the tops of them; but though the seeds of fire lodged in their caverns may be stifled and suppressed for a time, yet anon they gather strength, and break out again with a rage great in proportion to its discontinuance. It is by accidents and occasions chiefly that the power of this principle is called forth into act; by a sudden ill turn of fortune, or a fit of sickness, or our observation of some remarkable instance of Divine vengeance, which hath overtaken other men in like cases. Herod was not always under the paroxysm described in the text, but surprised into it unawares, by his "hearing of the fame of Jesus," and then his heart smote him at the remembrance of the inhuman treatment he had given to such another just and good person, and filled his mind anew with forgotten horrors. We can not, therefore, from a present calm of thought, know either how it hath been with a man heretofore or how it shall be with him hereafter,

but may easily, in such cases, and do often judge wrong judgment, saying, "Peace, peace, where there is no peace," but a truce only; and where it will appear that there was none whenever affliction ruffles a man's soul, or a death-bed rouses him. Then (and sometimes not till then) all masks and disguises are thrown off, and the mind appears naked and unguarded to itself and others.

But I forbear, since there remains yet the

Third and last part of my task, to apply what hath been said to the proper object of all our admonitions from the pulpit (and particularly of this) the hearts and consciences of the hearers. Since therefore, the wise Author of our natures hath so contrived them that guilt is naturally and almost necessarily attended with trouble and uneasiness, let us even from hence be persuaded to preserve the purity, that we may preserve the peace and tranquillity of our minds. For pleasure's sake let us abstain from all criminal pleasures and pollutions, because the racking pains of guilt, duly awakened, are really an overbalance to the greatest sensual gratifications. The charms of vice (how tempting soever they may seem to be) are by no means equivalent to the inward remorse and trouble, and the tormenting reflections which attend it, which always keep pace with our guilt, and are proportioned to the greatness and daringness of our crimes; for, "mighty sinners (here as well as hereafter) shall be mightily tormented." Sins of omission, infirmity and surprise, there will be; even the just man falls "seven times a day" by them, and rises again from them with strength and cheerfulness to his duty. But let us be sure carefully to guard against all such flagrant enormities as do violence to the first and plainest dictates of our reason, and overbear the strongest impulses of our conscience, for these will certainly leave a wound behind them which we shall find hard to bear, and harder, much harder to cure. Let no temptation, no interest, no influence whatsoever, sway us to do any thing contrary to the suggestions of conscience in plain cases, and points of moment. Let us no more dare to do in private what that tells us ought not to be done than if we were upon an open theater, and the eyes of the whole creation were upon us. What signifies it that we escape the view and observation of men, when the watchful witness within sees and records all our faults, and will certainly one day reprove us, and set our misdeeds in order before us?

It hath been reckoned a good rule for a happy conduct of life, to be sure of keeping our domestic concerns right, and of being easy under our own roof, where we may find an agreeable retreat and shelter from any disappointment we meet with in the great scene of vexation, the world. And the same rule will, with greater reason, hold in relation to the peace of our consciences. Let our first care be to keep all quiet and serene there. When this point is once gained at home, external accidents will not be able deeply to affect us; and unless it be gained, all the pleasures, the abundance and pomp of life, will be insipid and tasteless to us.

Wherefore, let us resolve, all of us, to stick to that principle which will keep us easy when we are alone, and will stick to us in an hour when all outward comforts fail us. Let those of us particularly cherish it who are in any degree placed above the rest of our neighbors by a superiority of parts, power, riches, or any other outward distinctions. Let those chiefly listen to this reprover who are otherwise set in great measure above reproof. The more destitute they are of advice and correction from others, the more careful should they be to attend to the suggestions and whispers of this inward monitor and friend. Though they value not the censures passed by the vulgar on their actions, yet surely they can not slight their own, nor do they stoop beneath themselves when they stoop to themselves only, and to the inward dictates and persuasions of their own minds. The marks of distinction they bear, though they may enable them sometimes to sin with impunity as to men, yet will they not secure them against the lashes of an avenging conscience. which will find them out in their most secret retirements, can not be forbid access nor dismissed without being heard, will make their way to them as they did to Herod and Tiberius, through business or pleasure, nay, even through guards and crowds, and all the vain forms and ceremonies with which they may be surrounded.

In a word, let us "keep innocence, and do the thing which is right;" for whatever other expedients toward happiness men may take up with, yet that, and that only "will bring us peace at the last"

DISCOURSE TWENTY FOURTH.

JOHN WESLEY, A.M.

The darkest age of England, within the last three hundred years, was that which embraces the close of the seventeenth, and the first half or two thirds of the eighteenth centuries. Some learned and conscientious ministers there were; but the picture of a living divine of the Church of England is scarcely overdrawn. "The state of religion in the Established Church can only be compared to that of a frozen or palsied carcass." "Few of the clergy preached Christ and Him crucified. Many whose lives were decent and moral were notoriously Arians or Socinians. Many were totally engrossed in secular pursuits. They hunted, they shot, they drank, they swore, they fiddled, they farmed, they toasted the Church and the king, and they thought little or nothing about saving souls. And as for the man who dared to preach the doctrine of the Bible, the Articles, and the Homilies, he was sure to be set down as an enthusiast and fanatic. The state of religion among the Dissenters was only a few degrees better than the state of the Church."*

At a time like this arose Wesley and Whitefield—"the second Reformers of England." John Wesley was born at Epworth in Lincolnshire, on the 17th of June, 1703, and educated at the Charterhouse, and Christ Church, Oxford. He was ordained in 1725 and a year later elected fellow of Lincoln College, where he officiated as Greek Lecturer and Moderator of the Classes. It was while supplying temporarily the curacy at Wroote that Mr. Wesley obtained priest's orders. On returning to his college, himself and a few associates drew upon themselves the name of Methodists from their staid religious habits. In 1735, he visited this country on a mission to preach to the Indians and settlers in Georgia; but from ill-health soon returned.

About this time Wesley became convicted of his unbelief, and, according to his biographers, it was on the 24th day of May, 1738 that he was really and truly converted. He was soon received by Mr. Whitefield, as a coadjutor in the work of field-preaching, which he had just before introduced. The congregations were immense, and the foundations of

* J. C. Ryle, in Life and Labors of Whitefield.

Methodism were then laid. Wesley and Whitefield soon separated or the ground of doctrinal differences, but the former held on his way, building meeting-houses, receiving accessions of lay preachers, and establishing societies all through the land, the number of which was augmented by the opposition and persecution incurred. The work of God increased year by year; and Wesley, even when age was advancing, still arose at four in the morning, preached several times each day, and traveled four or five thousand miles a year, going once in two years through England and Ireland. At the close of a ministry of sixty-five years, and in the eighty-eighth year of his age he died in peace, exclaiming among his last words, as he raised his death-stricken arm, "The best of all is, God is with us."

The works of Wesley are published in sixteen volumes, octavo, besides many miscellaneous productions. They show him to have made great attainments as a scholar. He was a critic in the Greek language, and spoke and wrote with fluency the Latin, the French and the Italian. There are many passages in his writings which indicate a correct and elegant literary taste, and great skill in logic. But his extensive usefulness is to be ascribed, under God, to the depth of his piety, the fervency of his zeal, his yearning pity for ignorant and wicked men, his meek endurance under opposition, his patient toil, and the wonderful earnestness and directness of his preaching. The sermon which follows was preached at the assizes held before Sir Edward Clive, in St. Paul's Church, Bedford, March 10th, 1758, and published at the request of William Cole, Esq., high sheriff, and others. Two or three Latin quotations are here omitted.

THE GREAT ASSIZE.

"We shall all stand before the judgment-seat of Christ."-ROMANS, xiv. 10.

How many circumstances concur to raise the awfulness of the present solemnity! The general concourse of people of every age, sex, rank, and condition of life, willingly or unwillingly gathered together, not only from the neighboring, but from distant parts; riminals, speedily to be brought forth, and having no way to escape; officers, waiting in their various posts, to execute the orders which shall be given; and the representative of our gracious sovereign, whom we so highly reverence and honor. The occasion, likewise, of this assembly, adds not a little to the solemnity of it: to hear and determine causes of every kind, some of which are of the most important nature; on which depends no less than life or death; death that

uncovers the face of eternity! It was, doubtless, in order to increase the serious sense of these things, and not in the minds of the vulgar only, that the wisdom of our forefathers did not disdain to appoint even several minute circumstances of this solemnity. For these also, by means of the eye or ear, may more deeply affect the heart: and when viewed in this light, trumpets, staves, apparel, are no longer trifling or significant, but subservient, in their kind and degree, to the most valuable ends of society.

- 2. But, awful as this solemnity is, one far more awful is at hand. For yet a little while, and "we shall all stand before the judgment seat of Christ." "For, as I live, saith the Lord, every knee shall bow to Me, and every tongue shall confess to God." And in that day "every one of us shall give account of himself to God."
- 3. Had all men a deep sense of this, how effectually would it secure the interests of society! For what more forcible motive can be conceived to the practice of genuine morality, to a steady pursuit of solid virtue, and a uniform walking in justice, mercy, and truth? What could strengthen our hands in all that is good, and deter us from all that is evil, like a strong conviction of this, "The judge standeth at the door;" and we are shortly to stand before him?
- 4. It may not, therefore, be improper, or unsuitable to the design of the present assembly, to consider,
- I. The chief circumstances which will precede our standing before the judgment-seat of Christ.
 - II. The judgment itself; and
 - III. A few of the circumstances which will follow it.
- 1. Let us, in the first place, consider the chief circumstances which will precede our standing before the judgment-seat of Christ.

And, 1st, "God will show signs in the earth beneath," particularly He will "arise to shake terribly the earth." "The earth shall reel to and fro like a drunkard, and shall be removed like a cottage." "There shall be earthquakes" (not in divers only, but) "in all places;" not in one only, or in a few, but in every part of the habitable world, even "such as were not since men were upon the earth, so mighty earthquakes and so great." In one of these "every island shall flee away, and the mountains will not be found."

Meantime all the waters of the terraqueous globe will feel the violence of those concussions; "the sea and waves roaring," with such an agitation as had never been known before, since the hour that "the fountains of the great deep were broken up," to destroy the earth, which then "stood out of the water and in the water." The air will be all storm and tempest, full of dark vapors and pillars

of smoke, resounding with thunder from pole to pole, and torn with ten thousand lightnings. But the commotion will not stop in the region of air; "the powers of heaven also shall be shaken. There shall be signs in the sun, and in the moon, and in the stars;" those fixed as well as those that move round them. "The sun shall be turned into darkness, and the moon into blood, before the great and terrible day of the Lord come." "The stars shall withdraw their shining," yea, and "fall from heaven," being thrown out of their orbits. And then shall be heard the universal shout, from all the companies of heaven, followed by the "voice of the archangel," proclaiming the approach of the Son of God and man, "and the trumpet of God" sounding an alarm to all that sleep in the dust of the earth. In consequence of this, all the graves shall open, and the bodies of men arise. The sea, also, shall give up the dead which are therein, and every one shall rise with "his own body;" his own in substance, although so changed in its properties as we can not now conceive. "For this corruptible will (then) put on incorruption, and this mortal put on immortality." Yea, "death and hades," the invisible world, shall "deliver up the dead that are in them," so that all who ever lived and died, since God created man, shall be raised incorruptible and immortal.

II. At the same time, "the Son of man shall send forth His angels" over all the earth; "and they shall gather His elect from the four winds, from one end of heaven to the other." And the Lord Himself shall come with clouds, in His own glory, and the glory of His Father, with ten thousand of His saints, even myriads of angels, and shall sit upon the throne of His glory. "And before Him shall be gathered all nations, and He shall separate them one from another, and shall set the sheep (the good) on His right hand, and the goats (the wicked) upon the left." Concerning this general assembly it is that the beloved disciple speaks thus: "I saw the dead (all that had been dead), small and great, stand before God. And the books were opened, (a figurative expression, plainly referring to the manner of proceeding among men), and the dead were judged out of those things which were written in the books, according to their works."

II. These are the chief circumstances which are recorded in the oracles of God as preceding the general judgment. We are, secondly, to consider the judgment itself, so far as it hath pleased God to reveal it.

1. The Person by whom God will judge the world is His onlybegotten Son, whose "goings forth are from everlasting;" "who is God over all, blessed forever." Unto Him, being "the out-beaming of His Father's glory, the express image of His Person," the Father "hath committed all judgment, because He is the Son of man;" because, though He was "in the form of God, and thought it not robbery to be equal with God, yet He emptied Himself, taking upon Him the form of a servant, being made in the likeness of man;" yea, because, "being found in fashion as a man, He humbled Himself (yet further), becoming obedient unto death, even the death of the cross. Wherefore God hath highly exalted Him," even in His human nature, and "ordained Him," as man, to try the children of men, "to be the Judge both of the quick and dead;" both of those who shall be found alive at His coming and of those who were before gathered to their fathers.

2. The time, termed by the prophet "the great and the terrible day," is usually in Scripture styled "the day of the Lord." The space from the creation of man upon the earth to the end of all things, is "the day of the sons of men;" the time that is now passing over is properly "our day;" when this is ended, "the day of the Lord" will begin. But who can say how long it will continue? "With the Lord one day is as a thousand years, and a thousand years as one day." And from this very expression some of the ancient Fathers drew that inference that what is commonly called the day of judgment would be a thousand years; and it seems they did not go beyond the truth; very probably they did not come up to it. For, if we consider the number of persons who are to be judged, and of actions which are to be inquired into, it does not appear that a thousand years will suffice for the transactions of that day; so that it may not, improbably, comprise several thousand years. But God shall reveal this also in its season.

3. With regard to the place where mankind will be judged, we have no explicit account in Scripture. An eminent writer (but not he alone: many have been of the same opinion) supposes it will be on earth, where the works were done, according to which they shall be judged; and that God will, in order thereto, employ the angels

of His strength

"To smooth and lengthen out the boundless space, And spread an area for all human race."

But perhaps it is more agreeable to our Lord's own account of His coming in the clouds to suppose it will be on earth, if not "twice a planetary height." And this supposition is not a little favored by what St. Paul writes to the Thessalonians: "The dead in Christ shall rise first. Then we who remain alive shall be caught up to-

gether with them, in the clouds, to meet the Lord in the air." So that it seems most probable the great white throne will be high exalted above the earth.

4. The persons to be judged who can count, any more than the drops of rain or the sands of the sea? "I beheld," saith St. John, "a great multitude, which no man can number, clothed with white robes, and palms in their hands." How immense, then, must be the total multitude of all nations, and kindreds, and people, and tongues; of all that he re sprung from the loins of Adam, since the world began till time shall be no more! If we admit the common supposition, which seems no ways absurd, that the earth bears at any one time no less than four hundred millions of living souls, men, women, and children, what a congregation must all these generations make who have succeeded each other for seven thousand years!

"Great Xerxes's world in arms, proud Cannae's host,
They all are here; and here they all are lost,
Their numbers swell to be discerned in vain,
Lost as a drop in the unbounded main."

Every man, every woman, every infant of days that ever breathed the vital air, will then hear the voice of the Son of God, and start into life, and appear before Him. And this seems to be the natural import of that expression, "the dead, small and great;" all universally, all without exception, all of every age, sex, or degree, all that ever lived and died, or underwent such a change as will be equivalent with death. For long before that day the phantom of greatness disappears and sinks into nothing. Even in the moment of death that vanishes away. Who is rich or great in the grave?

5. And every man shall there "give an account of his own works;" yea, a full and true account of all that he ever did while in the body, whether it was good or evil.

Nor will all the actions alone of every child of man be then brought to open view, but all their words; seeing "every idle word which men shall speak, they shall give account thereof in the day of judgment;" so that "by thy words" as well as works, "thou shalt be justified; and by thy words thou shalt be condemned." Will not God then bring to light every circumstance also that accompanied every word or action, and if not altered the nature, yet lessened or increased the goodness or badness of them? And how easy is this to Him who is "about our bed, and about our path, and spieth out all our ways?" We know "the darkness is no darkness to Him, but the night shineth as the day."

- 6. Yea, He will bring to light, not the hidden works of darkness only, but the very thoughts and intents of the hearts. And what marvel? For He "searcheth the reins and understandeth all our thoughts." "All things are naked and open to the eye of Him with whom we have to do." "Hell and destruction are before Him, without a covering. How much more the hearts of the children of men?"
- 7. And in that day shall be discovered every inward working of every human soul; every appetite, passion, inclination, affection, with the various combinations of them, with every temper and disposition that constitute the whole complex character of each individual. So shall it be clearly and infallibly seen who was righteous and who was unrighteous; and in what degree every action, or person, or character, was either good or evil.
- "Then the King will say to them upon His right hand, Come ye, blessed of My Father. For I was hungry, and ye gave Me meat; thirsty, and ye gave Me drink; I was a stranger, and ye took Me in; naked, and ye clothed Me." In like manner, all the good they did upon earth will be recited before men and angels; whatsoever they had done either in word or deed, in the name or for the sake of the Lord Jesus. All their good desires, intentions, thoughts, all their holy dispositions, will also be then remembered; and it will appear that though they were unknown or forgotten among men, yet God noted them in His book. All their sufferings, likewise, for the name of Jesus, and for the testimony of a good conscience, will be displayed, unto their praise from the righteous Judge, their honor before saints and angels, and the increase of that "far more exceeding and eternal weight of glory."
- 9. But will their evil deeds too (since, if we take in his whole life, there is not a man on earth that liveth and sinneth not), will these be remembered in that day, and mentioned in the great congregation? Many believe they will, and ask "Would not this imply that their sufferings were not at an end, even when life ended—seeing they would still have sorrow and shame, and confusion of face to endure?" They ask further, "How can this be reconciled with God's declaration by the prophet, 'If the wicked will turn from all his sins that he hath committed, and keep all My statutes, and do that which is lawful and right, all his transgressions that he hath committed, they shall not be once mentioned unto him,' how is it consistent with the promise which God has made to all who accept of the Gospel covenant, 'I will forgive their iniquities, and remember their sins no more,' or as the Apostle expresses it, 'I will be

merciful to their unrighteousness, and their sins and iniquities will I remember no more?"

10. It may be answered, it is apparently and absolutely necessary for the full display of the glory of God, for the clear and perfeet manifestation of His wisdom, justice, power and mercy, toward the heirs of salvation, that all the circumstances of this life should be placed in open view, together with all their tempers, and all the desires, thoughts, and intents of their hearts, otherwise how would it appear out of what a depth of sin and misery the grace of God had delivered them. And indeed if the whole lives of all the children of men were not manifestly discovered, the whole amazing contextwe of Divine Providence could not be manifested, nor should we yet be able, in a thousand instances "to justify the ways of God to man," unless our Lord's words were fulfilled in their utmost sense, without any restriction or limitation, "There is nothing covered that shall not be revealed, or hid that shall not be known," abundance of God's dispensations under the sun would still appear without their reasons. And then only when God hath brought to light all the hidden things of darkness, whosoever were the actors therein, will it be seen that wise and good were all His ways, that He saw through the thick cloud, and governed all things by the wise counsels of His own will, that nothing was left to chance, or the caprice of men, but God disposed all strongly and sweetly, and wrought all into one connected chain of justice, mercy, and truth.

11. And in the discovery of the Divine perfections, the righteous will rejoice with joy unspeakable, far from feeling any painful sortow or shame; for any of those past transgressions which were long since blotted out as a cloud, and washed away by the blood of the Lamb. It will be abundantly sufficient for them that all the transgressions which they had committed shall not be once mentioned unto them to their disadvantage; that their sins, and transgressions, and iniquities shall be remembered no more to their condemnation. This is the plain meaning of the promise, and this all the children of God shall find true, to their everlasting comfort.

12. After the righteous are judged, the King will turn to them upon His left hand, and they shall also be judged, every man according to his works. But not only their outward works will be brought into the account, but all the evil words which they have ever spoken, yea, all the evil desires, affections, tempers which have or have had a place in their souls, and all the evil thoughts or designs which which were ever cherished in their hearts. The joyful sentence of acquittal will then be pronounced upon those upon the right hand,

the dreadful sentence of condemnation upon those on the left, both of which must remain fixed and unmovable as the throne of God.

III. 1. We may, in the third place, consider a few of the circum stances which will follow the general judgment. And the first is the execution of the sentence pronounced on the evil and on the good. "These shall go away into eternal punishment, and the righteous into life eternal." It should be observed it is the very same word which is used, both in the former and in the latter clause: it follows that either the punishment lasts forever, or the reward too will come to an end. No, never, unless God could come to an end, or His mercy and truth could fail. "Then shall the righteous shine forth as the sun, in the kingdom of their Father," "and shall drink of those rivers of pleasure which are at God's right hand for evermore." But here all description falls short, all human language fails! Only one who is caught up into the third heaven can have a just conception of it. But even such a one can not express what he hath seen, these things it is not possible for man to utter.

The wicked, meantime, shall be turned into hell, even all the people that forget God. They will be "punished with everlasting destruction from the presence of the Lord, and from the glory of His power." They will be "cast into the lake of fire, burning with brimstone," originally "prepared for the devil and his angels," where they will gnaw their tongues for anguish and pain, they will curse God and look upward. There the dogs of hell, pride, malice, revenge, rage, horror, despair, continually devour them. There "They have no rest, day or night, but the smoke of their torment ascendeth forever and ever." For "their worm dieth not, and the fire is not quenched."

2. Then the heavens will be shriveled up as a parchment scroll, and pass away with a great noise; they will "flee from the face of Him that sitteth on the throne, and there will be found no place for them." The very manner of their passing away is disclosed to us by the apostle Peter: "In the day of God, the heavens being on fire, shall be dissolved." The whole beautiful fabric will be overthrown by that raging element, the connection of all its parts destroyed, and every atom term as under from the others. By the same, "The earth also, and the works that are therein shall be burned up." The enormous works of nature, the everlasting hills, mountains that have defied the rage of time, and stood unmoved so many thousand years, will sink down in fiery ruin. How much less will the works of art, though of the most durable kind, the utmost effort of human industry, tombs, pillars, triumphal arches, castles,

pyramids, be able to withstand the flaming conqueror! All, all will die, perish, vanish away, like a dream when one awaketh!

3. It has indeed been imagined by some great and good men that as it requires that same Almighty Power to annihilate things as to create; to speak into nothing or out of nothing; so no part of no atom in the universe will be totally or finally destroyed. Rather, they suppose that, as the last operation of fire, which we have yet been able to observe, is to reduce into glass what, by a smaller force, it had reduced to ashes; so, in the day God hath ordained, the whole earth, if not the material heavens also, will undergo this change, after which the fire can have no further power over them. And they believe this is intimated by that expression in the Revelation made to St. John, "Before the throne there was a sea of glass like unto crystal." We can not now either affirm or deny this; but we shall know hereafter.

4. If it be inquired by the scoffers, the minute philosophers, how can these things be? Whence should come such an immense quantity of fire as would consume the heavens and the whole terraqueous globe? We would beg leave first to remind them that this difficulty is, not peculiar to the Christian system. The same opinion almost universally obtained among the unbigoted heathens. But, secondly, it is easy to answer, even from our slight and superficial sequaintance with natural things, that there are abundant magazines of fire ready prepared, and treasured up against the day of the Lord. How soon may a comet, commissioned by Him, travel down from the most distant parts of the universe! And were it to fix upon the earth, in its return from the sun, when it is some thousand times hotter than a red-hot cannon-ball; who does not see what must be the immediate consequence? But, not to ascend so high as the thereal heavens, might not the same lightnings which "give shine to the world," if commanded by the Lord of nature, give ruin and utter destruction? Or to go no further than the globe itself : who knows what huge reservoirs of liquid fire are from age to age contained in the bowels of the earth? Ætna, Hecla, Vesuvius, and all the other volcanoes that belch out flames and coals of fire, what are they but so many proofs and mouths of those fiery furnaces: and at the same time so many evidences that God hath in readiness wherewith to fulfill His word? Yea, were we to observe no more more than the surface of the earth, and the things that surround us on every side, it is most certain (as a thousand experiments prove, beyond all possibility of denial) that we, ourselves, our whole bodies, are full of fire, as well as every thing around us. Is it not easy to

make this ethereal fire visible even to the naked eye, and to produce thereby the very same effects on combustible matter which are produced by culinary fire? Needs there then any more than for God to unloose that secret chain, whereby this irresistible agent is now bound down, and lies quiescent in every particle of matter? And how soon would it tear the universal frame in pieces, and involve all in one common ruin!

5. There is one circumstance more which will follow the judgment that deserves our serious consideration: "We look," says the apostle, "according to His promise, for new heavens and a new earth, wherein dwelleth righteousness." The promise stands in the prophecy of Isaiah: "Behold: I create new heavens and a new earth; and the former shall not be remembered," so great shall the glory of the latter be! These St. John did behold in the visions of God. "I saw," saith he, "a new heaven and a new earth, for the first heaven and the first earth were passed away. And I heard a great voice from [the third] heaven, saying: Behold the tabernacle of God is with men; and He will dwell with them, and they shall be His people; and God Himself shall be with them, and be their God!" Of necessity therefore they will all be happy. "God shall wipe away all tears from their eyes, and there shall be no more death, neither sorrow, nor crying; neither shall there be any more pain." "There shall be no more curse, but they shall see His face," shall have the nearest access to, and thence the highest resemblance of Him. This is the strongest expression in the language of Scripture to denote the most perfect happiness. "And His name shall be on their foreheads;" they shall be openly acknowledged as God's own property, and His glorious nature shall most visibly shine forth in them. "And there shall be no night there; and they need no candle, neither the light of the sun, for the Lord God giveth them light, and they shall reign forever and ever."

IV. It remains only to apply the preceding considerations to all who are here before God. And are we not directly led so to do by the present solemnity; which so naturally points us to that day when the Lord will judge the world in righteousness? This, therefore, by reminding us of that more awful season, may furnish many lessons of instruction. A few of these I may be permitted just to touch on. My God write them on all our hearts!

1. And, first; how beautiful are the feet of those who are sent by the wise and gracious providence of God, to execute justice on earth, to defend the injured and furnish the wrong-doer! Are they not the ministers of God to us for good, the grand supporters of the public tranquillity, the patrons of innocence and virtue, the security of all our temporal blessings? And does not every one of these represent not only an earthly prince, but the Judge of the earth? Him, whose "name is written upon His thigh; King of kings, and Lord of lords?" Oh that all these sons of the right hand of the Most High, may be holy as He is holy! Wise with the wisdom that sitteth by His throne: like Him who is the eternal Wisdom of the Father! No respecter of persons, as He is none; but rendering to every man according to his works: like Him inflexibly; inexorably just, though pitiful and of tender-mercy! So shall they be terrible, indeed, to them that do evil, as not bearing the sword in vain. So shall the laws of our land have their full use and due honor, and the throne of our King be still established in righteous-

- 2. Ye truly honorable men whom God and the king have commissioned, in a lower degree, to administer justice, may not ye be compared to those ministering spirits who will attend the Judge coming in the clouds? May you not like them burn with love to God and man? May you not love righteousness and hate iniquity! May ye all minister in your several spheres (such honor hath God given you also!) to them that shall be heirs of salvation, and to the glory of your great Sovereign! May ye remain the establishers of peace, the blessing and ornaments of your country, the protectors of a guilty land, the guardian angels of all that are round about rou!
- 3. You, whose office it is to execute what is given you in charge by Him before whom you stand; how nearly are you concerned to resemble those that stand before the face of the Son of man, those servants of His that do His pleasure, and hearken to the voice of His words! Does it not highly import you to be as incorrupt as them? To approve yourselves the servants of God? To do justly, and love mercy; to do to all as ye would they should do to you?

So shall that great Judge, under whose eye you continually stand, say to you also, "Well done, good and faithful servants, enter ye into the joy of your Lord!"

4. Suffer me to add a few words to all of you who are at this present before the Lord. Should not you bear it in your minds all the day long, that a more awful day is coming? A large assembly this! But what is it to that which every eye will then behold, this general assembly of all the children of men that ever lived on the face of the whole earth! A few will stand at the judgment-seat this day, to be judged touching what shall be laid to their charge;

and they are now reserved in prison, perhaps in chains, till they are brought forth to be tried and sentenced. But we shall all, I that speak, and you that hear, "stand at the judgment-seat of Christ." And we are now reserved on this earth, which is not our home, in this prison of flesh and blood, perhaps many of us in chains of darkness too, till we are ordered to be brought forth. Here a man is questioned concerning one or two acts which he is supposed to have committed: there we are to give an account of all our works, from the cradle to the grave; of all our words, of all our desires and tempers, all the thoughts and intents of our hearts; of all the use we have made of our various talents, whether of mind, body, or fortune, till God said, "Give an account of thy stewardship, for thou mayest be no longer steward." In this court, it is possible some who are guilty may escape for want of evidence; but there is no want of evidence in that court. All men with who you had the most secret intercourse, who were privy to all your designs and actions, are ready before your face. So are all the spirits of darkness, who inspired evil designs, and assisted in the execution of them. So are all the angels of God, those eves of the Lord, that run to and fro over all the earth, who watched over your soul, and labored for your good, so far as you would permit. So is your own conscience a thousand witnesses in one, now no more capable of being either blinded or silenced, but constrained to know and to speak the naked truth, touching all your thoughts, and words, and actions. And is conscience as a thousand witnesses?—yea, but God is as a thousand consciences. Oh who can stand before the face of the gress God, even our Saviour Jesus Carist?

See! see! He cometh! He maketh the clouds His chariot! He rideth upon the wings of the wind! A devouring fire goeth before Him, and after Him a fiame burneth! See! He sitteth upon His throng clothed with light as with a garment arrayed with majesty and honor! Behold His eyes are as a fiame of fire. His voice as the sound of many waters! How will be escape? Will be call to the mountains to fall on you the rocks to cover you? Also the mountains themselves the rocks the earth, the heavens are just ready to fee away! Can be prevent the sentence? Wherewith! With all the substance of thy house, with thousands of gold and silver! Rlind wretch! Thou camest taked from thy mother's would and more taked into examiny. Hear the Lord the Judge! "Come, we blessed of my Father! inhern the kingdom prepared for you from the foundation of the world." Jerful sound. How whiley different from that voice which echoes through the expanse

of neaven, 'Depart, ye cursed, into everlasting fire, prepared for the devil and his angels!" And who is he that can prevent or retard the full execution of either sentence? Vain hope! Lo, hell is moved from beneath to receive those who are ripe for destruction! And the everlasting doors lift up their heads, that the heirs of Glory may come in!

5. "What manner of persons then ought we to be, in all holy conversation and godliness?" We know it can not be long before the Lord will descend with the voice of the archangel, and the trumpet of God; when every one of us shall appear before Him, and give an account of his own works. "Wherefore, behold; seeing ye look for these things," seeing ye know He will come, and will not tarry, "be diligent, that ye may be found of Him in peace, without spot and blemish." Why should ye not? Why should one of you be found on the left hand at His appearing? He willeth not that any should perish, but that all should come to repentance; by repentance, to faith in a bleeding Lord; by faith, to spotless love; to the full image of God renewed in the heart, and producing all boliness of conversation. Can you doubt of this, when you remember the Judge of all is likewise the Saviour of all? Hath He not bought you with His own blood, that ye might not perish, but have everlasting life? Oh make proof of His mercy, rather than His justice; of His love, rather than the thunder of His power! He is not far from every one us: and He is now come, not to condemn, but to save the world. He standeth in the midst! Sinner, doth He not now, even now, knock at the door of thy heart? Oh that thou mayest know, at least in this thy day, the things that belong unto thy peace! Oh that ye may now give yourselves to Him who gave Himself for you, in humble faith, in holy, active, patient love! So shall ye rejoice with exceeding joy in His day, when He cometh in the clouds of heaven!

DISCOURSE TWENTY-FIFTH.

GEORGE WHITEFIELD.

THE "Apostle of the British Empire," as Toplady calls the subject of this sketch, was born in 1714, of parents who kept an inn, in the city of Gloucester. In his youth he was addicted to lying, filthy talking, Sabbath breaking, card-playing, and other vicious practices. At fifteen or sixteen years of age he became tired of study, and assisted his mother as "pot boy," for a year and a half. At the age of eighteen, however, he resumed study, and entered at Oxford, as a servitor of Pembroke College. Here his religious convictions were enlightened and guided by the Wesleys and other friends, and the reading of several awakening and devotional books. At length, in 1736, he was ordained deacon, and began his ministerial career. His first sermon, at Gloucester, is said to have "driven fifteen persons mad." From the beginning of his ministry, his preaching was marked by a popularity such as, probably, never was excelled. An eye witness says of his audience, "You might have walked on the people's heads." Upon his return to England, after a visit to Georgia, many of the clergy refused him their pulpits, because of some expressions in published letters, and his conduct in America.

They suspected him of fanaticism and enthusiasm. In April, 1739, he had gone to Islington to preach for the vicar, his friend, Mr. Stonehouse. But the churchwarden forbid him to preach, under the plea that he could not show his license. It was a little incident, but fraught with the most important results. Whitefield went outside, after the service, and preached in the church-yard. From that day dates his open-airpreaching, so much blessed of God; and henceforth his ministrations in the pulpit, with occasional exceptions, ceased. The world became his pulpit; and there was hardly a town in England, Scotland, or Wales which he did not visit. Fourteen times did he visit Scotland; seven times he crossed and recrossed the Atlantic; and twice he went over to Ireland. In the thirty-four years of his ministry, it is computed that he preached publicly eighteen thousand times. As to the wonderful effects of his discourses, details can not here be given. In one week, at Moorfield, he received one thousand letters from people under spiritual concern. He lied of asthma, at the age of fifty-six, in Newburyport, United

States. His last sermon was preached only twenty-four hours before his death.

To say that Whitefield was one of the most extraordinary preachers the world has ever seen, is but repeating what is universally conceded. Wonders are told of his eloquence. He was admired by men of culture as well as the multitude. The nobility and gentry attended his preaching, and eminent statesmen were among his delighted hearers. Bolingbroke records his opinion thus: "He is the most extraordinary man in our times. He has the most commanding eloquence I ever heard in any person." Franklin gives a long account of his preaching in Philadelphia; and Hume declared it was worth going twenty miles to hear him preach.

An able writer gives these as the leading characteristics of White-field's preaching, accounting for its strange results: "A pure heart-tindling Gospel; a lucid and simple style; boldness and directness; intense earnestness; pathos and feeling; perfect action; a powerful and sonorous utterance; and a singular faculty of description, answering to the Arabian proverb, 'He is the best orator who can turn men's ears into eyes,"

The sermons of Whitefield must have possessed great merit, independently of the charms of gesture, voice, and manner. Those that come down to us are very imperfect, for the most part mere notes of what was said, and published without Whitefield's correction. They are no standard from which to judge of his pulpit powers, though sometimes discovering those qualities of thought and expression which are essential to eloquence. The editor of this work is happy in being able to present a discourse of this great preacher, of which the common criticism, "that they contain no powerful movement of thought," does not hold good. It has never appeared, to his knowledge, in any collection of Whitefield's sermons; but is contained in a work called "Revivals of the eighteenth century," by Dr. Macfarland, of Scotland. It was preached by the author several times in Scotland, and is said to have been copied from his manuscript.

THE KINGDOM OF GOD.

"For the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost."—Row. xiv. 17.

Though we all profess to own one Lord, one faith, one baptism; though Jesus Christ never was, and never will be, divided in Himself: yet the followers of Jesus Christ have in all ages been sadly divided among themselves; and what has rendered the case the

more to be pitied, is, that they have generally been divided about the circumstantials of religion, they have generally received one another to doubtful disputation, and embittered one another's hearts, by talking about those things which they might either do or not do, either know or not know, and yet at the same time be the true followers of the meek and lowly Jesus. I am verily persuaded that this is the great artifice and engine of the devil. He knows if he can divide Christians he will get the better of them; and therefore he endeavors to sow the tares of division among them in order to make them a common prey to their enemies. And, indeed, this God hath permitted in all ages of the Church. In consequence of this the early ages of Christianity were not altogether free of it. No, this text gives us a pregnant and sufficient proof of it.

It seems the first converts of Christianity consisted of two sorts of people-either those who were Jews before they became Christians, or those who were heathens, and never had been subject to the law of Moses, but were converted from a state of Gentilism, from a state of heathenish darkness, and brought to the marvelous Gospel light. The first of these, knowing that every rite, every ceremony of the law of Moses, had a divine superscription wrought upon it, they thought themselves obliged, notwithstanding they believed in the Lord Jesus Christ, to abstain from such meats and drinks as were forbidden, and to submit to such festivals as were enjoined by the law. Whereas, on the contrary, the heathen, who never were brought under this voke, nay, even the Jews themselves who were better instructed in their Christian liberty, knowing that every creature of God was now good, if sanctified by the Word of God and prayer; knowing that, "Touch not, taste not, handle not," were no longer precepts for those who believed in the Lord Jesus Christ; they could not submit to them-they could not submit to the new moons and Sabbaths-they ate what was set before them, and made no scruples about meat or drink. But, however, it seems there were two contending parties-many right souls, no doubt, on both sides. What must, then, the great Apostle do? Why, like a true follower of the meek and lowly Jesus, he preached up to both sides the golden rule of moderation, and endeavored to persuade them to dispute no more about these outward things.

If we will, therefore, look to the 1st verse of this chapter, we shall find the Apostle giving them a healing advice. "Him," says he, "that is weak in the faith, receive ye"—do not separate from him, do not forbid him to come into your Christian fellowship; "receive him"—look upon him as a disciple, receive him with open arms

mto your communion; "but not to doubtful disputation"—do not fall into disputing with him as soon as ever he comes into your church. "For," says he, in the 2d verse, "one," that is well instructed in his Christian liberty, "believeth that he may eat all things," without scruple. Why, "another that is weak," and hath not got so much light concerning Gospel liberty, thinks himself obliged to abstain from such meats as were forbidden by the law, and therefore, for conscience' sake, "eateth herbs." Why then, says the Apostle in the 3d verse, "Let not him that eateth despise him that eateth not," though he be but a novice in grace: on the other hand, "let not him that eateth not judge him that eateth," as though he took more liberty than God Almighty or the rules of the Gospel allowed him; "for God hath received him." Though he is weak, he is a believer in the Lord Jesus Christ; God hath received him into His favor, and how, then, dare you refuse to receive him into your communion?

In order, therefore, that the Apostle might put a stop to this spirit of division and opposition that was among them, he goes on, and tells them that their despising, that their judging and disputing with one another at this rate, was taking Christ's prerogative out of His hand. For, says he in the 10th verse, "Why dost thou judge thy brother?" On the other hand, "Why dost thou set at naught thy brother? we shall all stand before the judgment-seat of Christ." And Jesus Christ, who seeth the springs of our actions, can bear with us, though we can not bear with one another. For, says he, "One man esteemeth one day above another, another esteemeth every day alike; let every man be fully persuaded in his own mind;" that is, let every man take the utmost care to inform his conscience, according to the rule of God's Word; and after he has done that, let him bear with other people, though they may not follow him in all things. And then, as the most prevailing and most cogent argument the Apostle could possibly bring, to put an end to their divisions, he tells them, in the words of the text, that religion doth not consist in these things. "For," says he, "the kingdom of God is not meat and drink, but righteousness, and peace, and joy in the Holy Ghost." As though he had said, My dear friends, beware of disputing, beware of dividing from one another on account of the circumstantials of religion, beware of receiving one another to doubtful disputations about meat or drink, or observing holy days. "For," says he, "the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost,"

This is a short, but when I read it, I think it is one of the most comprehensive verses in the whole book of God. And I am sure

if ever it was necessary for a minister to preach upon such subjects as these, it must be in the days wherein we live; for, my friends, the devil is getting advantage over us by our manifold divisions. We have been settled upon our lees, we have had no outward persecution; and now God, in His righteous judgment, has suffered us to divide among ourselves. It is high time, therefore, for ministers to stand in the gap, to preach up a catholic spirit, to preach out bigotry, to preach out prejudice; for we will never be all of one mind, as long as we are in the world, about externals in religion; that is a privilege reserved to heaven, to a future state. But while we have different degrees of light, it is absolutely necessary that we should bear with all who can not in all things follow us. I am by no means for bringing the Church into a state of anarchy and confusion; but that we should bear with one another; we should not divide from one another, so as not to keep fellowship with one another, because we are not of the same mind in some particular circumstance. I verily believe Jesus Christ suffers us to differ to teach us that His kingdom is of a spiritual nature—it is not such a legal dispensation as the Jewish was; and therefore we should not divide about externals. Besides, by being left thus to differ with one another in our sentiments about externals, we learn to exercise our passive graces. I am sure there is one good effect which division has on my own and many other people's hearts-it makes us long for heaven, where we shall be all of one mind and one heart. It will be our perfection in heaven to be all of one heart; and therefore it must be our imperfection on earth to be divided.

There are two things which those who call themselves Christians want much to be convinced of, namely, First, What religion is not; Second, What religion positively is. Both these are in the words of the text plainly taught, and, therefore, as God shall enable me, I shall endeavor, 1st, To explain what you are to understand by "the kingdom of God;" 2dly, I shall endeavor to show that "the kingdom of God is not meat and drink;" and 3dly, I shall show you what "the kingdom of God" positively is, namely, "righteousness, and peace, and joy in the Holy Ghost."

1st, I am to explain to you what you are to understand by "the kingdom of God." By the kingdom of God, in some places of Scripture, you are to understand no more than the outward preaching of the Gospel, as, when the apostles went out and preached that "the kingdom of God and the kingdom of heaven was at hand." In other places of Scripture you are to understand it as implying that work of grace, that inward holiness, which is wrought in the

heart of every soul that is truly converted and brought home to God. The Lord Jesus Christ is King of His Church, and the Lord Jesus Christ has got a kingdom; and this kingdom is erected and set up in the hearts of sinners, when they are brought to be subject to the government of our dear Redeemer's laws. In this sense, therefore, we are to understand the kingdom of God, when Jesus Christ said, "The kingdom of God is within you," in your hearts; and when He tells Nicodemus that "unless a man be born again he can not see the kingdom of God," he can have no notion of the inward life of a Christian. In other places of Scripture, the kingdom of God not only signifies the kingdom of grace, but the kingdom of grace and of glory also; as when Jesus said, "It is easier for a camel to go through the eye of a needle than for a rich man to enter into the kingdom of God;" that is, either to be a true member of His mystical Church here or a partaker of the glory of the Church triumphant hereafter. We are to take the kingdom of God in the text as signifying that inward work of grace, that kingdom which the Lord Jesus Christ sets up in the hearts of all that are truly brought home to God; so that when the Apostle tells us, "The kingdom of God is not meat and drink," it is the same as though he had said, "My dear friends, do not quarrel about outward things; for the kingdom of God, or true and undefiled religion, heart and soul religion, is not meat and drink."

2dly, By meat and drink, if we compare the text with the context, we are to understand no more than this, that the kingdom of God, or true religion, doth not consist in abstaining from a particular meat or drink. But I shall take the words in a more comprehensive sense, and shall endeavor to show you on this head that the kingdom of God, or true and undefiled religion, doth not consist in any, no, not in all outward things, put them altogether. And,

First, The kingdom of God, or true and undefiled religion, doth not consist in being of this or that particular sect or communion. Perhaps, my dear friends, were many of you asked what reason you can give for the hope that is in you, what title you have to call yourselves Christians—perhaps you could say no more for yourselves than this, namely, that you belong to such a Church, and worship God in the same way in which your fathers and mothers worshiped God before you; and perhaps, at the same time you are so narrow in your thoughts that you think none can worship God but those that worship God just in your way. It is certainly, my dear friends, a blessing to be born as you are, in a reformed Church; it is certainly a blessing to have the outward government and discipline of

the Church exercised; but then, if you place religion merely in being of this or that sect—if you contend to monopolize or confine the grace of God to your particular party—if you rest in that, you place the kingdom of God in something in which it doth not consist—you had as good place it in meat and drink. There are certainly Christians among all sects and communions that have learned the truth as it is in Christ Jesus. I do not mean that there are Christians among Arians, Socinians, or those that deny the divinity of Jesus Christ—I am sure the devil is priest of such congregations as these; but I mean there are Christians among other sects that may differ from us in the outward worship of God. Therefore, my dear friends, learn to be more catholic, more unconfined in your notions; for if you place the kingdom of God merely in a sect, you place it in that in which it doth not consist.

Again: as the kingdom of God doth not consist in being of this or that sect, so neither doth it consist in being baptized when you were young. Baptism is certainly an ordinance of the Lord Jesus Christ-it ought certainly to be administered; but then, my dear friends, take care that you do not make a Christ of your baptism, for there have been many baptized with water, as you were, who were never savingly baptized with the Holy Ghost. Paul had a great value for circumcision; but when he saw the Jews resting upon their circumcision, he told them circumcision was nothing, and uncircumcision was nothing, but a new creature. And yet must people live as if they thought it will be sufficient to entitle them to heaven to tell Jesus Christ that their name was in the register-book of such and such a parish. Your names may be in the registerbook, and yet at the same time not be in the book of life. Ananias and Sapphira were baptized-Simon Magus was baptized; and, therefore, if you place religion merely in being baptized, in having the outward washing of water, without receiving the baptism of the Holy Ghost, you place the kingdom of God in something in which it doth not consist-in effect, you place it in meat and drink.

But further: as the kingdom of God and true religion doth not consist in being baptized, neither doth it consist in being orthodox in our notions, or being able to talk fluently of the doctrines of the Gospel. There are a great many who can talk of free grace, of free justification, of final perseverance, of election, and God's everlasting love. All these are precious truths—they are all connected in a chain; take away one link and you spoil the whole chain of Gospel truths. But then I am persuaded that there are many who talk of these truths, who preach up these truths, and yet at the same

time never, never felt the power of these truths upon their hearts. It is a good thing to have a form of sound words; and I think you have got a form of sound words in your Larger and Shorter Catechism. But you may have orthodox heads, and yet you may have the devil in your hearts; you may have clear heads, you may be able to speak, as it were, with the tongues of men and angels, the doctrines of the Gospel, but yet, at the same time, you may never have felt them upon your own souls. And if you have never felt the power of them upon your hearts, your talk of Christ and free justification, and having rational convictions of these truths, will but increase your condemnation, and you will only go to hell with so much more solemnity. Take care, therefore, of resting in a form of knowledge—it is dangerous; if you do, you place the kingdom of God in meat and drink.

Again: as the kingdom of God doth not consist in orthodox notions, much less doth it consist in being sincere. I know not what sort of religion we have got among us. I fear many ministers as well as people want to recommend themselves to God by their sincerity; they think, "If we do all we can, if we are but sincere, Jesus Christ will have mercy upon us." But pray what is there in our sincerity to recommend us to God? There is no natural man in the world sincere till God make us new creatures in Jesus Christ; and, therefore, if you depend upon your sincerity for your salvation, your sincerity will damn you.

Further: as the kingdom of God doth not consist merely in sincerity (for nothing will recommend us to God but the righteousness of Jesus Christ), neither doth it consist in being negatively good, and yet I believe, my dear friends, if many of you were to be visited by a minister when you are upon a death-bed, and if he were to ask you how you hope to be saved, why, you would say, "Yes, you hoped to be saved, you never did man, woman, nor child any harm in your life; you have done nobody any harm." And, indeed, I do not find that the unprofitable servant did one any harm; no, the poor man, he only innocently wrapped up his talent in a napkin, and when his lord came to call him to account, he thought he should be applauded by his lord, and therefore introduces himself with the word lo-"Lo, there thou hast what is thine." But what says Jesus Christ? "Cast ye the unprofitable servant into outer darkness, there shall be weeping and gnashing of teeth." Suppose it to be true that you had done nobody harm, yet it will not avail you to salvation. If you bring forth only the fig-leaves of an outward profession, and bring not forth good fruit, it will not send you to heaven-it will send you to hell.

Again: some of you, perhaps, may think I have not reached you yet, therefore I go further, to show you that the kingdom of God doth not consist in a dry, lifeless morality. I am not speaking against morality—it is a blessed thing when Jesus Christ is laid as the foundation of it, and I could heartily wish that you moral gentlemen, who are for talking so much of your morality, I wish we could see a little more of it than we do. I do not cry down morality, but so far as this, that you do not rest in your morality, that you do not think you are Christians because you are not vicious—because you now and then do some good action. Why, self-love will carry a man to perform all moral actions. A man, perhaps, will not get drunk for fear of making his head ache; a man may be honest because it would spoil his reputation to steal. And so a man who has not the love of God in his heart may do moral actions. But if you depend on morality, if you make a Christ of it, and go about to establish a righteousness of your own, and think your morality will recommend you to God, my dear friends, you are building upon a rotten foundation, you will find yourselves mistaken, and that the kingdom of God is not in your hearts.

Again: as the kingdom of God doth not consist in doing nobody hurt, nor in doing moral actions, neither doth it consist in attending upon all outward ordinances whatsoever. A great many of you may think that you go to church, and receive the sacrament once or twice a year (though I do think that is too seldom, by a great deal, to have it administered) you may read your Bibles, you may have family worship, you may say your prayers in your closets, and yet at the same time, my dear friends, know nothing of the Lord Jesus Christ in your hearts. You may have a token, and receive the sacrament, and perhaps at the same time be eating and drinking your own damnation. I speak this because it is a most fatal snare that poor professors are exposed to—we stop our consciences by our duties. Many of you, perhaps, lead a lukewarm, loose life-you are Gallio-like; yet you will be very good the sacrament-week; you will attend all the sermons, and come to the sacrament, you will be very good for some time after that, and then afterward go on in your former way till the next sacrament. You are resting on the means of grace all the while, and placing religion in that which is only a mean of religion. I speak from mine own experience. I know how much I was deceived with a form of godliness. I made conscience of fasting twice a week, I made conscience of praying sometimes nine times a day, and received the sacrament every Sabbathday, and yet knew nothing of inward religion in my heart, till God

was pleased to dart a ray of light into my soul, and show me I must be a new creature, or be damned for evermore. Being, therefore, so long deceived myself, I speak with more sympathy to you who are resting on a round of duties and model of performances. And now, my friends, if your hearts were to be searched, and you were to speak your minds, I appeal to your own hearts whether you are not thinking within yourselves, though you may have so much charity as to think I mean well, yet I verily believe many of you think I have carried matters a little too far; and why is this but because I come close to some of your cases? The pride of your hearts does not care to admit of conviction, therefore you would fain retort on the preacher, and say he is wrong, whereas it is your hearts that are wrong all the while.

Others, again, perhaps may be saying, "Well, if a man may go thus far and not be a Christian, as I am sure he may, and a great deal further, you will be apt to cry out, 'Who, then, can be saved?'" And O that I could hear you asking this question in earnest! for, my friends, I am obliged, wherever I go, to endeavor to plow up people's fallow ground, to bring them off from their duties, and making a Christ of them. There are so many shadows in religion, that if you do not take care you will grasp at the shadow, and lose the substance. The Devil has so ordered the affairs of the Church now, and our hearts are so desperately deceitful, that if we do not take a deal of care we shall come short of true religion-of the true kingdom of God in the soul. The great question then is, "Whether my of you are convinced of what has been said?" Does power come with the word? When I was reading a book entitled "The Life of God in the Soul of Man,"* and reading that a man may read, pray, and go to church, and be constant in the duties of the Sabbath, and yet not be a Christian, I wondered what the man would be at; I was ready to throw it from me, till at last he told me that religion was an union of the soul with God-the image of God wrought upon the heart, or Christ Jesus formed in us. Then God was pleased with these words to cast a ray of light into my soul; with the light there came a power, and from that very moment I knew I must be a new creature. This, perhaps, may be your case, my dear hearers. Perchance many of you may be loving, good-natured people, and attend the duties of religion, but take care, for Christ's sake, that you do not rest on these things.

I think I can not sum up what has been said better than to give you the character of the Apostle Paul. Are you a Christian, do you

^{*} This must have been Scougal's well-known work.

think, because you are of this or that sect?-Paul was a Jew and a Pharisee. Are you a Christian because you are baptized, and enjoy Christian privileges?—Then Paul was circumcized. Christian because you do nobody hurt, and are sincere?—Paul was blameless before his conversion, and was not a Gallio in religion, as many of us are; he was so zealous for God, that he persecuted the Church of Christ. But yet when God was pleased to reveal His Son in him, when God was pleased to strike him to the ground, and let him see what heart-religion was, then Paul dropped his false confidence immediately; those things which he counted gain, which he depended on before, he now counted loss, that he might win Christ, and be found in Him; not having his own righteousness, which is of the law, but that righteousness which is by faith in Christ Jesus. It is time, my dear friends, to proceed to

3dly. The next thing proposed, namely, To show you what the kingdom of God, or true religion, positively is. I have told you what it is not; I shall now proceed to show you what it is. It is "righteousness, and peace, and joy in the Holy Ghost." But before I proceed to this, I must make a little digression. Perhaps curiosity has brought many here who have neither regard to God nor man. A man may be a member of the purest church, a man may be bap tized, do nobody harm, do a great deal of good, attend on all the ordinances of Christianity, and yet at the same time may be a child of the devil. If a man may go thus far, and yet at the same time miss salvation, what will become of you who do not keep up a form of religion, who scarcely know the time when you have been at church and attending sermons, unless curiosity brought you to hear a particular stranger? What will become of you who, instead of believing the Gospel and reading the Bible, set up your corrupt religion in opposition to divine revelation? What will become of you, who count it your pleasure to riot in the day time, to spend time in rioting and wantonness; who are sitting in the scorner's chair, and joining with your hellish companions, who love to dress the children of God in bear-skins? What will become of you who live in acts of uncleanness, drunkenness, adultery, Sabbath-breaking? Surely, without repentance, you will be lost-your damnation slumbereth not. God may bear with you long, but He will not forbear always. The time will come when He will ease Himself of His adversaries, and then you will be undone for evermore, unless you come to Him as poor, lost sinners.

But I now go on to show you what true religion positively is; "it is righteousness," it is "peace," it is "joy in the Holy Ghost." And

First, The kingdom of God is "righteousness." By righteousness we are here to understand the complete, perfect, and all-sufficient righteousness of our Lord Jesus Christ, as including both His active and His passive obedience. My dear friends, we have no righteousness of our own; our best righteousness, take them altogether, are but so many filthy rags; we can only be accepted for the sake of the righteousness of our Lord Jesus Christ. This righteousness must be imputed and made over to us, and applied to our hearts; and till we get this righteousness brought home to our souls, we are in a state of death and damnation—the wrath of God abideth on us.

Before I go further, I would endeavor to apply this. Give me leave to put this question to your hearts. You call yourselves Christians, and would count me uncharitable to call it in question; but I exhort you to let conscience speak out, do not bribe it any longer. Did you ever see yourselves as damned sinners? Did conviction ever fasten upon your hearts? And after you had been made to see your want of Christ, and made to hunger and thirst after righteousness, did you lay hold on Christ by faith? Did you ever close with Christ? Was Christ's righteousness ever put upon your naked souls? Was ever a feeling application of His righteousness made to your hearts? Was it, or was it not? If not, you are in a damnable state—you are out of Christ; for the Apostle says here, "The kingdom of God is righteousness;" that is, the righteousness of Christ-applied and brought home to the heart.

It follows, "peace." "The kingdom of God is righteousness and peace." By peace I do not understand that false peace, or rather camal security, into which so many are fallen. There are thousands who speak peace to themselves when there is no peace. Thousands have got a peace of the devil's making; the strong man armed has got possession of their hearts, and therefore their goods are all in peace. But the peace here spoken of is a peace that follows after a great deal of soul trouble; it is like that calm which the Lord Jesus Christ spoke to the wind; "Peace, be still; and immediately there was a great calm;" it is like that peace which Christ spoke to His disciples, when He came and said, "Peace be unto you"-" My peace I leave with you." It is a peace of God's making, it is a peace of God's giving, it is a peace that the world can not give, it is a peace that can be felt, it is a peace that passeth human understanding-it is a peace that results from a sense of having Christ's righteousness brought home to the soul. For a poor soul before this is full of trouble; Christ makes application of His righteousness to his heart; and then the poor creature, being justified by faith, hath peace with God through our Lord Jesus Christ. My dear friends, 1 am now talking of heart-religion, of an inward work of God, an inward kingdom in your hearts, which you must have, or you shall never sit with Jesus Christ in His kingdom. The most of you may have peace, but for Christ's sake examine upon what this peace is founded-see if Christ be brought home to your souls, if you have had a feeling application of the merits of Christ brought home to your souls. Is God at peace with you? Did Jesus Christ ever say, "Peace be to you"-" Be of good cheer"-"Go thy way, thy sins are forgiven thee"-" My peace I leave with you, My peace I give unto you?" Did God ever bring a comfortable promise with power to your soul? And after you have been praying, and fearing you would be damned, did you ever feel peace flow in like a river upon your soul? so that you could say, Now I know that God is my friend, now I know that Jesus is my Saviour, now I can call Him "My Lord, and my God;" now I know that Christ hath not only died for others, but I know that Jesus hath died for me in particular. O my dear friends, it is impossible to tell you the comfort of this peace, and I am astonished (only man's heart is desperately wicked) how you can have peace one moment and yet not know that God is at peace with you. How can you go to bed this night without this peace? It is a blessed thing to know when sin is forgiven; would you not be glad if an angel were to come and tell you so this night?

But there is something more—there is "joy in the Holy Ghost." I have often thought that if the Apostle Paul were to come and preach now he would be reckoned one of the greatest enthusiasts on earth. He talked of the Holy Ghost, of feeling the Holy Ghost; and so we must all feel it, all experience it, all receive it, or we can never see a holy God with comfort. We are not to receive the Holy Ghost so as to enable us to work miracles; for, "Many will say in that day, We have cast out devils in Thy name, and in Thy name done many wonderful works." But we must receive the Holy Ghost to sanctify our nature, to purify our hearts, and make us meet for heaven. Unless we are born again, and have the Holv Ghost in our hearts, if we were in heaven we could take no pleasure there. The Apostle not only supposes we must have the Holy Ghost, but he supposes, as a necessary ingredient to make up the kingdom of God in a believer's heart, that he must have "joy in the Holy Ghost." There are a great many, I believe, who think religion is a poor melancholy thing, and they are afraid to be Christians. But, my dear friends, there is no true joy till you can joy in God and Christ. I know wicked men and men of pleasure will

have a little laughter; but what is it, but like the crackling of a few thorns under a pot? it makes a blaze, and soon goes out. I know what it is to take pleasure in sin; but I always found the smart that followed was ten thousand times more hurtful than any gratification I could receive. But they who joy in God have a joy that strangers intermeddle not with-it is a joy that no man can take from them; it amounts to a full assurance of faith that the soul is reconciled to God through Christ, that Jesus dwells in the heart; and when the soul reflects on itself, it magnifies the Lord, and rejoices in God its Saviour. Thus we are told that "Zaccheus received Christ joyfully," that "the eunuch went on his way rejoicing," and that "the jailer rejoiced in God with all his house." O, my friends, what joy have they that know their sins are forgiven them! What a blessed thing is it for a man to look forward and see an endless eternity of happiness before him, knowing that every thing shall work together for his good !- it is joy unspeakable and full of glory. O may God make you all partakers of it!

Here, then, we will put the kingdom of God together. It is "righteousness," it is "peace," it is "joy in the Holy Ghost." When this is placed in the heart, God there reigns, God there dwells and walks—the creature is a son or daughter of the Almighty. But, my friends, how few are there here who have been made partakers of this kingdom! Perhaps the kingdom of the devil, instead of the kingdom of God, is in most of our hearts. This has been a place much favored of God; may I hope some of you can go along with me and say "Blessed be God we have got righteousness, peace, and joy in the Holy Ghost?" Have you so? Then you are kings, though beggars; you are happy above all men in the world-you have got heaven in your hearts; and when the crust of your bodies drops, your souls will meet with God, your souls will enter into the world of peace, and you shall be happy with God for evermore. I hope there is none of you who will fear death; fie for shame, if ye do! What! afraid to go to Jesus, to your Lord? You may cry out, "O death, where is thy sting? O grave, where is thy victory?" You may go on your way rejoicing, knowing that God is your friend; die when you will, angels will carry you safe to heaven.

But, O, how many are here in this church-yard, who will be laid in some grave ere long, who are entire strangers to this work of God upon their souls! My dear friends, I think this is an awful light. Here are many thousands of souls, that must shortly appear with me, a poor creature, in the general assembly of all mankind before God in judgment. God Almighty knows whether some of

you may not drop down dead before you go out of the church-yard; and yet, perhaps most are strangers to the Lord Jesus Christ in their hearts. Perhaps curiosity has brought you out to hear a poor babbler preach. But, my friends, I hope I came out of a better-principle. If I know any thing of my heart, I came to promote God's glory; and if the Lord should make use of such a worthless worm, such a wretched creature, as I am, to do your precious souls good, nothing would rejoice me more than to hear that God makes the foolishness of preaching a means of making many believe. I was long myself deceived with a form of godliness, and I know what it is to be a factor for the devil, to be led captive by the devil at his will, to have the kingdom of the devil in my heart; and I hope I can say, through free grace, I know what it is to have the kingdom of God erected in me. It is God's goodness that such a poor wretch as I am converted; though sometimes when I am speaking of God's goodness I am afraid he will strike me down dead. Let me draw out my soul and heart to you, my dear friends, my dear guilty friends, poor bleeding souls, who must shortly take your last farewell, and fly into endless eternity. Let me entreat you to lay these things seriously to heart this night. Now, when the Sabbath is over, and the evening is drawing near, methinks the very sight is awful (I could almost weep over you, as our Lord did over Jerusalem) to think in how short a time every soul of you must die-some of you to go to heaven, and others to go to the devil for evermore.

O my dear friends, these are matters of eternal moment. I did not come to tickle your ears; if I had a mind to do so, I would play the orator; no, but I came, if God should be pleased, to touch your hearts. What shall I say to you? Open the door of your heart, that the King of glory, the blessed Jesus, may come in and erect His kingdom in your soul. Make room for Christ: the Lord Jesus desires to sup with you to-night; Christ is willing to come into any of your hearts, that will be pleased to open and receive Him. Are there any of you made willing Lydias? There are many women here, but how many Lydias are there here? Does power go with the word to open your heart? and find you a sweet melting in your soul? Are you willing? Then Christ Jesus is willing to come to you. But you may say, Will Christ come to my wicked. polluted heart? Yes, though you have many devils in your heart. Christ will come and erect His throne there; though the devils be in your heart, the Lord Jesus will scourge out a legion of devils. and His throne shall be exalted in thy soul. Sinners, be ye what you will, come to Christ, you shall have righteousness and peace.

If you have no peace, come to Christ, and He will give you peace. When you come to Christ, you will feel such joy that it is impossible for you to tell. O may God pity you all! I hope this will be a night of salvation to some of your souls.

My dear friends, I would preach with all my heart till midnight, to do you good, till I could preach no more. Oh that this body might hold out to speak more for my dear Redeemer! Had I a thousand lives, had I a thousand tongues, they should be employed in inviting sinners to come to Jesus Christ! Come, then, let me prevail with some of you to come along with me. Come poor, lost, undone sinner, come just as you are to Christ, and say, If I be damned, I will perish at the feet of Jesus Christ, where never one perished vet. He will receive you with open arms; the dear Redeemer is willing to receive you all. Fly, then, for your lives. The devil is in you while unconverted; and will you go with the devil in your heart to bed this night? God Almighty knows if ever you and I shall see one another again. In one or two days more I must go, and, perhaps, I may never see you again till I meet you at the judgment-day. O my dear friends, think of that solemn meeting; think of that important hour, when the heavens shall pass away with a great noise, when the elements shall melt with fervent heat, when the sea and the grave shall be giving up their dead, and all shall be summoned to appear before the great God. What will you do then, if the kingdom of God is not erected in your hearts? You must go to the devil-like must go to like-if you are not converted Christ hath asserted it in the strongest manner: "Verily, verily, I say unto you, Except a man be born again, he can not enter into the kingdom of God." Who can dwell with devouring fire? Who can dwell with everlasting burnings? O, my heart is melting with love to you. Surely God intends to do good to your poor souls. Will no one be persuaded to accept of Christ? If those who are settled Pharisees will not come, I desire to speak to you who are drankards, Sabbath-breakers, cursers and swearers-will you come to Christ? I know that many of you come here out of curiosity: though you come only to see the congregation, yet if you come to Jesus Christ, Christ will accept of you. Are there any cursing, swearing soldiers here? Will you come to Jesus Christ, and, list yourselves under the banner of the dear Redeemer? You are all welcome to Christ. Are there any little boys or little girls here? Come to Christ, and He will erect His kingdom in you. There are many little children whom God is working on, both at home and abroad. O, if some of the little lambs would come to Christ, they

shall have peace and joy in the day that the Redeemer shall set up His kingdom in their hearts. Parents tell them that Jesus Christ will take them in His arms, that He will dandle them on His knees. All of you, old and young, you that are old and gray-headed, come to Jesus Christ, and you shall be kings and priests to your God. The Lord will abundantly pardon you at the eleventh hour. "Ho, every one of you that thirsteth." If there be any of you ambitious of honor, do you want a crown, a scepter? Come to Christ, and the Lord Jesus Christ will give you a kingdom that no man shall take from you.

DISCOURSE TWENTY-SIXTH.

ROBERT ROBINSON.

This distinguished preacher and author was born at Swaffham, in Norfolk, January 1735; where he received a tolerable education. He appears to have been converted under Whitefield's labors, as he always called him his spiritual father. His first efforts at preaching, in his native county, excited great admiration; and, upon the adoption of Baptist sentiments, he became pastor of a congregation, in the parish of St. Paul's, Norwich. From thence he removed to Cambridge, in 1759, where he became after two years' trial, settled pastor. By close application to reading and study, he here greatly improved his knowledge of the languages, translated his three volumes of the sermons of Saurin, and acquired wide popularity as a public speaker. Between 1770 and 1782 he published a large number of works; among others, his translation of Claude's well known " Essay on Sermonizing," and his celebrated " Plea For the Divinity of Christ," which has been generally considered exceedingly able and conclusive. But upon this subject, and some doctrines of a kindred nature, it is supposed that about this time his mind underwent a considerable change. His congregation still adhered to him, but the orthodox clergy, believing him to have adopted Socinian opinions, withdrew from him, and he also retired from them. It is matter of great uncertainty, however, as to the nature and extent of the commonly supposed defection. That Robinson was not wholly orthodox, no one can question; but after the lapse of time, and more minute examination of fracts, it is, to say the least, not certain that he died a Socinian. Such as Te curious to pursue this point, will do well to examine an extended note in the works of Andrew Fuller, Phil. edit., A. B. P. Soc., 1845, wol. ii., pp. 221-23. Among other things, it is there mentioned that, month before Robinson's death, in 1790, he said to his friend Mr. Feary, in an affecting conversation, "my dear brother, I am no Socinian. I am To Arian; my soul rests its whole hope of salvation on the atonement of Jesus Christ, my Lord and my God. My views of Divine truth are precisely what they were when I wrote my Plea for the Divinity of Jesus Christ."

Robinson is said to have been unrivaled for pure and native eloquence. The following, which is one of his most characteristic discourses, was Preached September 16th, 1781. It was reprinted entire, in the English Baptist Magazine of 1834.

OBEDIENCE THE TRUE TEST OF LOVE TO CHRIST.

"If ye love Me, keep My commandments."-John, xiv. 15.

"If ye love Me!" "If ye love Me!" O cruel "IF." why is this? Is it possible that this can be a doubt? Love Thee, "the brightness of the Father's glory, and the express image of His person!" all my hope—all my joy; life of my life—soul of my soul. If I love Thee! why, it would be better for me to have my love to my wife, my children, my parents, my friends, my dearest enjoyments, doubtful, than to have this so; and is it possible Thou shouldst be in earnest, to preface such an expression as this with an "if?" Ah! my brethren, however deplorable the case, let us to-night enter into our own hearts: let us do Jesus Christ justice, and let us acknowledge, that if on the one hand there be the highest excellence in Him, which is the greatest reason of man's love to Him, on the other there is the deepest depravity in us; and it is matter of fact that though this should be the clearest of all things, it is, most of all things, with relation to man, that which may and ought to be doubted of. O this word "if!" O that I could tear it out of my heart! O thou poison of all my pleasures! Thou cold, icy hand that touchest me so often and freezest me with the touch! "If! If!" Would to God we might all to-night be desirous with the whole soul, and determined by grace to get rid of it! Hear your divine Master, Christians; He does not mean to put your souls to shame; He is the skillful Physician, telling you the worst of the case, but with the kind intention of restoring you to health. "If ye love Me"-if you would put your love to Me out of all doubt, "keep My commandments." May God write this word upon our hearts in all its sacred import! Let us enter upon the subject.

You know this was a part of Jesus Christ's final address to His Apostles. There is something very affecting in this last discourse, and particularly in one word of it; no pencil can describe, the finest fancy can hardly imagine how Christ looked when He stood before the twelve and said, "I have many things to say to you." Who can doubt it? He was an ocean of knowledge, and He loved dearly to impart it; why did He not then? "But ye can not bear them now." Accordingly, therefore, as Jesus Christ's disciples could bear, when He came to die He opened His heart to them, and gave them the fullest display of His inward love the nearer He came to the verge of life; and thus, in some respects, all His servants imitate Him, for they each begin, if I may so speak, with a ray, and, to use an ex-

pression of Scripture, "shine more and more to the perfect day," and

most of all, many of them upon their death-beds.

Christians, go home to-night and feast yourselves with this chapter. Think how happy the men were that asked and had, who could put all their scruples to Christ, and who found in Christ a tender Master, not above answering the weakest of them. A great part of this chapter, particularly the verses just before the text, seem to be love; and without detaining you longer in the context, my text is a sort of conclusion from premises, and it contains the whole: "If ye love Me, keep My commandments." And, indeed, though I am not able to bear in this life all my Saviour could tell me-though I could not stand under the weight of that wisdom that He could impart to me-though my passions are not able to apply, and exercise, and work the ideas He could give me—though I have no penetration so deep, no love so high, no passion so strong, that can carry on the great employ-yet surely here is one, and that is love. His love to me, and mine to Him. Here is one interwoven idea that I will even stretch my soul to come at, yea, I will turn out half the inhabitants of my soul to make it room. But, in order to give our subject a sort of method, we will observe to you in the

First place, that Jesus Christ—who can doubt this? need I stand a moment to prove it? I say—hear it—Jesus Christ merits the

highest love of all His people.

Secondly, I am forced to add, which is also too clear, notwithstanding all this merit of Christ, there are in His disciples such things as render their love to Christ—what shall I say—suspicious?

suspicious? Is that the word? Yes-suspected.

Lastly, We point out to you the method proposed by the Lord Jesus to get rid of all that renders our love to Him suspicious. O bear the words that say to you to-night, Christians, "If ye love Me, keep My commandments." It is equal to saying, "If you would put your love out of all doubt, put your obedience out of all doubt; go into His Gospel as a man goes aboard a ship, all in all—body and soul." God grant these truths may be impressed upon your hearts! I will speak a moment on each.

1. I said, first of all, that "Jesus Christ merited the highest esteem of all His disciples." You see I change the word "love" for "esteem," and the truth of the matter is, I do not know any word equal to the just idea we wish to convey by it: love is the noblest passion of the human soul, but it often appears the most ridiculous, because it often blindly pursues objects least of all fit for it. We are afraid, therefore, when we speak of such an object as Jesus

Christ, to talk of loving Him, lest the miser should think we mean that regard to Christ which a wretch has for his money; or that the man who lives only to love should think that the regard we have to Christ resembles his love to himself; or lest the parent should think the regard we have to Christ is the regard he has to his children. It is all that is good in each of these, and it is infinitely more. It is something refined and heavenly; it is something free from gross sense and matter; it is something we call love for want of a better word, but it is something which others call attachment, a cleaving to an object, just as when any object seems to suit entirely your apprehension, and you are fixed at it; and some call it esteem and veneration: call it what we will, it is a sacred passion, a bond that unites the soul to Jesus Christ: it is raised by Christ's Spirit Himself in the heart; it has for its object Christ; and it has this mark of its divinity-it outlives mortality, it never, never dies. And does any man to-night say, "I know Christ as well as you do, for you know nothing of Him but what the Bible tells you; and, for my part, I do not think He deserves any esteem?" No-not one of you can say so. We can not say so as men; for if it were necessary to-night, we could prove that mankind are better for Christ's coming: we can not say so as members of the community: if it were necessary we could prove that servants enjoy service instead of slavery-which was common when Christ lived-through His doctrine, the benefit of which all this nation has felt in that respect; nor will we say how many mercies the nation has received in answer to the prayers, and on account of the Gospel that is given to the people of God; we will not say all this; but, my brethren, there are two or three words we will say. In the first place, Jesus Christ merits our love, because He is in Himself independent of all the benefits flowing from Him, the most lovely of all objects. Read His life, and see what kind of a Person He was; how just, how kind, how prudent, how punctual, in all cases how full of attention; nothing escaped His notice, nor was any thing beyond the reach of His humanity and benevolence. Christ! O if I were never to derive a benefit from Him, I should think it a blessing to me at present even to read His history, and I should congratulate humanity that such a Person ever stood upon the earth; but it is upon this account I mention a second.

2. The disciples of Jesus Christ have received from Him a body of sound, comfortable instruction. When Christ came into the world, he came very wise; He was God, and the Godhead filled the humanity as the powers of humanity could receive it, so that "He

grew in wisdom, and in stature, and in favor both with God and man." And one great part of His life, and one great business of His life, was to communicate His own ideas, His notions of God, His notions of man, His sentiments of a future state, His ideas of the present world, His notions of hell, his ideas of heaven; in a word, Christ opened to us-O how are we indebted to Him for it!the invisible, the till then unknown and impenetrable to angels, heart of God. My brethren, have you ever thought of that saying of Christ among others, "God loved the world?" And who could be sure of that? especially that He should love it so as to produce the effects which followed: "God so loved the world that He gave His only-begotten Son, that whosoever believeth on Him should not perish, but have everlasting life?" Is not that opening to us the most impenetrable of all places? if I may use an improper word when speaking of God. Is not that opening to us the most desirable of all objects? Is not that telling us all we want to know-the mind, the intent, the heart of God toward wretched man? And what, my Divine Master! after I have sat at Thy feet and been instructed in this encouraging doctrine, got rid of my darkness and ignorance, and been led unto the comfort and truth of the Gospel, shall I rise up and say Thou art not the object of my esteem? Ah! go all that is written upon any other subject; take away all that has been said on any other branch of knowledge; take away all my own reasonings-and in some of them we have had a thousand sweets-here I find rock; here I may build; the testimonies of Christ are the true sayings of God; and we are indebted to Christ infinitely for His doctrine.

3. As His person is lovely, and His doctrine lays one obligation, so His infinite merit lays another. I shall not enter to night into this doctrine. I thank God it is no news in our churches, it is taught every day; as Moses of old was read in the synagogue every Sabbath, so is Christ, blessed be the good Providence of God, preached in our churches; and preached how? preached as a Mediator, an only and sufficient mediator between God and you guilty men. The merit of His blood, the excellency of His righteousness, the glory of His priesthood, all this summed up in one word—"a days-man," one who can lay His hands upon both parties, great and pure enough to speak to God, kind and meek enough to speak to men; and by the merit of His life and death able to bring both together—this is the Christ that is daily preached among you, and if any of you have received by faith the testimony that God has given of His Son in this respect, oh! if the load of guilt has gone

off your minds, oh! if you have gone to a throne of grace, and seen the face of a tender parent, oh! if you have ever tasted matchless mercy and redeeming love—love that shuts hell—love that opens heaven—love that calms a reproaching conscience—love that sets all the soul at ease, and says "Peace, be of good cheer, thy sins are forgiven!" O, God! shall we, after all this, rise up and say we are not obliged to love Christ? Who loved us in the garden? Who loved us upon the cross? And who said there—who said there "It is finished?" shall we, after all this profusion of goodness, shall we say we are not obliged to love him?

4. We are obliged to love Jesus Christ for His laws. It is wonderful to see the perverseness of the human mind; we avoid Christ, left to ourselves, as we would a tyrant, and we are as much afraid of His service as we are of sickness or of a misfortune, and when any of us are pressed into it (I speak of unconverted people) we are very uneasy under it, and glad when it is over; while we are held to it we are birds kept in the unnatural heated place of a human hand. and when we are let go and the service is over, we are birds in the natural expanse, hither and thither, this way and that way, to and fro, and every where rather than into the hand that once held us. But, Lord Jesus, is it true that Thy yoke is slavery? Hast Thou indeed brought a body of laws that distract people to obey? And dost Thou need rack my soul to bring it right? Ah! my brethren, let us own it is a great truth, that sin was not made for man, or. which is the same, that man's soul was not made for sin; and when he practices sin, he disturbs himself, and does what his nature is not fitted to; he is a kind of large, complicated machine, all the wheels go placid, and smooth, and easy when he works righteousness and holiness, and the wheels are racked and torn, spoiled and distorted, when he works the works of sin, for which he was never constructed. I appeal to you, you know what it is to be angry. The Devil's law is this, "Fire at him, revile him, revenge yourself on him, hate him. Hate him when you go to bed, hate him when you rise. Keep it rankling in your soul all your life, and do not forgive him when you die. Pursue him with your last will and testament, and harass him, if it be possible, many years after your death." That is the Devil's law. Is that like the law of Christ, which says "Forgive him?" forgive him, and be happy—forgive him, and do as I do. Be settled and steady, so that sin itself can not disturb your pleasure. I ask, in which case is a man easiest and safest? Yes, you are infinitely obliged to Christ for bringing you under His laws (some of you. alas!) I think I hear one say within himself "Indeed I am, for if I

had not been brought under the laws of religion, I had been dead and damned under my crimes long before now." And another says "If Thou hadst not brought my soul under the law of hope, I had killed myself through absolute despair; I owe my life to my obedience to Christ." And another will say, "And I owe all the comforts of my life to Him; if I had continued following in the same course I set out in, I had poisoned my children; but I love Christ, for Christ made me obey Him, and I train my children in the fear of God, and now I have the pleasure that every man can not enjoy, of seeing them, not only as olive-plants around my table, but as plants in God's house, sitting around His table. I have seen them put off the world, I have seen them put on Christ. O my God, these things my eyes have seen, in consequence of His blessing on my obeying His laws." Well, then, to sum these reflections up, Christ in Himself is a Person infinitely lovely, both as God and man. Christ has laid us under obligations to love Him, by teaching us a body of comfortable knowledge. He has obliged us to love Him by giving His life, His blood, a ransom for our souls. He has obliged us to love Him. by giving us His laws, and giving us the means to obey them; so that I think our first part is sufficiently clear—"Christians are bound to love Jesus Christ."

II. Oh, if we were to enter into the spirit of the second thing we proposed! but it must be short—it must be short—yes, it must be short; but if we were to enter into the spirit of it, should we not enter into every thing great, and good, and amiable in men? For if it be true that Christians have any thing in them to render their love to Christ suspicious, even to themselves, it must imply that some rebellious act has been done to the understanding, some force to the conscience, some violence to the passions. Great God! to turn men from Thee, the Creator, to bring the creature to be insensible to the Creator, the child to his parent—why what has been done to him? Ah, my brethren, the subject is too melancholy; proofs would be too easy; and I must leave this part of my subject to your meditation, only hinting two or three things by way of clew. We do not imagine that our love in the sight of God is doubtful to Him-no such thing; no clouds can conceal the real state of man from Him; it is impossible that any artifice, or hypocrisy, any form, any words, any professions, any reputation, can hide man from God, or put him off for what he is not. God pries into the heart of a sinner, and sees that, with all his pretenses, he does not love Him. God pries into thy heart, thou fallen saint, and sees that, under all thy infirmity, thou dost love Him. God is not deceived, and our love to Him is

not suspicious; there is nothing so to Him: "All things are certain. as all things are naked in the eyes of Him with whom we have to do." I do not say that Christians' love to Christ should be suspicious one to another. It is an ugly disposition, contrary to Scripture, and contrary to the spirit and genius of Christians, to be always watching their brethren, and taking occasion, from the least infirmity, to suppose their hearts are not right. Ah! spend your days who will in so unprofitable, inhuman a work; I will not spend mine so. I will hope the greatest sinner among us has, at least, a sincere desire to love Jesus Christ. I speak of such, when I call them great sinners, as are real Christians in all appearance, and yet have suspicions in their conduct almost incompatible with Christianity. No; I will not suspect you. Do not let my soul say, if you should be absent on a Lord's day (perhaps confined by sickness), "His heart is cold, or else he would be here." Do not let me say, when you hang down your head like a bulrush "You are a man that do not enter into the spirit of Christianity." I will suppose you are sick; I will suppose there is something amiss in your family; I will suppose a thousand things rather than this unnatural, abominable thing, that. you do not love Christ. But after all the suspicions that we speak of, when we have dealt the most impartially we can, some good man perhaps will be obliged to say, "I must own that there are many things in me that render my love to Christ doubtful. O Lord Jesus Christ! if I loved Thee, could I be so backward to read my Bible? If I loved Thee, could I be so reluctant to speak to Thee in prayer? I should feel Thee surely, in my closet, should I not? and hold communion with Thee, if things were as they ought to be, and as Thou hast a right to expect they will be. I should not be so pressed to hear the word of God, if I loved Thee; surely, if I loved Thee, I should embrace every opportunity to hear of Christ, the great object of my esteem. Ah! if I loved Thee, I should not have my passions thus agitated with every little affair. If I loved Christ, I should not be so startled at the sound of death." Brethren, permit me to say this, that though all these things render love suspected, yet I do think a distinction ought to be made between the life and the growth of love in the soul. Permit me to shorten the matter by a plain simile. Suppose I have a fruit-tree in my garden, in my orchard, that I expect should produce, of a favorite kind of fruit, a large crop; I go round it, and round it, and I say, "What could I have done more for my tree, and I have not done it? The soil is suited to the nature of the tree, it has been kept guarded from injury by beasts. Yea, what could God have done more for my tree, and He

hath not done it? He has given it rain as if He nursed it, and was gardener unto me, and attended unto my mean affairs; He has given the sun to shine upon it; He has averted blasts that have fallen elsewhere. I hope my tree will bear fruit. I go round it, and round it in the spring, and I see it bud. Alas! I have full proof it is alive, but the buds are so weak, the progress of the growth so slow, so very faint, that I have great doubts whether it will blossom; and when it blossoms, they seem so discolored, so languid, and fall off at such a gentle breeze, that I have still great doubts whether it will bear fruit; and after all, perhaps with all its advantages, it brings forth one or two where there should have been a great crop to fill my wishes. Just thus it is with Christians; they have reason, great reason, to acknowledge that God could not have done any thing more; He declares He could not have done any thing more, consistent with His own perfections, to make man holy and happy. And alas! is it not doubtful if we have love when we do not bring forth fruit as we ought? I mean, in plain style, if the Christian has proof that he has love to Christ he has reason to doubt whether that love be so strong and vigorous as it ought to be from a man who has received so many mercies from Christ! Let me remark to you a train of self-examination. I have faith in you that you will realize it; yes, I believe you will realize it.

One will sit down and think with himself—"I was born of godly parents, I was taught the sweet name of Christ at my mother's knee. As soon as I could understand, I was carried to hear the Gospel, and every friend, every friend that surrounded me turned my little eye to Christ crucified, and said, 'Behold the Lamb of God.' My father, my dying father endeavored to seal—with his departing breath, and a look that I shall never forget—endeavored to seal the Gospel upon my heart, and when he had done speaking with his mouth, with his looks and the pressure of his hand he did as much as say 'Never leave Him, nor forsake Him.' One would have thought that this was enough to make me embark entirely in Christ's cause. Have I done so?" Why, such a man will compare his advantages with his fruitfulness, he will adore God for the first, and he will be shocked with himself on account of the last.

Well, brethren, I leave this part of my subject, for I declare I can not at present, if your time would allow, I can not bear to investigate it. No, I do not think to-night I could have strength and courage to go into a minute history of the actions that cause suspicions of the Christian's love to Christ. Who can repeat a neglected Bible? a slighted Christ? a forgotten or insulted God? Who can

speak of the wretch that can rise of a morning, follow his pleasures, and never return thanks for the mercies of his life? Who can speak of the wretch who once said, "Thou art fairer than the sun, with Thee I will live, and with Thee I will die, and with Thee I will spend an eternity of songs and praises," and the next day "forget His works?" No, go into your closets and think of it yourselves. It is a solemn truth "There is much in all Christians to render their love to Christ suspected."

III. And what am I doing? Am I exciting undue fears in your souls? No, I am not; at least I would not, and for that reason I have distinguished between the being and the growth of love. And I have wished that not only we might know we love Christ a little, but that we might know we love Him so much that our little love was allowed to be strong—yea, that we had full proof, without a doubt, that we love Him beyond every other object in the world. Come, let us hear His voice. Christ looks on you, ye timid souls, you, who durst not die, and start from the sound when it is uttered in your ears—Christ looks to you, ye timorous creatures, who durst not draw near to a throne of grace, and He pities your condition, and says to you, "If you would put your love to Me out of doubt, keep My commandments,"—keep My commandments. Do not ask if there is any other way; this is the King's high-road, the straightforward way—shall I take the liberty to say to-night the commonsense way, "If ye love Me keep My commandments." I call it the King's high-road because in this way all who enjoy Christianity live; but let us be particular, though we will but hint at particulars.

If you will put your love to Christ out of doubt, you must keep His commandments universally; that is one cause of doubt, because we keep them partially. My brethren, in what light do you view yourselves when you look at Christ's commandments? Why, you are a sort of gentleman, to whom Jesus Christ proposes His law as a matter of complimentary invitation, and you take the liberty to reject it, as if you had as much right to reject His invitations as He has to give them; but you should not do so, it is that wicked spirit that makes us take and pick Christ's commandments, keep this, and leave that, remember this, forget that, and thus some people will go to hear God's Word, not to the ordinance of baptism, some to that of baptism, not to the Lord's Supper; some to all these but give nothing to the poor, though they can afford it; others to all of them we have mentioned, and yet not to the doctrine of humility—a command of Christ, when they have done—for after all they should say, "We are unprofitable servants." Keep Christ's commandments universally, and then you will have a proof of your love to Him. I will tell you why we are all inclined to keep some of Christ's commands. Forgive me if I keep you a few moments longer, perhaps I shall not see you a long time after this; I say we are all of us inclined to keep Christ's commandments by constitution-some of them. Now, if I observe from my constitution and make, it proves nothing, but if I keep all His commandments, and those that go against my constitution and habits, why then I give proof that I act, not upon selfish but on Christian principles, not upon my own ideas, but upon those of Jesus Christ. For instance, one person loves retirement, and to be alone, a constitutional turn. Jesus Christ commands Christians to be in their closets, to pray, and to search the Word; that man retires, reads and prays, but must I say all this proves nothing? That same person is disposed to be strict and covetous, but now, if that person was to observe the constitutional commandment, and observe those too which go against his disposition, if he becomes bountiful, benevolent, open-hearted, "a liberal man who deviseth liberal things," I call that man a strong Christian, who acts not upon his own ideas, but upon those of Jesus Christ; he thereby proves that he has imbibed the Gospel, and that the spirit of it lives in his soul. What right have I, wretch that I am, to act thus? I dare not treat my friends so; I dare not treat my parents so; I dare not treat my master so; what right have I, wretch that I am, to pick and choose which of His commandments I will keep, and which I will leave undone? Am I not bound to observe all, by the same ties that I am bound to observe one? And therefore, if you would put your love to Me out of doubt, keep My commandments universally.

Secondly, If you would put your love to Me out of doubt, keep My commandments constantly. Some keep Christ's commandments in the meeting-house, and in good company. Ah! but out of the meeting-house, with friends, and in other company, and alone toowhose men are you then? Can you from your souls say: "I am most sincerely Jesus Christ's. When I am alone I think of Him; my meditations of Him are sweet. I pray to Him, though it be but ejaculating, as I turn the corner of a street, as I am going about my business, as I am lying in my bed, when I am concerned in the things of the world; often in a day my soul aspires to Him, and by one word-but that one word keeps the way open between me and my only Friend-I say, "Lord, be merciful to me. Lord, quicken me. Lord, lift up the light of Thy countenance upon me. Lord, keep me from evil." Am I in the clouds while I speak thus? The Christian's heart will reply, No; you are in my very experience.

Why, then, you are men that are in the high road to obtain, by a holy, universal life of love, a full testimony that you do love Christ sincerely.

Brethren, I conclude. Lastly, If you would put your love to Jesus out of doubt, keep His commandments when you lose by keeping them. Do not let us keep Christ's commandments only when we gain reputation by it, but let us keep His commandments in those articles in which we are sure to lose. I will give you an instance or two. If you enter into the modern virtue of charity, and put your hand into your pocket and give nobly to a charitable plate, by that you will gain reputation; all will applaud you (supposing all along that you are well able to do so); but if that be your rule of action, and you only serve Christ where you gain in the present state, believe me your love to Christ may, and if this be all, will be accounted precarious or suspicious. There are certain duties that are out of fashion, and there are certain virtues that almost the bulk of men, even formal, decent Pharisees, agree to run down. Now, if you can go into the practice of these virtues, and agree with all your heart to give up as well as to acquire for Christ's sake, undoubtedly you have that genuine mark of true Christianity, that love to Christ which rises out of an attachment to Him, in cases where your own interest can not possibly guide you.

Let us depart—and let us bear upon our minds this word. We are going-whither? some of us to leisure, some of us to business; some of us to prosper, some of us to decay; some of us to health and prosperity, friendship, joy, and long life; others of us to poverty, sickness, long and wasting illness and pain; and in the end, death. And to us all does not the Prince of peace say, "If ye love Me keep My commandments?" I know some of you are going to affliction; "if you love Me, be submissive to Me and patient under your afflictions." Others of you are going into prosperity and joy; "if ye love Me, do not be elated with these, they are but momentary and worldly things." Love Me, your Lord and Redeemer, above all. "If ye love Me keep My commandments." If ye love Me, love Me to the last moment, for even then I command you "to commit the keeping of your soul to Me in well-doing, as unto a faithful Creator." And we ministers of Christ, shall not we pay a special attention to this word of our Saviour? What obligations are we under to love Him? What obligations are we under to adore Him? and, being under these obligations, have not we in our least infirmity, stronger arguments to doubt of our attachment to

Christ than our fellow Christians? Lord, forbid our love to Thee

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should be doubtful. Let our love to every thing in the world be doubtful but this; but let us love Him, and love Him so as to keep His commandments; so as to keep all His commandments, and those particularly which respect the teaching and manifestation of His doctrine; those doctrines particularly which are the most contemned, and the most out of fashion. Happy men! to whom Christ will at last say, "You are they who have followed Me in the regeneration. You have continued with Me in My temptations, and now I appoint to you a kingdom." May God so bless the end of our preaching to us all!

DISCOURSE TWENTY-SEVENTH.

ROBERT HALL, A.M.

This distinguished sacred orator was born at Arnsby, near Leicester, on the second of May, 1764. Before he was nine years of age he read and reread, with intense interest, Edwards on the Will and Butler's Analogy. After making great progress in study under other instructors, he entered Bristol Institution as a student of theology; and in 1780, at the early age of sixteen, was ordained to the ministry. The next year, however, he entered King's College, Aberdeen, was the first scholar in his class, and came to be considered as a model of social, moral, and religious excellence. For five years next succeeding 1785, Hall acted as assistant-pastor at Broadmead and classical tutor in the Academy. In 1790 he succeeded Robert Robinson as pastor of the Baptist Church at Cambridge, and his labors were not only greatly admired but richly blessed in the extension of religion. In 1804 his health, never confirmed, became exceedingly feeble, and his mind suffered several temporary aberrations, which made it necessary that he should resign his pastoral charge. These severe calamities were sanctified to his spiritual good; and, with a deepened piety, it became his custom, henceforward, each birth-day, to solemnly dedicate himself afresh to God. In 1807 Hall assumed the pastorate at Leicester, which he successfully filled for nearly twenty years. In 1826 he became the successor of Dr. Ryland in Broadmead, Bristol, where he labored till the time of his decease, in February 1831.

Hall's extraordinary powers of pulpit eloquence are universally known. His voice was feeble, and his delivery not graceful, but the power of his language was irresistible. Multitudes hung upon his lips with breathless silence, and went away penetrated with a sense of his wonderful pulpit abilities. The qualities which rendered him, as a preacher, so impressive, seem to have been an imperial and richly-stored fancy; an exquisite appreciation of the beautiful; definiteness of aim; a distinct conception of his thoughts, and a complete mastery of language in which to invest them; the ready command of ample and varied proofs and illustrations; a cogent, but easy, natural logic; great powers of analyzation; perfect abstraction and self-absorption in his subject

an earnestness, seriousness of spirit and manner; and a certain tone of kindness, which insensibly drew to the preacher the hearts of the hearers.

As a writer, Hall has always been held in the highest estimation. "There is a living writer," said Dugald Stuart, "who combines the beauties of Johnson, Addison, and Burke, without their imperfections. It is a dissenting minister of Cambridge, the Rev. Robert Hall. Whoever wishes to see the English language in perfection, must read his writings." He was a great admirer and constant reader of the Greek and Roman classics, and none of his compositions are destitute of those delicate gleams of imagery and felicitous turns of expression which led the Editor of the "London Magazine" to pronounce Hall's style "one of the clearest and simplest—the least encumbered with its own beauty of any which has ever been written." Few of the Sermons of Hall, unfortunately, come to us entire; as he seldom committed them to writing, though they were generally elaborated in his mind. His great sermon is that which is here given. It was preached at Bristol in October, and at Cambridge in November of the year 1800, and published at the urgent solicitation of his friends. Though unwritten at the time of its delivery, Hall afterward wrote it out himself, by spells, partly while lying on his back, from extreme pain. Though very long, it can not be reduced in size, and is therefore given entire. The notes only are omitted.

MODERN INFIDELITY CONSIDERED.

"Without God in the world."—EPHES. ii. 12.

As the Christian ministry is established for the instruction of men, throughout every age, in truth and holiness, it must adapt itself to the ever-shifting scenes of the moral world, and stand ready to repel the attacks of impiety and error, under whatever form they may appear. The Church and the world form two societies so distinct, and are governed by such opposite principles and maxims, that, as well from this contrariety as from the express warnings of Scripture, true Christians must look for a state of warfare, with this consoling assurance, that the Church, like the burning bush beheld by Moses in the land of Midian, may be encompassed with flames, but will never be consumed.

When she was delivered from the persecuting power of Rome, she only experienced a change of trials. The oppression of external violence was followed by the more dangerous and insidious attacks of internal enemies. The freedom and inquiry claimed and asserted at the Reformation degenerated, in the hands of men who professed the principles without possessing the spirit of the Reformers, into a fondness for speculative refinements; and, consequently, into a source of dispute, faction, and heresy. While Protestants attended more to the points on which they differed than to those on which they agreed—while more zeal was employed in settling ceremonies and defending subtleties than in enforcing plain revealed truths—the lovely fruits of peace and charity perished under the storms of controversy.

In this disjointed and disordered state of the Christian Church, they who never looked into the interior of Christianity were apt to suspect, that to a subject so fruitful in particular disputes must attach a general uncertainty; and that a religion founded on revelation could never have occasioned such discordancy of principle and practice among its disciples. Thus infidelity is the joint offspring of an irreligious temper and unholy speculation, employed, not in examining the evidences of Christianity, but in detecting the vices and imperfections of professing Christians. It has passed through various stages, each distinguished by higher gradations of impiety; for when men arrogantly abandon their guide, and willfully shut their eyes on the light of heaven, it is wisely ordained that their errors shall multiply at every step, until their extravagance confutes itself, and the mischief of their principles works its own antidote. That such has been the progress of infidelity will be obvious from a slight survey of its history.

Lord Herbert, the first and purest of our English freethinkers, who flourished in the beginning or the reign of Charles the First, did not so much impugn the doctrine or the morality of the Scriptures as attempt to supersede their necessity, by endeavoring to show that the great principles of the unity of God, a moral government, and a future world, are taught with sufficient clearness by the light of nature. Bolingbroke, and some of his successors, advanced much further, and attempted to invalidate the proofs of the moral character of the Deity, and consequently all expectations of rewards and punishments; leaving the Supreme Being no other perfections than those which belong to a first cause, or almighty contriver. After him, at a considerable distance, followed Hume, the most subtle, if not the most philosophical, of the Deists; who, by perplexing the relations of cause and effect, boldly aimed to introduce a universal skepticism, and to pour a more than Egyptian darkness into the whole region of morals. Since his time skeptical writers have

sprung up in abundance, and infidelity has allured multitudes to its standard; the young and superficial, by its dexterous sophistry, the vain by the literary fame of its champions, and the profligate by the literatiousness of its principles. Atheism the most undisguised has at length begun to make its appearance.

Animated by numbers and emboldened by success, the infidels of the present day have given a new direction to their efforts, and impressed a new character on the ever-growing mass of their im-

pious speculations.

By uniting more closely with each other, by giving a sprinkling of irreligion to all their literary productions, they aim to engross the formation of the public mind; and, amid the warmest professions of attachment to virtue, to effect an entire disruption of morality from religion. Pretending to be the teachers of virtue and the guides of life, they propose to revolutionize the morals of mankind; to regenerate the world by a process entirely new; and to rear the temple of virtue, not merely without the aid of religion, but on the renunciation of its principles and the derision of its sanctions. Their party has derived a great accession of numbers and strength from events the most momentous and astonishing in the political world, which have divided the sentiments of Europe between hope and terror; and which, however they may issue, have, for the present, swelled the ranks of infidelity. So rapidly, indeed, has it advanced since this crisis, that a great majority on the Continent, and in England a considerable proportion of those who pursue literature as a profession, may justly be considered as the open or disguised abettors of atheism.

With respect to the skeptical and religious systems, the inquiry at present is not so much which is the truest in speculation as which is the most useful in practice; or, in other words, whether morality will be best promoted by considering it as a part of a great and comprehensive law, emanating from the will of a supreme, omnipotent legislator; or as a mere expedient, adapted to our present situation, enforced by no other motives than those which arise from the prospects and interests of the present state. The absurdity of atheism having been demonstrated so often and so clearly by many eminent men that this part of the subject is exhausted, I should hasten immediately to what I have more particularly in view, were I not apprehensive a discourse of this kind may be expected to contain some statement of the argument in proof of a Deity; which, therefore I shall present in as few and plain words as possible.

When we examine a watch, or any other piece of machinery we

instantly perceive marks of design. The arrangement of its several parts, and the adaptation of its movements to one result, show it to be a contrivance; nor do we ever imagine the faculty of contriving to be in the watch itself, but in a separate agent. If we turn from art to nature, we behold a vast magazine of contrivances: we see innumerable objects replete with the most exquisite design. The human eye, for example, is formed with admirable skill for the purpose of sight, the ear for the function of hearing. As the productions of art we never think of ascribing the power of contrivance to the machine itself, so we are certain the skill displayed in the human structure is not a property of man, since he is very imperfectly acquainted with his own formation. If there be an inseparable relation between the ideas of a contrivance and a contriver, and it be evident in regard to the human structure, the designing agent is not man himself, there must undeniably be some separate invisible being, who is his former. This great Being we mean to indicate by the appellation of Deity.

This reasoning admits but of one reply. Why, it will be said, may we not suppose the world has always continued as it is; that is, that there has been a constant succession of finite beings, appearing and disappearing on the earth from all eternity? I answer, whatever is supposed to have occasioned this constant succession, exclusive of an intelligent cause, will never account for the undeniable marks of design visible in all finite beings. Nor is the absurdity of supposing a contrivance without a contriver diminished by this imaginary succession; but rather increased, by being repeated at every step of the series.

Besides, an eternal succession of finite beings involves in it a contradiction, and is therefore plainly impossible. As the supposition is made to get quit of the idea of any one having existed from eternity, each of the beings in the succession must have begun in time: but the succession itself is eternal. We have then the succession of beings infinitely earlier than any being in the succession; or, in other words, a series of beings running on, ad infinitum, before it reached any particular being, which is absurd.

From these considerations it is manifest there must be some eternal Being, or nothing could ever have existed, and since the beings which we behold bear in their whole structure evident marks of wisdom and design, it is equally certain that He who formed them is a wise and intelligent agent.

To prove the unity of this great Being, in opposition to a plurality of gods, it is not necessary to have recourse to metaphysical ab

stractions. It is sufficient to observe that the notion of more than one author of nature is inconsistent with that harmony of design which pervades her works; that it explains no appearances, is supported by no evidence, and serves no purpose but to embarrass and perplex our conceptions.

Such are the proofs of the existence of that great and glorious Being whom we denominate God; and it is not presumption to say it is impossible to find another truth in the whole compass of morals which, according to the justest laws of reasoning, admits of such strict and rigorous demonstration.

But I proceed to the more immediate object of this discourse, which, as has been already intimated, is not so much to evince the falsehood of skepticism as a theory, as to display its mischievous effects, contrasted with those which result from the belief of a Deity and a future state. The subject, viewed in this light, may be considered under two aspects; the influence of the opposite systems on the principles of morals and on the formation of character. The first may be styled their direct, the latter their equally important, but indirect, consequence and tendency.

I. The skeptical or irreligious system subverts the whole foundation of morals. It may be assumed as a maxim that no person can be required to act contrary to his greatest good, or his highest interest, comprehensively viewed in relation to the whole duration of his being. It is often our duty to forego our own interest partially, to sacrifice a smaller pleasure for the sake of a greater, to incur a present evil in pursuit of a distant good of more consequence. In a word, to arbitrate among interfering claims of inclination is the moral arithmetic of human life. But to risk the happiness of the whole duration of our being in any case whatever, were it possible, would be foolish; because the sacrifice must, by the nature of it, be so great as to preclude the possibility of compensation.

As the present world, on skeptical principles, is the only place of recompense, whenever the practice of virtue fails to promise the greatest sum of present good—cases which often occur in reality, and much oftener in appearance—every motive to virtuous conduct is superseded; a deviation from rectitude becomes the part of wisdom; and should the path of virtue, in addition to this, be obstructed by disgrace, torment, or death, to persevere would be madness and folly, and a violation of the first and most essential law of nature. Virtue, on these principles, being in numberless instances at war with self-preservation, never can, or ought to become, a fixed habit of the mind.

The system of infidelity is not only incapable of arming virtue for great and trying occasions, but leaves it unsupported in the most ordinary occurrences. In vain will its advocates appeal to a moral sense, to benevolence and sympathy; for it is undeniable that these impulses may be overcome. In vain will they expatiate on the tranquillity and pleasure attendant on a virtuous course: for though you may remind the offender that in disregarding them he has violated his nature, and that a conduct consistent with them is productive of much internal satisfaction; yet if he reply that his taste is of a different sort, that there are other gratifications which he values more, and that every man must choose his own pleasures, the argument is at an end.

Rewards and punishments, assigned by infinite power, afford a palpable and pressing motive which can never be neglected without renouncing the character of a rational creature: but tastes and relishes are not to be prescribed.

A motive in which the reason of man shall acquiesce, enforcing the practice of virtue at all times and seasons, enters into the very essence of moral obligation. Modern infidelity supplies no such motives: it is therefore essentially and infallibly a system of enervation, turpitude, and vice.

This chasm in the construction of morals can only be supplied by the firm belief of a rewarding and avenging Deity, who binds duty and happiness, though they may seem distant, in an indissoluble chain; without which, whatever usurps the name of virtue is not a principle, but a feeling; not a determinate rule, but a fluctuating expedient, varying with the tastes of individuals, and changing with the scenes of life.

Nor is this the only way in which infidelity subverts the foundation of morals. All reasoning on morals presupposes a distinction between inclinations and duties, affections and rules. The former prompt; the latter prescribe. The former supply motives to action; the latter regulate and control it. Hence it is evident, if virtue have any just claim to authority, it must be under the latter of these notions; that is, under the character of a law. It is under this notion, in fact, that its dominion has ever been acknowledged to be paramount and supreme.

But, without the intervention of a superior will, it is impossible there should be any moral laws, except in the lax metaphorical sense in which we speak of the laws of matter and motion. Men being essentially equal, morality is, on these principles, only a stipulation, or silent compact, into which every individual is supposed to enter,

as far as suits his convenience, and for the breach of which he is accountable to nothing but his own mind. His own mind is his law, his tribunal, and his judge!

Two consequences, the most disastrous to society, will inevitably follow the general prevalence of this system:—the frequent perpetration of great crimes, and the total absence of great virtues.

1. In those conjunctures which tempt avarice or inflame ambition, when a crime flatters with the prospect of impunity, and the certainty of immense advantage, what is to restrain an atheist from its commission? To say that remorse will deter him is absurd; for remorse, as distinguished from pity, is the sole offspring of religious belief, the extinction of which is the great purpose of the infidel philosophy.

The dread of punishment or infamy from his fellow-creatures will be an equally ineffectual barrier; because crimes are only committed under such circumstances as suggest the hope of concealment; not to say that crimes themselves will soon lose their infamy and their horror under the influence of that system which destroys the sanctity of virtue, by converting it into a low calculation of worldly interest. Here the sense of an ever-present Ruler, and of an avenging Judge, is of the most awful and indispensable necessity; as it is that alone which impresses on all crimes the character of folly, shows that duty and interest in every instance coincide, and that the most prosperous career of vice, the most brilliant successes of criminality, are but an accumulation of wrath against the day of wrath.

As the frequent perpetration of great crimes is an inevitable consequence of the diffusion of skeptical principles, so, to understand this consequence in its full extent, we must look beyond their immediate effects, and consider the disruption of social ties, the destruction of confidence, the terror, suspicion, and hatred which must prevail in that state of society in which barbarous deeds are familiar. The tranquillity which pervades a well-ordered community, and the mutual good offices which bind its members together, are founded on an implied confidence in the indisposition to annoy; in the justice, humanity, and moderation of those among whom we dwell. So that the worst consequence of crimes is, that they impair the stock of public charity and general tenderness. The dread and hatred of our species would infallibly be grafted on a conviction that we were exposed every moment to the surges of an unbridled ferocity, and that nothing but the power of the magistrate stood between us and the daggers of assassins. In such a state, laws, deriving no support from public manners, are unequal to the task of curbing the fury of

the passions; which, from being concentrated into selfishness, fear, and revenge, acquire new force. Terror and suspicion beget cruelty, and inflict injuries by way of prevention. Pity is extinguished in the stronger impulse of self-preservation. The tender and generous affections are crushed; and nothing is seen but the retaliation of wrongs, the fierce and unmitigated struggle for superiority. This is but a faint sketch of the incalculable calamities and horrors we must expect, should we be so unfortunate as ever to witness the triumph of modern infidelity.

2. This system is a soil as barren of great and sublime virtues as it is prolific in crimes. By great and sublime virtues are meant those which are called into action on great and trying occasions, which demand the sacrifice of the dearest interests and prospects of human life, and sometimes of life itself: the virtues, in a word, which, by their rarity and splendor, draw admiration, and have rendered illustrious the character of patriots, martyrs, and confessors. It requires but little reflection to perceive that whatever vails a future world, and contracts the limits of existence within the present life, must tend, in a proportionable degree, to diminish the grandeur and narrow the sphere of human agency.

As well might you expect exalted sentiments of justice from a professed gamester as look for noble principles in the man whose hopes and fears are all suspended on the present moment, and who stakes the whole happiness of his being on the events of this vain and fleeting life. If he be ever impelled to the performance of great achievements in a good cause, it must be solely by the hope of fame; a motive which, besides that it makes virtue the servant of opinion, usually grows weaker at the approach of death; and which, however, it may surmount the love of existence in the heat of battle, or in the moment of public observation, can seldom be expected to operate with much force on the retired duties of a private station.

In affirming that infidelity is unfavorable to the higher class of virtues, we are supported as well by facts as by reasoning. We should be sorry to load our adversaries with unmerited reproach: but to what history, to what record will they appeal for the traits of moral greatness exhibited by their disciples? Where shall we look for the trophies of infidel magnanimity or atheistical virtue? Not that we mean to accuse them of inactivity: they have recently filled the world with the fame of their exploits; of a different kind indeed, but of imperishable memory, and disastrous luster.

Though it is confessed great and splendid actions are not the or

dinary employment of life, but must, from their nature, be reserved for high and eminent occasions; yet that system is essentially defective which leaves no room for their production. They are important, both from their immediate advantage and their remoter influence. They often save, and always illustrate, the age and nation in which they appear. They raise the standard of morals; they arrest the progress of degeneracy; they diffuse a luster over the path of life: monuments of the greatness of the human soul, they present to the world the august image of virtue in her sublimest form, from which streams of light and glory issue to remote times and ages; while their commemoration by the pen of historians and poets awakens in distant bosoms the sparks of kindred excellence.

Combine the frequent and familiar perpetrations of atrocious deeds with the dearth of great and generous actions, and you have the exact picture of that condition of society which completes the degradation of the species—the frightful contrast of dwarfish virtues and gigantic vices, where every thing good is mean and little, and every thing evil is rank and luxuriant: a dead and sickening uniformity prevails, broken only at intervals by volcanic eruptions of anarchy and crime.

II. Hitherto we have considered the influence of skepticism on the principles of virtue; and have endeavored to show that it despoils it of its dignity, and lays its authority in the dust. Its influence on the formation of character remains to be examined. The actions of men are oftener determined by their character than their interest: their conduct takes its color more from their acquired taste, inclinations, and habits, than from a deliberate regard to their greatest good. It is only on great occasions the mind awakes to take an extended survey of her whole course, and that she suffers the dictates of reason to impress a new bias upon her movements. The actions of each day are, for the most part, links which follow each other in the chain of custom. Hence the great effort of practical wisdom is to imbue the mind with right tastes, affections, and habits; the elements of character, and masters of action.

1. The exclusion of a Supreme Being and of a superintending Providence tends directly to the destruction of moral taste. It robs the universe of all finished and consummate excellence even in idea. The admiration of perfect wisdom and goodness for which we are formed, and which kindles such unspeakable rapture in the soul, finding in the regions of skepticism nothing to which it corresponds, droops and languishes. In a world which presents a fair spectacle

of order and beauty, of a vast family nourished and supported by an Almighty Parent—in a world which leads the devout mind, step by step, to the contemplation of the first fair and the first good, the skeptic is encompassed with nothing but obscurity, meanness, and disorder.

When we reflect on the manner in which the idea of Deity is formed, we must be convinced that such an idea, intimately present to the mind, must have a most powerful effect in refining the moral taste. Composed of the richest elements, it embraces, in the character of a beneficent Parent and Almighty Ruler, whatever is venerable in wisdom, whatever is awful in authority, whatever is touch

ing in goodness.

Human excellence is blended with many imperfections, and seen under many limitations. It is beheld only in detached and separate portions, nor ever appears in any one character whole and entire. So that when, in imitation of the Stoics, we wish to form out of these fragments the notion of a perfectly wise and good man, we know it is a mere fiction of the mind, without any real being in whom it is embodied and realized. In the belief of a Deity, these conceptions are reduced to reality: the scattered rays of an ideal excellence are concentrated, and become the real attributes of that Being with whom we stand in the nearest relation, who sits supreme at the head of the universe, is armed with infinite power, and pervades all nature with His presence.

The efficacy of these views in producing and augmenting a virtuous taste will indeed be proportioned to the vividness with which they are formed, and the frequency with which they recur; yet some benefit will not fail to result from them even in their lowest degree.

The idea of the Supreme Being has this peculiar property: that, as it admits of no substitute, so, from the first moment it is formed, it is capable of continual growth and enlargement. God Himself is immutable; but our conception of His character is continually receiving fresh accessions, is continually growing more extended and refulgent, by having transferred to it new elements of beauty and goodness; by attracting to itself, as a center, whatever bears the impress of dignity, order, or happiness. It borrows splendor from all that is fair, subordinates to itself all that is great, and sits enthroned on the riches of the universe.

As the object of worship will always be, in a degree, the object of imitation, hence arises a fixed standard of moral excellence; by the contemplation of which the tendencies to corruption are counteracted, the contagion of bad example is checked, and human nature rises above its natural level.

When the knowledge of God was lost in the world, just ideas of virtue and moral obligation disappeared along with it. How is it to be otherwise accounted for, that in the polished nations, and in the enlightened times of pagan antiquity, the most unnatural lusts and detestable impurities were not only tolerated, in private life, but entered into religion, and formed a material part of public worship; while among the Jews, a people so much inferior in every other branch of knowledge, the same vices were regarded with horror?

The reason is this: the true character of God was unknown to the former, which by the light of Divine revelation was displayed to the latter. The former cast their deities in the mold of their own imaginations; in consequence of which they partook of the vices and defects of their worshipers. To the latter, no scope was left for the wanderings of fancy; but a pure and perfect model was prescribed.

False and corrupt, however, as was the religion of the pagans (if it deserves the name), and defective, and often vicious, as was the character of their imaginary deities, it was still better for the world that the void should be filled with these than abandoned to a total skepticism; for if both systems are equally false, they are not equally pernicious. When the fictions of heathenism consecrated the memory of its legislators and heroes, it invested them for the most part with those qualities which were in the greatest repute. They were supposed to possess in the highest degree the virtues in which it was most honorable to excel; and to be the witnesses, approvers, and patrons of those perfections in others by which their own character was chiefly distinguished. Men saw, or rather fancied they saw, in these supposed deities the qualities they most admired, dilated to a larger size, moving in a higher sphere, and associated with the power, dignity, and happiness of superior natures. With such ideal models before them, and conceiving themselves continually acting under the eve of such spectators and judges, they felt a real elevation; their eloquence became more impassioned, their patriotism inflamed, and their courage exalted.

Revelation, by displaying the true character of God, affords a pure and perfect standard of virtue; heathenism, one in many respects defective and vicious; the fashionable skepticism of the present day, which excludes the belief of all superior powers, affords no standard at all. Human nature knows nothing better or higher than itself. All above and around it being shrouded in darkness, and the

prospect confined to the tame realities of life, virtue has no room upward to expand; nor are any excursions permitted into that unseen world, the true element of the great and good, by which it is fortified with motives equally calculated to satisfy the reason, to delight the fancy, and to impress the heart.

2. Modern infidelity not only tends to corrupt the moral taste, it also promotes the growth of those vices which are the most hostile to social happiness. Of all the vices incident to human nature, the most destructive to society are vanity, ferocity, and unbridled sensuality; and these are precisely the vices which infidelity is calculated to cherish.

That the love, fear, and habitual contemplation of a Being infinitely exalted, or, in other words, devotion, is adapted to promote a sober and moderate estimate of our own excellences, is incontestable; nor is it less evident that the exclusion of such sentiments must be favorable to pride. The criminality of pride will, perhaps, be less readily admitted; for though there is no vice so opposite to the spirit of Christianity, yet there is none which, even in the Christian world, has, under various pretenses, been treated with so much indulgence.

There is, it will be confessed, a delicate sensibility to character, a sober desire of reputation, a wish to possess the esteem of the wise and good, felt by the purest minds, which is at the furthest remove from arrogance or vanity. The humility of a noble mind scarcely dares to approve of itself until it has secured the approbation of others. Very different is that restless desire of distinction, that passion for theatrical display, which inflames the heart and occupies the whole attention of vain men. This, of all the passions, is the most unsocial, avarice itself not excepted. The reason is plain. Property is a kind of good which may be more easily attained, and is capable of more minute subdivisions than fame. In the pursuit of wealth, men are led by an attention to their own interests to promote the welfare of each other; their advantages are reciprocal; the benefits which each is anxious to acquire for himself he reaps in the greatest abundance from the union and conjunction of society. The pursuits of vanity are quite contrary. The portion of time and attention mankind are willing to spare from their avocations and pleasures to devote to the admiration of each other is so small, that every successful adventurer is felt to have impaired the common stock. The success of one is the disappointment of multitudes. For though there be many rich, many virtuous, many wise men, fame must necessarily be the portion of but few. Hence every vain man, every man

in whom vanity is the ruling passion, regarding his rival as his enemy, is strongly tempted to rejoice in his miscarriage, and repine at his success.

Besides, as the passions are seldom seen in a simple, unmixed state, so vanity, when it succeeds, degenerates into arrogance; when it is disappointed (and it is often disappointed) it is exasperated into malignity, and corrupted into envy. In this stage the vain man commences a determined misanthropist. He detests that excellence which he can not reach. He detests his species, and longs to be revenged for the unpardonable injustice he has sustained in their insensibility to his merits. He lives upon the calamities of the world; the vices and miseries of men are his element and his food. Virtues. talents, and genius are his natural enemies, which he persecutes with instinctive eagerness and unrelenting hostility. There are who doubt the existence of such a disposition; but it certainly issues out of the dregs of disappointed vanity; a disease which taints and vitiates the whole character wherever it prevails. It forms the heart to such a profound indifference to the welfare of others that, whatever appearances he may assume, or however wide the circle of his seeming virtues may extend, you will infallibly find the vain man is his own center. Attentive only to himself, absorbed in the contemplation of his own perfections, instead of feeling tenderness for his fellow-creatures as members of the same family, as beings with whom he is appointed to act, to suffer, and to sympathize-he considers life as a stage on which he is performing a part, and mankind in no other light than spectators. Whether he smiles or frowns, whether his path is adorned with the rays of beneficence, or his steps are dyed in blood, an attention to self is the spring of every movement, and the motive to which every action is referred.

His apparent good qualities lose all their worth, by losing all that is simple, genuine, and natural: they are even pressed into the service of vanity, and become the means of enlarging its power. The truly good man is jealous over himself, lest the notoriety of his best actions, by blending itself with their motive, should diminish their value; the vain man performs the same actions for the sake of that notoriety. The good man quietly discharges his duty, and shuns estentation; the vain man considers every good deed lost that is not publicly displayed. The one is intent upon realities, the other upon semblances: the one aims to be virtuous, the other to appear so.

Nor is a mind inflated with vanity more disqualified for right action than just speculation, or better disposed to the pursuit of truth than the practice of virtue. To such a mind the simplicity of truth is disgusting. Careless of the improvement of mankind, and intent only upon astonishing with the appearance of novelty, the glare of paradox will be preferred to the light of truth; opinions will be embraced, not because they are just, but because they are new: the more flagitious, the more subversive of morals, the more alarming to the wise and good, the more welcome to men who estimate their literary powers by the mischief they produce, and who consider the anxiety and terror they impress as the measure of their renown. Truth is simple and uniform, while error may be infinitely varied; and as it is one thing to start paradoxes, and another to make discoveries, we need the less wonder at the prodigious increase of modern philosophers.

We have been so much accustomed to consider extravaguat selfestimation merely as a ridiculous quality, that many will be surprised to find it treated as a vice pregnant with serious mischief to society. But, to form a judgment of its influence on the manners and happiness of a nation, it is necessary only to look at its effects in a family; for bodies of men are only collections of individuals, and the greatest nation is nothing more than an aggregate of a number of families Conceive of a domestic circle in which each member is elated with a most extravagant opinion of himself, and a proportionable contempt of every other-is full of contrivances to catch applause, and whenever he is not praised is sullen and disappointed. What a picture of disunion, disgust, and animosity would such a family present! How utterly would domestic affection be extinguished, and all the purposes of domestic society be defeated! The general prevalence of such dispositions must be accompanied by an equal proportion of general misery. The tendency of pride to produce strife and hatred is sufficiently apparent from the pains men have been at to construct a system of politeness, which is nothing more than a sort of mimic humility, in which the sentiments of an offensive self-estimation are so far disguised and suppressed as to make them compatible with the spirit of society; such a mode of behavior as would naturally result from an attention to the apostolic injunction "Let nothing be done through strife or vain-glory; but, in lowliness of mind, let each esteem other better than themselves." But if the semblance be of such importance, how much more useful the reality! If the mere garb of humanity be of such indispensable necessity that without it society could not subsist, how much better still would the harmony of the world be preserved, were the condescension, deference, and respect so studiously displayed a true picture of the heart.

The same restless and eager vanity which disturbs a family, when

it is permitted in a great national crisis to mingle with political affairs, distracts a kingdom, infusing into those intrusted with the enaction of laws a spirit of rash innovation and daring empiricism, a disdain of the established usages of mankind, a foolish desire to dazzle the world with new and untried systems of policy, in which the precedents of antiquity and the experience of ages are only consulted to be trodden under foot; and into the executive department of government a fierce contention for pre-eminence, an incessant struggle to supplant and destroy, with a propensity to calumny and suspicion, proscription and massacre.

We shall suffer the most eventful season ever witnessed in the affairs of men to pass over our heads to very little purpose, if we fail to learn from it some awful lessons on the nature and progress of the passions. The true light in which the French Revolution ought to be contemplated is that of a grand experiment on human nature. Among the various passions which that Revolution has so strikingly displayed, none is more conspicuous than vanity; nor is it less difficult, without adverting to the national character of the people, to account for its extraordinary predominance. Political power, the most seducing object of ambition, never before circulated through so many hands; the prospect of possessing it was never before presented to so many minds. Multitudes who, by their birth and education, and not unfrequently by their talents, seemed destined to perpetual obscurity, were, by the alternate rise and fall of parties, elevated into distinction, and shared in the functions of government. The shortlived forms of power and office glided with such rapidity through successive ranks of degradation, from the court to the very dregs of the populace, that they seemed rather to solicit acceptance than to be a prize contended for. Yet, as it was still impossible for all to possess authority, though none were willing to obey, a general impatience to break the ranks and rush into the foremost ground, maddened and infuriated the nation, and overwhelmed law, order, and civilization, with the violence of a torrent.

If such be the mischiefs both in public and private life resulting from an excessive self-estimation, it remains next to be considered whether Providence has supplied any medicine to correct it; for as the reflection on excellences, whether real or imaginary, is always attended with pleasure to the possessor, it is a disease deeply seated in our nature.

Suppose there were a great and glorious Being always present with us, who had given us existence, with numberless other blessings, and on whom we depended each instant, as well for every present enjoyment as for every future good; suppose, again, we had incurred the just displeasure of such a being by ingratitude and disobedience, yet that in great mercy He had not cast us off, but had assured us He was willing to pardon and restore us on our humble entreaty and sincere repentance; say, would not an habitual sense of the presence of this Being, self-reproach for having displeased Him, and an anxiety to recover His favor, be the most effectual antidote to pride? But such are the leading discoveries made by the Christian revelation, and such the dispositions which a practical belief of it inspires.

Humility is the first fruit of religion. In the mouth of our Lord there is no maxim so frequent as the following: "Whosoever exalteth himself shall be abased, and he that humbleth himself shall be exalted." Religion, and that alone, teaches absolute humility; by which I mean a sense of our absolute nothingness in the view of infinite greatness and excellence. That sense of inferiority which results from the comparison of men with each other is often an unwelcome sentiment forced upon the mind, which may rather embitter the temper than soften it: that which devotion impresses is soothing and delightful. The devout man loves to lie low at the foot of his Creator, because it is then he attains the most lively perceptions of the divine excellence, and the most tranquil confidence in the divine favor. In so august a presence he sees all distinctions lost, and all beings reduced to the same level. He looks at his superiors without envy, and his inferiors without contempt; and when from this elevation he descends to mix in society, the conviction of superiority, which must in many instances be felt, is a calm inference of the understanding, and no longer a busy, importunate passion of the heart.

"The wicked (says the Psalmist) through the pride of their countenance, will not seek after God: God is not in all their thoughts." When we consider the incredible vanity of the atheistical sect, together with the settled malignity and unrelenting rancor with which they pursue every vestige of religion, is it uncandid to suppose that its humbling tendency is one principal cause of their enmity; that they are eager to displace a Deity from the minds of men, that they may occupy the void; to crumble the throne of the Eternal into dust, that they may elevate themselves on its ruins; and that, as their licentiousness is impatient of restraint, so their pride disdains a superior?

We mentioned a ferocity of character as one effect of skeptical impiety. It is an inconvenience attending a controversy with those with whom we have few principles in common, that we are often in danger of reasoning inconclusively, for the want of its being clearly known and settled what our opponents admit, and what they deny The persons, for example, with whom we are at present engaged have discarded humility and modesty from the catalogue of virtues; on which account we have employed the more time in evincing their importance: but whatever may be thought of humility as a virtue, it surely will not be denied that inhumanity is a most detestable vice; a vice, however, which skepticism has a most powerful tendency to inflame.

As we have already shown that pride hardens the heart, and that religion is the only effectual antidote, the connection between irreligion and inhumanity is in this view obvious. But there is another light in which this part of the subject may be viewed, in my humble opinion, much more important, though seldom adverted to. The supposition that man is a moral and accountable being, destined to survive the stroke of death, and to live in a future world in a neverending state of happiness or misery, makes him a creature of incomparably more consequence than the opposite supposition. When we consider him as placed here by an Almighty Ruler in a state of probation, and that the present life is his period of trial, the first link in a vast and interminable chain which stretches into eternity, he assumes a dignified character in our eyes. Every thing which relates to him becomes interesting; and to trifle with his happiness is felt to be the most unpardonable levity. If such be the destination of man, it is evident that in the qualities which fit him for it his principal dignity consists; his moral greatness is his true greatness. Let the skeptical principles be admitted, which represent him, on the contrary, as the offspring of chance, connected with no superior power, and sinking into annihilation at death, and he is a contemptible creature, whose existence and happiness are insignificant. The characteristic difference is lost between him and the brute creation, from which he is no longer distinguished, except by the vividness and multiplicity of his perceptions.

If we reflect on that part of our nature which disposes us to humanity, we shall find that where we have no particular attachment our sympathy with the sufferings, and concern for the destruction of sensitive beings, are in proportion to their supposed importance in the general scale; or, in other words, to their supposed capacity of enjoyment. We feel, for example, much more at witnessing the destruction of a man than of an inferior animal, because we consider it as involving the extinction of a much greater sum of happiness. For the same reason he who would shudder at the slaughter of a

large animal will see a thousand insects perish without a pang. Our sympathy with the calamities of our fellow-creatures is adjusted to the same proportions; for we feel more powerfully affected with the distresses of fallen greatness than with equal or greater distresses sustained by persons of inferior rank; because, having been accustomed to associate with an elevated station the idea of superior happiness, the loss appears the greater, and the wreck more extensive. But the disproportion in importance between man and the meanest insect is not so great as that which subsists between man considered as mortal and as immortal; that is, between man as he is represented by the system of skepticism and that of divine revelation; for the enjoyment of the meanest insect bears some proportion, though a very small one, to the present happiness of man; but the happiness of time bears none at all to that of eternity. The skeptical system, therefore, sinks the importance of human existence to an inconceivable degree.

From these principles results the following important inference that to extinguish human life by the hand of violence must be quite a different thing in the eyes of a skeptic from what it is in those of a Christian. With the skeptic it is nothing more than diverting the course of a little red fluid, called blood; it is merely lessening the number by one of many millions of fugitive contemptible creatures. The Christian sees in the same event an accountable being cut off from a state of probation, and hurried, perhaps unprepared, into the presence of his Judge, to hear that final, that irrevocable sentence, which is to fix him forever in an unalterable condition of felicity or woe. The former perceives in death nothing but its physical circumstances; the latter is impressed with the magnitude of its moral consequences. It is the moral relation which man is supposed to bear to a superior power, the awful idea of accountability, the influence which his present dispositions and actions are conceived to have upon his eternal destiny, more than any superiority of intellectual powers abstracted from these considerations, which invest him with such mysterious grandeur, and constitute the firmest guard on the sanctuary of human life. This reasoning, it is true, serves more immediately to show how the disbelief of a future state endangers the security of life; but though this be its direct consequence, it extends by analogy much further, since he who has learned to sport with the lives of his fellow-creatures will feel but little solicitude for their welfare in any other instance; but, as the greater includes the less, will easily pass from this to all the inferior gradations of barbarity.

As the advantage of the armed over the unarmed is not seen till the moment of attack, so in that tranquil state of society in which law and order maintain their ascendency, it is not perceived, perhaps not even suspected, to what an alarming degree the principles of modern infidelity leave us naked and defenseless. But let the state be convulsed, let the mounds of regular authority be once overflowed, and the still small voice of law drowned in the tempest of popular fury (events which recent experience shows to be possible), it will then be seen that atheism is a school of ferocity; and that, having taught its disciples to consider mankind as little better than a nest of insects, they will be prepared in the fierce conflicts of party to trample upon them without pity, and extinguish them without remorse.

It was late before the atheism of Epicurus gained footing at Rome; but its prevalence was soon followed by such scenes of proscription, confiscation, and blood, as were then unparalleled in the history of the world; from which the republic being never able to recover itself, after many unsuccessful struggles, exchanged liberty for repose, by submission to absolute power. Such were the effects of atheism at Rome. An attempt has been recently made to establish a similar system in France, the consequences of which are too well known to render it requisite for me to shock your feelings by a recital. The only doubt that can arise is, whether the barbarities which have stained the Revolution in that unhappy country are justly chargeable on the prevalence of atheism. Let those who doubt of this recollect that the men who, by their activity and talents, prepared the minds of the people for that great change-Voltaire, D'Alembert, Diderot, Rousseau, and others-were avowed enemies of revelation; that in all their writings the diffusion of skepticism and revolutionary principles went hand in hand; that the fury of the most sanguinary parties was especially pointed against the Christian priesthood and religious institutions, without once pretending, like other persecutors, to execute the vengeance of God (whose name they never mentioned) upon his enemies; that their atrocities were committed with a wanton levity and brutal merriment; that the reign of atheism was avowedly and expressly the reign of terror; that in the full madness of their career, in the highest climax of their horrors, they shut up the temples of God, abolished His worship, and proclaimed death to be an eternal sleep; as if by pointing to the silence of the sepulcher, and the sleep of the dead, these ferocious barbarians meant to apologize for leaving neither sleep, quiet, nor repose to the living.

As the heathens fabled that Minerva issued full armed from the head of Jupiter, so no sooner were the speculations of atheistical philosophy matured, than they gave birth to a ferocity which converted the most polished people in Europe into a horde of assassins; the seat of voluptuous refinement, of pleasure, and of arts, into a theater of blood.

Having already shown that the principles of infidelity facilitate the commission of crimes, by removing the restraints of fear; and that they foster the arrogance of the individual, while they inculcate the most despicable opinion of the species; the inevitable result is, that a haughty self-confidence, a contempt of mankind, together with a daring defiance of religious restraints, are the natural ingredients of the atheistical character; nor is it less evident that these are, of all others, the dispositions which most forcibly stimulate to violence and cruelty.

Settle it therefore in your minds, as a maxim never to be effaced or forgotten, that atheism is an inhuman, bloody, ferocious system, equally hostile to every useful restraint and to every virtuous affection; that, leaving nothing above us to excite awe, nor round us to awaken tenderness, it wages war with heaven and with earth: its first object is to dethrone God, its next to destroy man.

There is a third vice, not less destructive to society than either of those which have been already mentioned, to which the system of modern infidelity is favorable; that is, unbridled sensuality, the licentious and unrestrained indulgence of those passions, which are essential to the continuation of the species. The magnitude of these passions, and their supreme importance to the existence as well as the peace and welfare of society, have rendered it one of the first objects of solicitude with every wise legislator to restrain them by such laws, and to confine their indulgence within such limits, as shall best promote the great ends for which they were implanted.

The benevolence and wisdom of the Author of Christianity are eminently conspicuous in the laws He has enacted on this branch of morals; for, while He authorizes marriage, He restrains the vagrancy and caprice of the passions, by forbidding polygamy and divorce; and, well knowing that offenses against the laws of chastity usually spring from an ill-regulated imagination, He inculcates purity of heart. Among innumerable benefits which the world has derived from the Christian religion, a superior refinement in the sexual sentiments, a more equal and respectful treatment of women, greater dignity and permanence conferred on the institution of marriage, are not the least considerable; in consequence of which the purest affec-

tions and the most sacred duties are grafted on the stock of the strongest instincts.

The aim of all the leading champions of infidelity is to rob mankind of these benefits, and throw them back into a state of gross and brutal sensuality. In this spirit, Mr. Hume represents the private conduct of the reprobate Charles, whose debaucheries polluted the age, as a just subject of panegyric. A disciple in the same school has lately had the unblushing effrontery to stigmatize marriage as the worst of all monopolies; and, in a narrative of his licentious amours, to make a formal apology for departing from his principles, by submitting to its restraints. The popular productions on the Continent which issue from the atheistical school are incessantly directed to the same purpose.

Under every possible aspect in which infidelity can be viewed, it extends the dominion of sensuality: it repeals and abrogates every law by which Divine revelation has, under such awful sanctions, restrained the indulgence of the passions. The disbelief of a supreme, omniscient Being, which it inculcates, releases its disciples from an attention to the heart, from every care but the preservation of outward decorum; and the exclusion of the devout affections and an unseen world leaves the mind immersed in visible, sensible objects.

There are two sorts of pleasures-corporeal and mental. Though we are indebted to the senses for all our perceptions originally, yet those which are the furthest remove from their immediate impressions confer the most elevation on the character, since in proportion as they are multiplied and augmented, the slavish subjection to the senses is subdued. Hence the true and only antidote to debasing sensuality is the possession of a fund of that kind of enjoyment which is independent on the corporeal appetites. Inferior in the perfection of several of his senses to different parts of the brute creation, the superiority of man over them all consists in his superior power of multiplying by new combinations his mental perceptions, and thereby of creating to himself resources of happiness separate from external sensation. In the scale of enjoyment, at the first remove from sense are the pleasures of reason and society; at the next are the pleasures of devotion and religion. The former, though totally distinct from those of sense, are yet less perfectly adapted to moderate their excesses than the last, as they are in a great measure conversant with visible and sensible objects. The religious affections and sentiments are, in fact, and were intended to be, the proper antagonist of sensuality-the great deliverer from the thraldom of the appetites, by opening a spiritual world, and inspiring hopes and fears, and consolations and joys which bear no relation to the material and sensible universe. The criminal indulgence of sensual passions admits but of two modes of prevention: the establishment of such laws and maxims in society as shall render lewd profligacy impracticable or infamous, or the infusion of such principles and habits as shall render it distasteful. Human legislatures have encountered the disease in the first, the truths and sanctions of revealed religion in the last of these methods: to both of which the advocates of modern infidelity are equally hostile.

So much has been said by many able writers to evince the inconceivable benefit of the marriage institution, that to hear it seriously attacked by men who style themselves philosophers, at the close of the eighteenth century, must awaken indignation and surprise. The object of this discourse leads us to direct our attention particularly to the influence of this institution on the civilization of the world.

From the records of revelation we learn that marriage, or the permanent union of the sexes, was ordained by God, and existed, under different modifications, in the early infancy of mankind, without which they could never have emerged from barbarism. For, conceive only what eternal discord, jealousy and violence would ensue, were the objects of the tenderest affections secured to their possessor by no law or tie of moral obligation: were domestic enjoyments disturbed by incessant fear, and licentiousness inflamed by hope. Who could find sufficient tranquillity of mind to enable him to plan or execute any continued scheme of action, or what room for arts or sciences, or religion, or virtue, in that state in which the chief earthly happiness was exposed to every lawless invader; where one was racked with an incessant anxiety to keep what the other was equally eager to acquire? It is not probable in itself, independent of the light of Scripture, that the benevolent Author of the human race ever placed them in so wretched a condition at first: it is certain they could not remain in it long without being exterminated. Marriage, by shutting out these evils, and enabling every man to rest secure in his enjoyments, is the great civilizer of the world: with this security the mind is at liberty to expand in generous affections, and has leisure to look abroad, and engage in the pursuits of knowledge, science, and virtue.

Nor is it in this way only that marriage institutions are essential to the welfare of mankind. They are sources of tenderness, as well as the guardians of peace. Without the permanent union of the sexes there can be no permanent families: the dissolution of nuptial ties involves the dissolution of domestic society. But domestic societies

ety is the seminary of social affections, the cradle of sensibility, where the first elements are acquired of that tenderness and humanity which cement mankind together, and were they entirely extinguished, the whole fabric of social institutions would be dissolved.

Families are so many centers of attraction which preserve mankind from being scattered and dissipated by the repulsive powers of selfishness. The order of nature is evermore from particulars to generals. As in the operations of intellect we proceed from the contemplation of individuals to the formation of general abstractions, so in the development of the passions, in like manner, we advance from private to public affections; from the love of parents, brothers, and sisters, to those more expanded regards which embrace the immense society of human kind.

In order to render men benevolent, they must first be made tender: for benevolent affections are not the offspring of reasoning; they result from that culture of the heart, from those early impressions of tenderness, gratitude, and sympathy which the endearments of domestic life are sure to supply, and for the formation of which it is the best possible school.

The advocates of infidelity invert this eternal order of nature. Instead of inculcating the private affections, as a discipline by which the mind is prepared for those of a more public nature, they set them in direct opposition to each other, they propose to build general benevolence on the destruction of individual tenderness, and to make us love the whole species more by loving every particular part of it less. In pursuit of this chimerical project, gratitude, humility, conjugal, parental, and filial affection, together with every other social disposition, are reprobated—virtue is limited to a passionate attachment to the general good. Is it not natural to ask, when all the tenderness of life is extinguished, and all the bands of society are untwisted, from whence this ardent affection for the general good is to spring?

When this savage philosophy has completed its work, when it has taught its disciple to look with perfect indifference on the offspring of his body, and the wife of his bosom, to estrange himself from his friends, insult his benefactors, and silence the pleadings of gratitude and pity—will he, by thus divesting himself of all that is human, be better prepared for the disinterested love of his species? Will he become a philanthropist only because he has ceased to be a man? Rather, in this total exemption from all the feelings which humanize and soften, in this chilling frost of universal indifference, may we not be certain that selfishness, unmingled and uncontrolled. will assume

the empire of his heart; and that, under pretense of advancing the general good, an object to which the fancy may give innumerable shapes, he will be prepared for the violation of every duty, and the perpetration of every crime? Extended benevolence is the last and most perfect fruit of the private affections; so that to expect to reap the former from the extinction of the latter, is to oppose the means to the end; is as absurd as to attempt to reach the summit of the highest mountain without passing through the intermediate spaces, or to hope to obtain the heights of science by forgetting the first elements of knowledge. These absurdities have sprung, however, in the advocates of infidelity, from an ignorance of human nature sufficient to disgrace even those who did not style themselves philosophers. Presuming, contrary to the experience of every moment, that the affections are awakened by reasoning, and perceiving that the general good is an incomparably greater object in itself, than the happiness of any limited number of individuals, they inferred nothing more was necessary than to exhibit it in its just dimensions, to draw the affections toward it; as though the fact of the superior populousness of China to Great Britain needed but to be known to render us indifferent to our domestic concerns, and lead us to direct all our anxiety to the prosperity of that vast but remote empire.

It is not the province of reason to awaken new passions, or open new sources of sensibility, but to direct us in the attainment of those objects which nature has already rendered pleasing, or to determine among the interfering inclinations and passions which sway the mind, which are the fittest to be preferred.

Is a regard to the general good then, you will reply, to be excluded from the motives of action? Nothing is more remote from my intention: but as the nature of this motive has, in my opinion, been much misunderstood by some good men, and abused by others of a different description, to the worst of purposes, permit me to declare, in a few words what appears to me to be the truth on this subject.

The welfare of the whole system of being must be allowed to be, in itself, the object of all others the most worthy of being pursued; so that, could the mind distinctly embrace it, and discern at every step what action would infallibly promote it, we should be furnished with a sure criterion of right and wrong, an unerring guide, which would supersede the use and necessity of all inferior rules, laws, and principles.

But this being impossible, since the good of the whole is a motive so loose and indeterminate, and embraces such an infinity of relations, that before we could be certain what action it prescribed, the Providence has assigned a sphere of agency less grand and extensive indeed, but better suited to their limited powers, by implanting certain affections which it is their duty to cultivate, and suggesting particular rules to which they are bound to conform. By these provisions the boundaries of virtue are easily ascertained, at the same time that its ultimate object, the good of the whole, is secured: for, since the happiness of the entire system results from the happiness of the several parts, the affections, which confine the attention immediately to the latter, conspire in the end to the promotion of the former; as the laborer, whose industry is limited to a corner of a large building, performs his part toward rearing the structure much more effectually than if he extended his care to the whole.

As the interest, however, of any limited number of persons may not only not contribute, but may possibly be directly opposed to the general good (the interest of a family, for example, to that of a province, or of a nation to that of the world), Providence has so ordered it, that in a well-regulated mind there springs up, as we have already seen, besides particular attachments, an extended regard to the species, whose office is twofold: not to destroy and extinguish the more private affections, which is mental parricide; but first, as far as is consistent with the claims of those who are immediately committed to our care, to do good to all men; secondly, to exercise a jurisdiction and control over the private affections, so as to prohibit their indulgence whenever it would be attended with manifest detriment to the Thus every part of our nature is brought into action; all the practical principles of the human heart find an element to move in, each in its different sort and manner conspiring, without mutual collisions, to maintain the harmony of the world and the happiness of the universe.

Before I close this discourse, I can not omit to mention three circumstances attending the propagation of infidelity by its present abettors, equally new and alarming.

1. It is the first attempt which has been ever witnessed, on an extensive scale, to establish the principles of atheism; the first effort which history has recorded to disannul and extinguish the belief of all superior powers; the consequence of which, should it succeed, would be to place mankind in a situation never before experienced, not even during the ages of pagan darkness. The system of polytheism was as remote from modern infidelity as from true religion. Amid that rubbish of superstition, the product of fear, ignorance, and vice, which had been accumulating for ages, some faint embers

of sucred truth remained unextinguished; the interposition of unseen powers in the affairs of men was believed and revered, the sanctity of oaths was maintained—the idea of revelation and of tradition as a source of religious knowledge was familiar; a useful persuasion of the existence of a future world was kept alive, and the greater gods were looked up to as the guardians of the public welfare, the patrons of those virtues which promote the prosperity of states, and the avengers of injustice, perfidy, and fraud.

Of whatever benefit superstition might formerly be productive, by the scattered particles of truth which it contained, these advantages can now only be reaped from the soil of true religion; nor is there any other alternative left than the belief of Christianity, or absolute atheism. In the revolutions of the human mind, exploded opinions are often revived; but an exploded superstition never recovers its credit. The pretension to divine revelation is so august and commanding, that when its falsehood is once discerned, it is covered with all the ignominy of detected imposture; it falls from such a height (to change the figure) that it is inevitably crumbled into atoms. Religions, whether false or true, are not creatures of After discrediting the principles of piety, arbitrary institution. should our modern freethinkers find it necessary, in order to restrain the excesses of ferocity, to seek for a substitute in some popular superstition, it will prove a vain and impracticable attempt: they may recall the names, restore the altars, and revive the ceremonies; but to rekindle the spirit of heathenism will exceed their power; because it is impossible to enact ignorance by law, or to repeal by legislative authority the dictates of reason and the light of science.

2. The efforts of infidels to diffuse the principles of infidelity among the common people is another alarming symptom peculiar to the present time. Hume, Bolingbroke, and Gibbon, addressed themselves solely to the more polished classes of the community, and would have thought their refined speculations debased by an attempt to enlist disciples from among the populace. Insidelity has lately grown condescending; bred in the speculations of a daring philosophy, immured at first in the cloisters of the learned, and afterward nursed in the lap of voluptuousness and of courts; having at length reached its full maturity, it boldly ventures to challenge the suffrages of the people, solicits the acquaintance of peasants and mechanics, and seeks to draw whole nations to its standard.

It is not difficult to account for this new state of things. While infidelity was rare, it was employed as the instrument of literary

vanity; its wide diffusion having disqualified it for answering that purpose, it is now adopted as the organ of political convulsion. Literary distinction is conferred by the approbation of a few; but the total subversion and overthrow of society demands the concurrence of millions.

3. The infidels of the present day are the first sophists who have presumed to innovate in the very substance of morals. The disputes on moral questions hitherto agitated among philosophers have respected the grounds of duty, not the nature of duty itself; or they have been merely metaphysical, and related to the history of moral sentiments in the mind, the sources and principles from which they were most easily deduced; they never turned on the quality of those dispositions and actions which were to be denominated virtuous. In the firm persuasion that the love and fear of the Supreme Being, the sacred observation of promises and oaths, reverence to magistrates, obedience to parents, gratitude to benefactors, conjugal fidelity, and parental tenderness were primary virtues, and the chief support of every commonwealth, they were unanimous. The curse denounced upon such as remove ancient landmarks, upon those who call good evil, and evil good, put light for darkness, and darkness for light, who employ their faculties to subvert the eternal distinctions of right and wrong, and thus to poison the streams of virtue at their source, falls with accumulated weight on the advocates of modern infidelity, and on them alone.

Permit me to close this discourse with a few serious reflections. There is much, it must be confessed, in the apostacy of multitudes, and the rapid progress of infidelity, to awaken our fears for the virtue of the rising generation; but nothing to shake our faith-nothing which Scripture itself does not give us room to expect. The features which compose the character of apostates, their profaneness, presumption, lewdness, impatience of subordination, restless appetite for change, vain pretensions to freedom and to emancipate the world, while themselves are the slaves of lust, the weapons with which they attack Christianity, and the snares they spread for the unwary are depicted in the clearest colors by the pencil of prophecy: "Knowing this first (says Peter), that there shall come in the last days scoffers walking after their own lusts." In the same epistle he more fully describes the persons he alludes to; "as chiefly them which walk after the flesh, in the lust of uncleanness, and despise government; presumptuous are they, self-willed, they are not afraid to speak evil of dignities; sporting themselves in their own deceivings, having eyes full of adultery, and that can not cease from sin;

beguiling unstable souls: for when they speak great swelling words of vanity, they allure through the lusts of the flesh, through much wantonness, those that were clean escaped from them who live in error; while they promise them liberty, they themselves are the servants of corruption." Of the same characters Jude admonishes us "to remember that they were foretold as mockers who should be in the last time, who should walk after their own ungodly lusts. These be they (he adds) who separate themselves (by apostacy), sensual, not having the Spirit." Infidelity is an evil of short duration. "It has (as a judicious writer observes) no individual subsistence given it in the system of prophecy. It is not a beast-but a mere putrid excrescence of the papal beast: an excrescence which, though it may diffuse death through every vein of the body on which it grew, yet shall die along with it." Its enormities will hasten its overthrow. It is impossible that a system which, by vilifying every virtue, and embracing the patronage of almost every vice and crime, wages war with all the order and civilization of the world; which, equal to the establishment of nothing, is armed only with the energies of destruction, can long retain an ascendency. It is in no shape formed for perpetuity. Sudden in its rise and impetuous in its progress; it resembles a mountain-torrent, which is loud, filthy, and desolating; but, being fed by no perennial spring, is soon drained off and disappears. By permitting to a certain extent the prevalence of infidelity, Providence is preparing new triumphs for religion. In asserting its authority, the preachers of the Gospel have hitherto found it necessary to weigh the prospects of immortality against the interests of time; to strip the world of its charms, to insist on the deceitfulness of pleasure, the unsatisfying nature of riches, the emptiness of grandeur, and the nothingness of a mere worldly life. Topics of this nature will always have their use; but it is not by such representations alone that the importance of religion is evinced. The prevalence of impiety has armed us with new weapons in its defense.

Religion being primarily intended to make men wise unto salvation, the support it ministers to social order, the stability it confers on government and laws, is a subordinate species of advantage which we should have continued to enjoy, without reflecting on its cause, but for the development of deistical principles, and the experiment which has been made of their effects in a neighboring country. It had been the constant boast of infidels, that their system, more liberal and generous than Christianity, needed but to be tried to produce an immense accession to human happiness; and

Christian nations, careless and supine, retaining little of religion but the profession, and disgusted with its restraints, lent a favorable ear to these pretensions. God permitted the trial to be made. In one country, and that the center of Christendom, revelation underwent a total eclipse, while atheism, performing on a darkened theater its strange and fearful tragedy, confounded the first elements of society, blended every age, rank, and sex in indiscriminate proscription and massacre, and convulsed all Europe to its center; that the imperishable memorial of these events might teach the last generations of mankind to consider religion as the pillar of society, the safeguard of nations, the parent of social order, which alone has power to curb the fury of the passions, and secure to every one his rights; to the laborious the reward of their industry, to the rich the enjoyment of their wealth, to nobles the preservation of their honors, and to princes the stability of their thrones.

We might ask the patrons of infidelity what fury impels them to attempt the subversion of Christianity? Is it that they have discovered a better system? To what virtues are their principles favorable? Or is there one which Christians have not carried to a higher perfection than any of which their party can boast? Have they discovered a more excellent rule of life, or a better hope in death, than that which the Scriptures suggest? Above all, what are the pretensions on which they rest their claims to be the guides of mankind; or which embolden them to expect we should trample upon the experience of ages, and abandon a religion which has been attested by a train of miracles and prophecies, in which millions of our forefathers have found a refuge in every trouble, and consolation in the hour of death; a religion which has been adorned with the highest sanctity of character and splendor of talents, which enrols among its disciples the names of Bacon, Newton, and Locke, the glory of their species, and to which these illustrious men were proud to dedicate the last and best fruits of their immortal genius?

If the question at issue is to be decided by argument, nothing can be added to the triumph of Christianity; if by an appeal to authority, what have our adversaries to oppose to these great names? Where are the infidels of such pure, uncontaminated morals, unshaken probity, and extended benevolence, that we should be in danger of being seduced into impiety by their example? Into what obscure recesses of misery, into what dungeons have their philanthropists penetrated, to lighten the fetters and relieve the sorrows of the helpless captive? What barbarous tribes have their Apostles visited; what distant climes have they explored, encompassed

with cold, nakedness, and want, to diffuse principles of virtue, and the blessings of civilization? Or will they rather choose to waive their pretensions to this extraordinary and, in their eyes, eccentric species of benevolence (for infidels, we know, are sworn enemies to enthusiasm of every sort), and rest their character on their political exploits—on their efforts to reanimate the virtue of a sinking state, to restrain licentiousness, to calm the tumult of popular fury, and by inculcating the spirit of justice, moderation, and pity for fallen greatness, to mitigate the inevitable horrors of revolution? our adversaries will at least have the discretion, if not the modesty, to recede from the test.

More than all, their infatuated eagerness, their parricidal zeal to extinguish a sense of Deity must excite astonishment and horror. Is the idea of an Almighty and perfect Ruler unfriendly to any passion which is consistent with innocence, or an obstruction to any design which it is not shameful to avow? Eternal God, on what are thine enemies intent! What are those enterprises of guilt and horror, that, for the safety of their performers, require to be enveloped in a darkness which the eye of Heaven must not pierce! Miserable men! Proud of being the offspring of chance: in love with universal disorder; whose happiness is involved in the belief of there being no witness to their designs, and who are at ease only because they suppose themselves inhabitants of a forsaken and fatherless world!

Having been led by the nature of the subject to consider chiefly the manner in which skeptical impiety affects the welfare of states, it is the more requisite to warn you against that most fatal mistake of regarding religion as an engine of policy; and to recall your recollection that the concern we have in it is much more as individuals than as collective bodies, and far less temporal than eternal. The happiness which it confers in the present life comprehends the blessings which it scatters by the way in its march to immortality. That future condition of being which it ascertains, and for which its promises and truths are meant to prepare us, is the ultimate end of human societies, the final scope and object of present existence; in comparison of which all the revolutions of nations and all the vicissitudes of time are light and transitory. Godliness has, it is true, the promise of the life that now is; but chiefly of that which is to come. Other acquisitions may be requisite to make men great; but, be assured, the religion of Jesus is alone sufficient to make them good and happy. Powerful sources of consolation in sorrow, unshaken fortitude amid the changes and perturbations of the world, humility

remote from meanness, and dignity unstained by pride, contentment in every station, passions pure and calm, with habitual serenity, the full enjoyment of life, undisturbed by the dread of dissolution or the fear of an hereafter, are its invaluable gifts. To these enjoyments, however, you will necessarily continue strangers, unless you resign vourselves wholly to its power; for the consolations of religion are reserved to reward, to sweeten, and to stimulate obedience. Many, without renouncing the profession of Christianity, without formally rejecting its distinguishing doctrines, live in such an habitual violation of its laws and contradiction to its spirit, that, conscious they have more to fear than to hope from its truth, they are never able to contemplate it without terror. It haunts their imagination, instead of tranquilizing their hearts, and hangs with depressing weight on all their enjoyments and pursuits. Their religion, instead of comforting them under their trouble, is itself their greatest trouble, from which they seek refuge in the dissipation and vanity of the world, until the throbs and tumults of conscience force them back upon re-Thus suspended between opposite powers, the sport of contradictory influences, they are disqualified for the happiness of both worlds; and neither enjoy the pleasures of sin nor the peace of piety. Is it surprising to find a mind thus bewildered in uncertainty, and dissatisfied with itself, courting deception, and embracing with eagerness every pretext to mutilate the claims and enervate the authority of Christianity; forgetting that it is of the very essence of the religious principle to preside and control, and that it is impossible to serve God and mammon? It is this class of professors who are chiefly in danger of being entangled in the snares of infidelity.

The champions of infidelity have much more reason to be ashamed than to boast of such converts. For what can be a stronger presumption of the falsehood of a system than that it is the opiate of a restless conscience; that it prevails with minds of a certain description, not because they find it true, but because they feel it necessary; and that in adopting it they consult less with their reason than with their vices and their fears? It requires but little sagacity to foresee that speculations which originate in guilt must end in ruin. Infidels are not themselves satisfied with the truth of their system; for had they any settled assurance of its principles, in consequence of calm dispassionate investigation, they would never disturb the quiet of the world by their attempts to proselyte; but would lament their own infelicity, in not being able to perceive sufficient evidence for the truth of religion, which furnishes such incentives to virtue, and inspires such exalted hopes. Having nothing to substitute in

the place of religion, it is absurd to suppose that, in opposition to the collective voice of every country, age, and time proclaiming its necessity, solicitude for the welfare of mankind impels them to destroy it.

To very different motives must their conduct be imputed. More like conspirators than philosophers, in spite of the darkness with which they endeavor to surround themselves, some rays of unwelcome conviction will penetrate, some secret apprehensions that all is not right will make themselves felt, which they find nothing so effectual to quell as an attempt to enlist fresh disciples, who, in exchange for new principles, impart confidence and diminish fear. For the same reason it is seldom they attack Christianity by argument; their favorite weapons are ridicule, obscenity, and blasphemy; as the most miserable outcasts of society are, of all men, found most to delight in vulgar merriment and senseless riot.

Jesus Christ seems to have "His fan in His hand, to be thoroughly purging His floor;" and nominal Christians will probably be scattered like chaff. But has real Christianity any thing to fear? Have not the degenerate manners and corrupt lives of multitudes in the visible Church been, on the contrary, the principal occasion of scandal and offense? Infidelity, without intending it, is gradually removing this reproach: possessing the property of attracting to itself the morbid humors which pervade the Church, until the Christian profession, on the one hand, is reduced to a sound and healthy state, and skepticism, on the other, exhibits nothing but a mass of putridity and disease.

In a view of the final issue of the contest, we should find little cause to lament the astonishing prevalence of infidelity, but for a solicitude for the rising generation, to whom its principles are recommended by two motives, with young minds the most persuasive the love of independence, and the love of pleasure. With respect to the first, we would earnestly entreat the young to remember that, by the unanimous consent of all ages, modesty, docility, and reverence to superior years, and to parents above all, have been considered as their appropriate virtues, a guard assigned by the immutable laws of God and nature on the inexperience of youth; and with respect to the second, that Christianity prohibits no pleasures that are innocent, lays no restraints that are capricious; but that the sobriety and purity which it enjoins, by strengthening the intellectual powers, and preserving the faculties of mind and body in undiminished vigor, lay the surest foundations of present peace and future eminence. At such a season as this, it becomes an urgent duty on parents, guardians, and tutors to watch, not only over the morals, but the principles of those committed to their care; to make it appear that a concern for their eternal welfare is their chief concern; and to imbue them early with that knowledge of the evidences of Christianity, and that profound reverence for the Scriptures that, with the blessing of God (which, with submission, they may then expect), "may keep them from this hour of temptation that has come upon all the world, to try them that dwell on the earth."

To an attentive observer of the signs of the times, it will appear one of the most extraordinary phenomena of this eventful crisis that, amid the ravages of atheism and infidelity, real religion is evidently on the increase. The kingdom of God, we know, cometh not with observation; but still there are not wanting manifest tokens of its approach. The personal appearance of the Son of God was announced by the shaking of nations; His spiritual kingdom, in all probability, will be established in the midst of similar convulsions and disorders. The blasphemous impiety of the enemies of God, as well as the zealous efforts of His sincere worshipers, will doubtless be overruled to accomplish the purposes of His unerring providence: while, in afflicting the chastisements of offended Deity on corrupt communities and nations, infidelity marks its progress by devastation and ruin, by the prostration of thrones and concussion of kingdoms; thus appalling the inhabitants of the world, and compelling them to take refuge in the Church of God, the true sanctuary; the stream of Divine knowledge, unobserved, is flowing in new channels, winding its course among humbler valleys, refreshing thirsty deserts, and enriching with far other and higher blessings than those of commerce the most distant climes and nations, until, agreeably to the prediction of prophecy, "the knowledge of the Lord shall fill and cover the whole earth."

Within the limits of this discourse it would be impracticable to exhibit the evidences of Christianity; nor is it my design: but there is one consideration, resulting immediately from my text, which is entitled to great weight with all who believe in the one living and true God as the sole object of worship. The Ephesians, in common with other Gentiles, are described in the text as being, previous to their conversion, "without God in the world;" that is, without any just and solid acquaintance with His character, destitute of the knowledge of His will, the institutes of His worship, and the hopes of His favor; to the truth of which representation, whoever possesses the slightest acquaintance with pagan antiquity must assent. Nor is it a fact less incontestable that, while human philosophy was never

able to abolish idolatry in a single village, the promulgation of the Gospel overthrew it in a great part (and that the most enlightened) of the world. If our belief in the unity and perfections of God together with His moral government and exclusive right to the worship of mankind, be founded in truth, they can not reasonably be denied to be truths of the first importance, and infinitely to outweigh the greatest discoveries in science; because they turn the hopes, fears, and interests of man into a totally different channel from that in which they must otherwise flow. Wherever these principles are first admitted, there a new dominion is erected, and a new system of laws established.

But since all events are under Divine direction, is it reasonable to suppose that the great Parent, after suffering His creatures to continue for ages ignorant of His true character, should at length, in the course of His Providence, fix upon falsehood, and that alone, as the effectual method of making Himself known; and that, what the virtuous exercise of reason in the best and wisest men was never permitted to accomplish. He should confer on fraud and delusion the honor of effecting? It ill comports with the majesty of truth, or the character of God, to believe that He has built the noblest superstructure on the weakest foundation; or reduced mankind to the miserable alternative either of remaining destitute of the knowledge of Himself, or of deriving it from the polluted source of impious impostures. We therefore feel ourseives justified, on this occasion, in adopting the triumphant boast of the great Apostle: "Where is the wise, where is the scribe, where is the disputer of this world? Hath not God made foolish the wisdom of this world? For after that, in the wisdom of God, the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe."

DISCOURSE TWENTY-EIGHTH.

WILLIAM JAY.

Mr. Jay was born at Tisbury—a lovely and picturesque village—of poor but religious parents. His father was a stone-mason, and young Jay continued to labor with him at the same business until shortly after his conversion. This occurred previous to the year 1784, when, at the age of fourteen, he was introduced to Rev. Cornelius Winter, who afforded him the use of his library, and, persuaded of his talents and piety, encouraged him to enter the Christian ministry. It was under Mr. Winter that he pursued his preliminary studies. His first sermon was preached shortly after sixteen, at Abbington, from 1 Peter, i. 2, 3: "If so be ye have tasted that the Lord is gracious." Before he was of age, he had preached near a thousand sermons; and so great was the enthusiasm excited by his efforts, that in some instances the places of worship overflowed, and the lingering multitude in the yard would not disperse till the young speaker had bidden them farewell from the window.

By a series of remarkable providences he was led to settle at Bath, where he spent more than sixty years in the pastorate of the same church. He died December 27, 1853, having preached his last sermon, three months previous, from the words of Job (ch. xl. 4), "Behold, I am vile."

Few preachers have had a wider notoriety than William Jay. His native powers must have been very extraordinary, and his application extremely close, or he could not have drawn to his preaching, as he did, the expressed admiration of such individuals as Wilberforce, and Hall, and Foster, and Chalmers, and Hannah More; and been invited to preach five times the annual sermon before the London Missionary Society. It is said that he was the only dissenting minister ever invited to preach before royalty. Dr. James Hamilton speaks of hearing him "with wonder and delight;" and Brinsley Sheridan said that Jay was the most perfectly natural orator he had ever heard.

Jay's sermons, some of which have been widely circulated, are uniformly marked by a devotional spirit, clearness and simplicity of style, beautiful conceptions expressed in good, plain Saxon words, strong,

sound common sense, happy illustrations, great terseness—especially in his practical directions, which often have the force and wisdom of proverbs—and a perfect ingraining of Scripture phraseology, making them oftentimes a very "garden of sweets." The eloquence of Jay consists, not in the lofty and fervid utterances of Hall or Chalmers, but in the gentle and noiseless flow of fresh, original, appropriate, practical thoughts; reminding one of Beckford's description of Jay's mind—"a clear, transparent spring, flowing so freely as to impress us with the idea of its being inexhaustible." The sermon which follows was preached at Argyle Chapel, Bath, Oct. 22, 1809.

THE GOSPEL JUBILEE.

"It shall be a jubilee unto you."-LEV., xxv. 10.

"He that winneth souls is wise." This wisdom is from above and is first pure, then peaceable, gentle, easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy. No person ever possessed more of this excellency than Paul. His prudence appears in the selection and variation of the means he employed to accomplish his end. He considered the circumstances, the tempers, the prejudices of his hearers. He addressed every principle, and every passion of human nature. He reasoned; he declaimed. He reproved; he admonished; he warned; he encouraged. He compassed sea and land to furnish himself with illustrations and assistance. He borrowed from the institutions of Judaism. He borrowed from the institutions of Heathenism. He borrowed from the manners of the age. He borrowed from the festive games. Not a wrestling or a race passed by unnoticed or unimproved. Any occurrence, however accidental or transitory, he seized, to guide the attention which it awakened, to some wise and important purpose.

"And as a bird each fond endearment tries,
To tempt its new-fledged offspring to the akies;
He tried each art, reproved each dull delay,
Allured to brighter worlds, and led the way."

Hear his own language—"Though I be free from all men, yet have I made myself servant unto all that I may gain the more. And unto the Jews I became as a Jew, that I might gain the Jews; to them that are under the law, as under the law, that I might gain them that are under the law; to them that are without law, as with

out law (being not without law to God, but under the law to Christ), that I might gain them that are without law. To the weak became I as weak, that I might gain the weak: I am made all things to all men, that I might by all means save some."

My brethren, your preacher does not intend a comparison: but he wishes to feel the stimulus of an example so excellent. He does not challenge praise; but hopes for approbation, in a particular instance. If Paul be worthy of imitation, I am more than justified in the choice of my subject this evening. As our venerable and virtuous sovereign enters the fiftieth year of his reign on Wednesday next, an observance is intended, called—Jubilee; and I am going to lead back your minds to the origin of the name. My design is, not to indulge in applauding or censuring the measure, but to enable you to improve it, especially in aid of religious reflection.

Let me explain the nature of the Jubilee—make some remarks on the design of it—and examine what there is in the Gospel to correspond with it. Consider what I say, and may the Lord give you understanding in all things.

I. It is hardly necessary to take up any of your time, by inquiring after the etymology of the word Jubilee; in Hebrew, Jobel. It ' signifies, according to some rabbins, a ram's horn, with which the festival was proclaimed. But how, asks the learned Calmet, could a ram's horn, which is crooked, and not hollow, be used as a trumpet? It was therefore, probably, says he, a trumpet in the form of a rain's horn. Others derive Jobel from Jubal, who was the inventor of musical instruments; and suppose that the year was named after him, because it was a year of rejoicing, of which music is commonly an emblem: or because it was ushered in with the sound of music through the whole land. Hottinger is of opinion that Jobel does not signify the instrument, but the noise it made; and that the . word is invented to imitate the sound. Patrick espouses this sentiment; and justifies it by a reference to the passover, which was called Pesach, from the angel's passing over the Israelites, when he slew the Egyptians. There is another conjecture, says Jennings, much more probable, and which supposes that it comes from the verb Hobil, to bring or call back; because then every thing was restored. Accordingly, the Septuagint renders it remission; and Josephus says it signifies liberty.

The learned are not more agreed concerning the period in which the Jubilee was celebrated. Whether it was observed every forty-ninth or fiftieth year, is a question on each side of which the advocates seem equally numerous and eminent. I shall not trouble you

with their respective arguments; but only remark that the authors of the Universal History have endeavored to reconcile these two opinions by observing that as the Jubilee began in the first month of the civil year, which was the seventh month of the ecclesiastical, it might be said to be either the forty-ninth or the fiftieth, according as the one or the other of these computations is followed.

For a general account of this ordinance, I refer you to the charge which God gave to Moses at the institution. "And thou shalt number seven Sabbaths of years unto thee, seven times seven years; and the space of the seven Sabbaths of years shall be unto thee forty and nine years. Then shalt thou cause the trumpet of the Jubilee to sound, on the tenth day of the seventh month, in the day of atonement shall ye make the trumpet sound throughout all your land. And ye shall hallow the fiftieth year, and proclaim liberty throughout all the land, unto all the inhabitants thereof; it shall be a Jubilee unto you; and ye shall return every man unto his possession, and ye shall return every man unto his family. A Jubilee shall that fiftieth year be unto you; ye shall not sow, neither reap that which groweth of itself in it, nor gather the grapes in it of thy vine undressed. For it is the Jubilee; it shall be holy unto you: ye shall eat the increase thereof out of the field. In the year of this Jubilee ye shall return every man unto his possession." Let us arrange and explain the contents of this statement.

The Jubilee was a season of relaxation, repose, and pleasure. The first nine days were spent in festivity. The people indulged in every kind of lawful mirth. They wore crowns on their heads, and decorated their garments with flowers. During the remainder of the season no servile work was done. There was no plowing or sowing. The earth spontaneously yielded her increase, and of the produce all were allowed to partake. The proprietor of a field or a vineyard had no more claim to the grapes or corn than his poor neighbor. They had all things common.

The Jubilee announced release from bondage. All slaves were free, with their wives and children. They who had renounced the privilege given to them by the sabbatical year, of recovering their liberty, and whose ears have been bored in token of perpetual servitude, were emancipated from their masters. Even all foreign slaves enjoyed the same privilege of exemption, and could not be detained another moment in vassalage.

The Jubilee proclaimed the remission of debts, whether small or great, lately contracted or of long standing. It arrested the arm of the merciless creditor, who was taking his fellow by the throat, saymg, Pay me that thou owest. It hastily opened the door of the dungeon, and permitted the light of heaven to visit the wretch immured in the cold and gloomy prison, struck off his fetters, and led him forth to his relations and friends, anxious to hail him on his release.

The Jubilee caused the lost inheritance to revert to the original owner. The sale of his estate could only extend to the arrival of this period: but there was no wrong done in this case to the purchaser, because the time of the restitution was fixed and known, and he bought accordingly. The joy of recovery is more lively and intense than the calm satisfaction resulting from uninterrupted possession. Things most powerfully strike us when they are viewed and felt in contrast. It is the want that teaches us the worth of our enjoyments. Behold an Israelite, who had been reduced to the condition of a stranger even in his own land, who had walked like an alien in sight of a house, and by the side of a field and a vineyard which he once called his own-with what pleasure would he feel himself reinstated into his patrimonial heritage! Lectured and prepared by all the trials of indigence, and exile, and uncertainty, with what gratitude would he exult, "The lines have fallen unto me in pleasant places; yea, I have a goodly heritage."

There is another circumstance which must by no means be omitted. It is the solemnity that immediately preceded the Jubilee. For you will remember that the proclamation was made on the day of atonement. As soon as the victim of expiation was offered, and reconciliation was made for the sins of the people—then—and not before, was the command given to the priests to blow. They stood ready, with their trumpets in their hands, and their faces turned toward the east, and the west, and the north, and the south, waiting the signal: and no sooner was it given than their sound went into all the land, and the joyful intelligence was published in every region, and in every village.

From this representation it appears that the Jubilee must have been an event of peculiar interest to the Jews, and we proceed

II. To make a few remarks upon the design of it. Our ignorance of a period so remote, and of a people so peculiar, will not allow of our appreciating the importance of such an institution in every instance. We do not, therefore, pretend to develop all the advantages attached to it, but it is easy to see that whether it be examined with regard to humanity, policy, or religion, it will be found to possess no small degree of utility.

First. Considered humanely, it was important. It had a merci-

ful and kind aspect on the lower ranks of life, and would tend keep their spirits from being broken, depressed, degraded. Who bear everlasting application, or hopeless fatigue? Incessant a unvaried toil from day to day, from year to year, annihilates sense of personal dignity. It brutalizes the mind by assimilation produced by a constancy and uniformity of low impressions. No ing occurs to remind the man that he is a rational and immor being. Every moment being necessarily demanded for the cravit of the body, the soul is neglected till it is forgotten. generated so perfectly material that he becomes incapable of eve mental effort, and dead to every glowing purpose; at best, he is t subject of a sullen disquietude, or a cheerless contentment. The is nothing so provoking to God, who is the lovely Father of mankind, as the oppression and misery of the poor and needy "I the sighing of the poor, for the crying of the needy, now will I ar (saith the Lord), now will I show Myself." "It is not of the Le that the people labor in the fire, and weary themselves for very very ity." It is the pleasure of the Almighty that man should have so active employment. It is the law of his creation. A particu necessity, indeed, falls on him as the consequence of sin: "Curs is the ground for thy sake; in sorrow thou shalt eat of it all t days of thy life; thorns also and thistles shall it bring forth to the and thou shalt eat of the herb of the field; in the sweat of thy fa shalt thou eat bread, till thou return unto the ground." But who pronounced this curse is a Father as well as a Sovereign. the midst of judgment He remembers mercy. He renders the ol gation to which we have subjected ourselves a physical and a mo blessing: and He limits the degree, the extent of the obligati itself. He ordains labor, but never designed that absolute drudge should be necessary to acquire a pitiful subsistence. He has p pared of His goodness for the poor; and His designs are gracio though men pervert them. Thus He gave the Jews occasional rela ation and ease. He allowed them time for rest and reflection. resigned them one day in every seven days, one year in every sev years, and one year in every fifty years, in addition to both—duri which they could wipe their brows, unload their heavy burdens, a attend to their persons, their children, and the Book of God.

· Secondly. Considered politically, it was important.

Slaves, for certain reasons, were allowed under the Jewish c pensation; but, by this law, what was tolerated was qualified, a perpetual slavery was prevented.

In every well-ordered state it will be an object to fix those w

reside in it, not by necessity, but choice and preference. The secret to prevent at once emigration and disaffection, is to cause some flowers to spring up around the cottage, however humble; to keep the soil from becoming barren and dreary; to secure some enjoyments, some advantages that will render the idea of home estimable and attractive, and make the individual feel an interest which he is unwilling to resign, and determined to defend. That which we have a propriety in we seldom disregard. This was the case with the Jews. The provisions of the Jubilee attached them to their own country, and their native soil. They viewed with veneration and affection the estates that had descended from their ancestors, and were to be continued to their posterity. Even when they had no share in possession, they had one in remembrance; they had one in hope, and could never feel detached from the commonwealth of Israel.

The leveling of property is impossible and absurd. Yet a state is never in a prosperous condition when the community is divided between two classes only, the very rich, and the very poor; and the various intermediate degrees that constitute the strength, the happiness, the glory of a country, disappear. The law of Jubilee prevented at once abject poverty, and excessive accumulation of wealth. It was impossible for any to gain very large possessions, either by usurpation, mortgage, purchase, or heirship. The tendency to departure from the original medium of estate, both in deficiency and excess, was seasonably checked, and the balance restored. We read that something like this was established among the Lacedemonians. by their famous legislator, Lycurgus. He not only banished slavery, but instituted a kind of equality, or rather mediocrity of fortune. His endeavor was, as far as he was able, to hinder any one from becoming too powerful or too rich. Such was the design of the Ostracism which he introduced. It consisted in expelling citizens whose wealth and influence rendered their aggrandizement prejudicial to the state. A similar plan, also, was proposed by Stolo. To repress the avarice of the old Romans, he made a law which forbade any particular person from having more than five hundred acres of land. Fraudulence soon destroyed this wise constitution, and he himself was condemned for violating his own statute.

But to return. Never was there a people on earth so secure of their liberty and property as the Israelites were: for while they were protected from the invasion of their enemies by the promise and providence of God, by the Jubilee they were not suffered to lose these privileges, even by their follies and vices, unless partially and for a time.

Thirdly. Considered religiously it was important. It established the divine authority of Moses—it verified the prophecies with regard to the descent of the Messiah—it was typical of the Christian dispensation.

It established the divine authority of Moses. For we may boldly affirm that no legislator, unless conscious of being divinely inspired, would ever have committed himself by enacting such a law. It was founded on a standing miracle. It forbade all agricultural process, on the assurance that the year preceding should render it needless, by yielding an abundance sufficient to answer its demands without tillage. For this double produce in one season he pledged himself. Would an impostor have done this? How easily would he have been detected! Had his assertion been false, a people so prone to rebel, and so governed by present appearances, would never have submitted to the loss of a year's produce, neither would the possessors of acquired estates have resigned them. Their obedience in such circumstances abundantly proves the truth of his claims.

It verified the prophecies with regard to the descent of the Messiah. It rendered necessary the continuance of the distinction of every tribe and family: this preserved their genealogies secure and clear: and thus ultimately, and no doubt intentionally, it served to ascertain the birth of our Lord and Saviour from the tribe of Judah, and the family of David. Indeed every dispensation of Divine Providence or grace from the beginning of the world, regarded the coming of the Messiah, and issued in "the fullness of Him that filleth all in all."

Finally, it was a type of the Christian dispensation. Observe, my brethren, the words of the Apostle to the Hebrews. "God," says he, "has provided some better thing for us, that they without us should not be made perfect." Here he compares the law with the Gospel, and reminds us that the one is superior to the other; yea, that the one is the completion of the other. Judaism without Christianity would have been defective—as a dawn without the day: and it would have been uninteresting and unintelligible—like an allegory without the clew, or a prefiguration without the reality. The various usages and institutions of the ceremonial economy derive their significancy, their value, their perfection from reference: they were all "shadows of good things to come, but the body is Christ." This renders the Old Testament so delightful and edifying a Christian. By means of the subsequent explanations of the

New Testament writers, he can go back and compare promise with accomplishment; the figure with the substance. He can read the glory of his Redeemer in the patriarchal dignity, in the prophetical wisdom, in the priestly sanctity, in the kingly dominion. He can find Him in the sufferings and elevation of Joseph: in the splendor of Solomon; in the burial and resurrection of Jonah. He can see Him as the bread that came down from heaven in the manna; as the water of life in the streams that flowed from the rock in the wilderness; as an offering for sin in the slaughtered bullock or bleeding lamb. In the brazen serpent he beholds Him as dying on the cross, "that whoever believeth on Him shall not perish but have everlasting life." He meets Him, he hears Him in the Jubilee. It is in allusion to this season that our Lord expresses Himself, in the words of Isaiah; "The Spirit of the Lord God is upon Me: because the Lord hath anointed Me to preach good tidings unto the meek; He hath sent Me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; to proclaim the acceptable year of the Lord."

Let us therefore,

III. Inquire what there is in the Gospel to correspond with the Jubilee. I am sorry to be obliged to remark that the figurative language of Divine revelation has been frequently abused by violence, and debased by littleness. Expositors and preachers have too commonly supposed that a conformity was to be sought for in every attribute, and in every circumstance of the subject. Whereas a real and striking degree of similitude is all that is required in any writer; and the same will hold with regard to the metaphors, parables, and types of the Scripture. This being premised, we are not afraid to bring the Jubilee and the Gospel together. A very superficial examination will decide that there is a wonderful analogy between them.

Did the Jubilee afford rest? This the Gospel realizes. It calls us to cease from Jewish ceremonies, from superstitious rites, from slavish fears, from perplexing anxieties, from worldly disquietudes. It tells us that all things are now ready; and that we are welcome to partake of the common salvation of God's people. The Christian thus finds himself blessed with all spiritual blessings in heavenly places in Christ; and by believing enters into rest. He confides also in His providence. He knows from the love, the power, and the promise of his heavenly Father, that though the young lions may lack and suffer hunger, they that seek the Lord shall not want any good thing. He is therefore careful for nothing, but in every

thing by prayer and supplication with thanksgiving he makes known his requests unto God, and the peace of God that passeth all understanding keeps his heart and mind-through Christ Jesus.

Did the Jubilee confer liberty? This the Gospel realizes. We had sold ourselves for naught. We were led captive by the devil at his will. We were the slaves of sin. We served divers lusts and pleasures. But "where the Spirit of the Lord is there is liberty." "Ye shall know the truth, and the truth shall make you free; and if the Son make you free, ye shall be free indeed." No longer unable to hearken to the voice of conscience, or follow the dictates of our understandings; no longer the vassals of pride, of avarice, of envy. of malice; no longer under the tyranny of our passions, our appetites, our senses—we are the Lord's free men; we are brought into the glorious liberty of the sons of God.

Did the Jubilee insure remission of debts? This the Gospel realizes. Did we owe much, and were we able to pay nothing? Had our iniquities increased over our heads, and became a burden too heavy for us to bear? Was the adversary ready to deliver us to the judge, and the judge to the officer? "Deliver," said the voice, "from going down into the pit, for I have found a ransom. With the Lord there is mercy, and with Him there is plenteous redemption. I even I am He that blotteth out thy transgressions for My own name sake; and will not remember thy sins." "Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and He will have mercy upon him; and to our God, for He will abundantly pardon."

Did the Jubilee restore alienated estates. This the Gospel realizes. Heaven was to have been our possession—we were originally heirs of it. We forfeited our title; and were left without hope. But behold the poor and the needy enriched. Behold the treasures of eternity promised them. See them not only "justified by His grace;" but "made heirs according to the hope of eternal life." "Blessed be the God and Father of our Lord Jesus Christ, which according to His abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible and undefiled, and that fadeth not away, reserved in heaven for you, who are kept by the power of God through faith unto salvation ready to be revealed in the last time."

Was the Jubilee proclaimed on the day of expiation, and as soon as the atonement was offered? This the Gospel realizes. No sooner had our Saviour given Himself "an offering and a sacrifice to God of a sweet-smelling savor," than the heavens smiled, and the earth rejoiced. The messengers of reconciliation were sent forth to "preach the Gospel to every creature." They began in Jerusalem; but the good news was published in every country; and the message shall continue to spread till it has reached "the ends of the earth, and all flesh shall see the salvation of our God together."

Let us not hastily pass over this part of our subject. We wish you never to forget that, as the Jewish Jubilee began in the typical atonement of Aaron, so the Christian Jubilee is founded in the real atonement of Christ. We read of a purpose of grace before the world began; but it was given us "in Him." We hear of eternal life: but it is "in Him." We say we have righteousness and strength; but it is "in Him." Examine the scheme of salvation in all its parts, and in all its progress; and the necessity of a mediator is never left out. And how was He a mediator? Precisely in the same way as the high priest who typified Him. It was by sacrifice that Aaron, on the behalf of the people, interposed, interceded, blessed. And when Christ came to seek and to save that which was lost, He "gave His life a ransom for many." When He returned, "He entered with His own blood into the holy place, having obtained eternal redemption for us." Hence it is said "in Him we have redemption through His blood, even the forgiveness of sins:" we "have boldness to enter into the holiest of all by the blood of Jesus:" they who are before the throne, "have washed their robes, and made them white in the blood of the Lamb."

We learn from hence that the atonement of Christ is an essential blessing, a comprehensive blessing; that every thing else depends upon it, and results from it; that to this we owe all our deliverance, and all our hope. No wonder, therefore, that the Apostle should make it a leading object, and even among the polite and learned Corinthians begin with it: "I delivered unto you first of all, that which I also received, how that Jesus Christ died for our sins according to the Scriptures." No wonder he should make it his last, as well as his first concern-no wonder he should make it his only one; "I determined to know nothing among you save Jesus Christ, and Him crucified." No wonder he abhorred the thought of exulting in any thing beside; and exclaimed "God forbid that I should glory, save in the cross of our Lord Jesus Christ." No wonder the Church of God in all ages, have found their happiest moments to have been those in which they could say, "Unto Him that loved us, and washed us from our sins in His own blood, and hath made us kings and priests unto God and His Father, be glory and dominion forever and ever." No wonder that those who

have finished their course with joy, and no longer see through a glass darkly, should sing a new song, saying, "Thou wast slain, and hast redeemed us unto God by Thy blood, out of every kindred, and tongue, and people, and nation." No wonder the angels round about the throne, and the beasts and the elders, and whose number is ten thousand times ten thousand, and thousands of thousands, should say with "a loud voice, Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing."

What can we think of those who conceal, who deny, who insult the atoning death of our Lord and Saviour?

What are your sentiments and dispositions with regard to this important event.

Ah, my brethren, this event becomes a test; a test to try our schemes, our character, our destiny: a test the most awful: a test established by an authority from which there lies no appeal. "We preach Christ crucified, unto the Jews a stumbling-block; and unto the Greeks foolishness; but unto them that are called, both Jews and Greeks, Christ the power of God, and the wisdom of God." He that despised Moses's law died without mercy, under two or three witnesses: "of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith He was sanctified, an unholy thing, and hath done despite unto the Spirit of grace."

To conclude. Having discovered the nature and excellency of the Gospel, we learn, my brethren, the way in which it is to be regarded by us. It demands joy and gladness. It is a Jubilee; and preachers and hearers should animate each other, and say, "O magnify the Lord with me, and let us exalt His name together." "This is the day which the Lord has made, we will rejoice and be glad in it."

With what satisfaction and pleasure would a Jewish priest proclaim the arrival of the Jubilee? And shall a Christian minister be cold and senseless, who has "this grace given, to preach among the Gentiles the unsearchable riches of Christ?" O what a privilege to go and publish that God "has not spared His own Son, but delivered Him up for us all, and that with Him He will also freely give us all things: that God is in Christ reconciling the world unto Himself, not in putting their trespasses unto them." I would rather be employed in announcing this intelligence to sinners, than be destined to blow the trump of the archangel that shall awake the dead. I

would rather call you to the feet of the Saviour than to the tribunal of the Judge.

It is easy to imagine with what emotions the proclamations of Jubilee was heard by the inhabitants of Judea, and especially by those who were so deeply interested in the message. And what comparison is there between the concerns of time and those of eternity? What is the relief of the body to the welfare of the soul? Will you not therefore, with a joy proportionably greater, exclaim, "How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth!" Thus the Gospel was originally embraced. The Thessalonians received it "in much affliction," yet "with joy of the Holy Ghost." When by the affecting ministry of the Apostles "before the eyes of the Galatians, Jesus Christ was evidently set forth crucified among" them; they were "blessed," and "could have plucked out their own eyes, and have given them" to the messenger who brought them such welcome tidings. When Philip went down and "preached Christ in Samaria, there was great joy in that city." And is the nature of the Gospel changed? Is the importance of it diminished? Are the blessings it communicates, and the hopes it inspires less valuable and necessary?

The Gospel, my brethren, is not a speculation. It is not a matter of idle curiosity. It is not the solution of a problem, or the decision of a point in debate, the knowledge of which can merely affect the judgment. It brings us "good tidings of great joy." It is not only wonderful but interesting. It is not only "a faithful saying;" but "worthy of all acceptation." It is "all our salvation;" and it should be "all our desire." It is "our glory;" and should be "our joy."

There are some who have thus heard the Gospel, and whose condition is described by David in these words: "Blessed is the people that know the joyful sound: they shall walk, O Lord, in the light of Thy countenance. In Thy name shall they rejoice all the day: and in Thy righteousness shall they be exalted." But it is to be feared there are those in this large assembly to whom the intelligence is a thing of naught. Ye make "light of it and go your way, one to his farm, and another to his merchandise." What shall we say to Your folly, to your wickedness, to your danger, in refusing the advantages which the Gospel exhibits to your view, and presses upon your acceptance? Are these blessings unsuited to your condition? Are they of no value? Can the world indemnify you for the loss

of them? Can you find a substitute for them—in the distress of conscience—in the season of affliction—in the hour of death—and in the day of judgment? Do you not defy the authority of God? Do you not despise the riches of His goodness? Do you not judge yourselves unworthy of everlasting life? Are you not unspeakably criminal? Will you go unpunished? "How can you escape if you neglect so great salvation?"

"Now is the accepted time: now is the day of salvation." And will it last forever? Will it last long? How know you but that He who has so often addressed you in vain, is ready "to shut to the door" saying, "O that thou hadst known—even thou—at least in this thy day, the things that belong to thy peace—but now—they are hid from thine eyes?" It is time, it is high time, but blessed be His name it is not at present too late. O! seek Him while He may be found, and call upon Him while He is near.

DISCOURSE TWENTY-NINTH.

JOHN FOSTER.

FOSTER was born in 1770 at a place called Wadsworth Lanes, in the parish of Halifax, Yorkshire; and at the age of seventeen made a public profession of religion by uniting with a Baptist Church; and soon after devoted himself to the Christian ministry. His studies were prosecuted with great assiduity, first at Brearly Hall, under Dr. Fawcet, and then, three years later, at Bristol College. Shortly after leaving college, in 1792, he settled at Newcastle-on-Tyne, where he remained only about three months. In 1793 he became pastor of a Baptist Church in Dublin, where, after about nine months, he ceased pastoral duties, taught a classical school less than a year, and became quite unsettled in his plans of life. The probable causes of his failure of success as a preacher were his recluse habits, peculiar style of preaching, and somewhat loose opinions respecting church organization. Until 1797 he appears to have devoted himself to literary pursuits, when he resumed the pastoral relation at Chichester, which ended in two and a half years, by a removal to Downend, where he preached four years. At the expiration of this period, through the recommendation of Robert Hall, he became Pastor at Frome, where he wrote his first Essays. In 1807 an affection of the throat compelled him to suspend regular ministerial duties, and he became connected with the "Eclectic Review"—a relation which continued, with an interval of a few years, till 1839, and in which he acquired great reputation as a reviewer. During his connection with the Review, he often preached in destitute places. In 1822 he commenced a course of lectures at Broadmead, Bristol, which were continued, with a slight interruption, until Hall's settlement at that place. He died in 1843, in the seventy-third year of his age.

Foster was one of the strongest writers, of whatever country or age. His sermon on "Popular Ignorance," preached in 1818, and enlarged and published in 1820, was pronounced by Sir James Mackintosh one of the most able and profound works of the age. His sermon on "Missions," preached the same year, is not inferior in point of merit. The miscellaneous productions of his pen hold a high rank among the most brilliant

English classics. All his writings are noted for remarkable comprehensiveness, the tersest strength, and great originality and majesty of conception. His eloquence consisted, not in pompous phrases or brilliant explosions, but the pure force of sense, adorned with the sweetest imagery, and an admirable neatness and compactness of style. Foster did not generally write his sermons, and with the exception of those above alluded to, with a few others, and his two volumes of Lectures delivered at Broadmead, his sermons are not preserved. The specimens that remain of his preaching are not remarkable for what is commonly called oratory, but yet they sustain the judgment of Hall, that "his writings are like a great lumber-wagon loaded with gold."

The production which follows is not found in any of the common collections of Foster's writings. In Bohn's edition of his Lectures there is one on the same text, and with a similar title; but it is entirely different from this, of which, possibly, it might have been a rough sketch. The sermon here given was published in the "New Baptist Magazine," without any signature, and reprinted, in the same way, in this country, by Littell, in his "Christian Magazine" of 1828. But there are several facts abundantly verifying its authorship. In 1837 a very few copies of a small volume were published by Rev. Mr. Mann, of the Maze Pond Baptist Church, made up of Foster's writings, but appearing without his name. A well-known clerical friend of the editor of this work informs him that he himself was associated with Mr. Mann in soliciting of Foster the privilege of publishing that little volume of his writings, of which volume this sermon forms a part. Its genuineness, from this circumstance alone, is therefore placed beyond question. Indeed, the many and obvious traces of Foster's exquisite genius sufficiently indicate its origin.

THE IMPRISONMENT AND DELIVERANCE OF PETER.

"Now about that time Herod the king stretched forth his hands to vex certain of the Church," etc.—Acrs, xii. 1-11.

The Church is sometimes called "the kingdom of Heaven," the "kingdom of God" on earth. It is called so by Him who knew whether it may be justly so called; whether there is any thing in common between earth and heaven; whether there is any thing good and heavenly in this world of sin and misery. It may very properly be called the kingdom of Heaven: nothing of heaven is brought or kept here, except by the force of heaven. There is a tendency in this earth to repel every thing that is good; an exploding quality,

that would drive off to millions of leagues all goodness and all good men. In some places it has actually driven off the kingdom of Heaven; there are some places where Christianity once flourished, but where it flourishes no longer. God has suffered the tensity of His kingdom in some places to slacken, that the power and tendency of the world's depravity might have scope for exhibition. kingdom of Christ here is, therefore, unlike that which prevails in Heaven, inasmuch as it is subject to persecution. Some men, indeed, may have been so sublimely deprayed as to wish to carry persecu tion into Heaven itself. Their hatred may have flamed away, in wish, far beyond the limits of the earth, far beyond the fires of a volcano, or the smoke of a volcano, or the rocks which are hurled from its crater. But they have never wished to die, in order to persecute, to attack the Sovereign on His throne; horribly evil as their wishes may have been, they have not dared to meet Him on His own ground, to pursue the saints into His presence. The angels who once dared to resist Him, are not inclined again to meet the Divine artillery, and defy the Omnipotent. Heaven still retains its perfect and eternal tranquillity. The opposition of men can not excite fear in this region, it scarcely can excite indignation. It is not so, however, in the kingdom of God on earth. He will not let His saints live peaceably here; He would detach their affections from things below; He is determined they shall not love this present world; He has therefore made it an uneasy residence, He has excited even their sympathies against it. How can they love a world that is stained with the blood of their brethren, that is full of their sufferings, monumentally recorded? The time has been when His people were witnesses of the persecutions of which we behold only the monuments. They have had to say, this day, this morning, a servant of God will bear his last testimony for his master, we shall lose our friend, our father, our minister. The world has been unwilling to let the saints of God dwell on it; it has denied them air and light and space to exist in. Its history is emphatically the history of persecution, the history of martyrdom; one part of the agents have been persecutors and the others have been persecuted. The spirit of enmity still rages in the world, and is still indignant that the servants of Christ should execute His commission, that they should presume to carry this religion among the heathens, and attack the temples of idolatry. Not only in that land itself where Satan's seat is, but even here, where the kingdom of Christ is in some measure established, there are many who would not endure that a word should be spoken, though that word were sure to reclaim a

soul from the darkness of paganism, or the corruption of perverted Christianity.

It is a fatal thing, however, to persecute the Church of Jesus Christ. The history of the world abounds with recitals of His vengeance. Many proud monarchs have demolished their own thrones in attempting to subvert His kingdom. There is something very corrosive and deadly in a drop of a Christian's blood spilt upon a throne; it will inevitably sap it to the foundation; it is a lure that never fails to attract destruction. How many tales are recorded of the dreadful deaths which princes and ministers, and even obscure individuals have suffered, whose enmity had been signalized against the kingdom of God! Many are the states that have fallen with a mighty crash beneath the stroke of his vengeance; and those which still subsist, and oppose the authority of the Supreme Governor, will easily be crushed into a heap of monumental ruins.

If a saint is smitten on earth, a sensation, I might say a commotion, is felt in heaven. When Saul was going to Damascus, only intending to persecute the saints, he was struck to the ground, and interrogated by Christ Himself: "Saul, Saul, why persecutest thou Me?" Thus God identifies Himself with His people, in literal conformity to those impressive figures which He adopted while on earth; He is still the head and they are the members; He is the vine and they are the branches. An insult against them, He feels as against What they can not avenge, what they will not avenge (for He has forbid them, saying, "Vengeance is Mine"), He will. Among all the hosts of His angels there is not one, perhaps, that would not promptly come down to act out the vengeance of his great Lord; who would not gladly take the quarrel on his own hands, when an insult is committed on the saints. Next to serving Christ Himself, they love to serve His people. They will follow the individual who is committed to their charge with patience; slow as he is, they would gladly invite and encourage him to proceed faster; they will not wander from him, faltering as his steps are; they become friendly by habit and attention, and anticipate in him a companion for eternity in better regions. There are two accounts of the descents of angels in this very chapter; the one to deliver Peter, the other to destroy Herod. The same angel was probably commissioned on both services; the same angel would be equally ready to execute a duty of mercy and a duty of vengeance; he would have so distinct an idea of the reasons and consequences of both, of the entire consistency of both with the honor of his Master and the universal good, that he would perform the office of punishment with

the most lively feelings of complacency and general benevolence. Some of the enemies of God may be overcome in the ordinary methods of His operation, others are hardened against all conciliation; it requires a miracle of Divine power to change their hearts. Some of them must be consigned to extinction and extermination. "Now about that time," says the historian, "Herod the king stretched forth his hands to vex certain of the Church. And he killed James the brother of John with the sword. And because he saw it pleased the Jews he proceeded further to take Peter also."

The Jews were worthy to have a king like Herod. Their love of persecution must have been intense, if it could induce them to applaud his cruelty in spite of the conviction that tyranny gains strength by exercise, and that to encourage cruelty in a monarch against others was finally to invoke it on themselves. It was remarkable indeed that God's chosen and supported people should be the leaders of persecution against His own servants. It was a proof of their extreme and utter degradation, that they must set on their king to destroy the messenger of their God-that they must show him the way, as if he could not take the scent of blood himselfthat they must be his jackals-that they must hunt the victims for his cruelty. Perhaps this was their way of taking vengeance on Jesus Christ for having presumed to rise from the dead-for having despised their seal on his sepulcher, and their soldiers to guard it. He had ascended beyond their reach, and they would take their vengeance on his disciples. They were delighted to have a minister, a devil, the fiercest spirit Satan could send them, on their thronethe throne of David; so that he would indulge them with the blood of the saints; so that they could but see the Church of Christ afflicted, and James put to the sword.

A certain degree of success in wickedness usually makes men daring and confident. This prince, after killing James, had no fear or hesitation in laying his hand on Peter also; he consigned him as a victim-animal to his cage, perfectly sure he could bring him forth to death whenever it suited his leisure and the piety of the Jews; he felt no terror from the reflection that he had slain a servant of Jesus; he had no suspicion that the spirit of James had ascended to the throne of God to bear witness against him. He fell into the common mistake of men concerning the delay of Divine vengeance, they think Him altogether like themselves: if He does not strike in anger as soon as He is offended, they think He will not strike at all; if His thunderbolts sleep, they think He hath forgotten the affront, and they try to forget it themselves; they give it up to a dark cor-

ner or a lumber-room of their memories, as a thing to which they would never revert, though they must retain it. "He proceedeth further to take Peter also." Peter was easily taken; it was not for him to abscond and abandon the cause which he knew to be divine, and which he had always been told would be dangerous; he remembered what he had once said, "Though all men forsake Thee, yet will not I." It was not for him to flee who had once denied his Lord in the moment of peril; ever after that fault, he seems to have been undauntedly courageous: he was naturally bold, and after this one flagrant instance of cowardice, we find him more resolute than ever to brave opposition and present his breast to the dagger. It was not for him to retire and escape, especially after the cause was become dangerous, after the conflict was begun, after the vanguard was destroyed. We have often read of valiant troops, when the first rank of their army had fallen, that would march over the corpses of their comrades and step into the same peril, and in the same place. Peter was easily taken. There was but one place to find him: he would not be met with but in the very spot where James had fallen. He was not afraid. Like Shadrach and his brethren, like Daniel, he trusted in the Lord, who was able to deliver him, or who could take him at once to His glory. He was not surprised. The place in which he stood, the cause in which he was engaged, every thing would remind him of his danger. But he was easily taken. "And when Herod had apprehended him, he put him in prison." We can imagine the darkness and gloom of his dungeon, which it is probable was at any rate not more agreeable than those of our own times: we can fancy its damp and massy walls, on which the sun had never shone; the dark, thick bars, blocking up the access of the little light which might enter the small aperture of the window, and admitting a dim ray of despair, just serving to show the captive there was light and liberty in the world, but not for him. Chains also were added. "He was bound with two chains." Nor could there be wanting in such a place various sounds and notes of terror; there must be many symptoms and noises of fatal import, declaring that something was in preparation, something that should not be, was acting in the dungeon of a tyrant, where cruelty loves to riot. Yet there is none of us doubts that Peter would sing even here, when left in this dwelling of horror to his own thoughts, "Well, I had rather be here, after all, than in Herod's place, or Cæsar's, at the expense of disowning my Lord." If it had been conceivable that such an option should be given him—could he have had the offer of reigning over the whole Roman empire, only for sacrificing his religion, Peter would not have been at a loss in forming his decision; he would congratulate himself on his preference of the dungeon, surrounded as he was with these various forms of tragedy and omen, remembering his Master's words, "What shall it profit a man if he gain the whole world and lose his own soul?"

Can we avoid reflecting here that it must be a very sublime cause that could enable a man thus degraded and enchained to feel himself so much higher a character than other men as to look down with contempt on the throne of the world? Can any one impute delusion to him? Delusion is very apt to vanish before prisons and quaternions of soldiers. There is something very much like a gorgon in the nature of a dungeon, and the prospect of a block to

affright delusion into despair, or petrify it into stupidity.

He was "delivered to four quaternions of soldiers." Now it would seem obvious that here were either too many or too few. If they were only required to keep one man in custody, they were too many. He was secured enough, one would think, under massy walls, three gates, and two chains, without having sixteen soldiers to keep him. But perhaps these sixteen soldiers were to fight all that could be sent to his rescue: then they were too few. Only one soldier of God came to deliver him, and succeeded; only one Agent of power and mercy was able to extricate him. All the arms of any tyrant against God are too few. There was Sennacherib, who blasphemed and defied the God of Israel, and who was quite satisfied in the protection of his 200,000 men, but they were too few: 185,000 of them, you remember, were destroyed in one night by one angel. Peter, however, was kept in prison, and "prayer was made without ceasing of the Church to God for him." Peter doubtless prayed himself. It is happy that pious men can appeal from the power of earth to the power of heaven. And they have felt a peculiarly noble and elevated sensation in the consciousness of being the one particular cause of bringing the power of God and the power of His enemies into contact and collision, and being the single person for whose sake these powers should come to action. Such a sentiment must be the greatest possible elevation that a Christian, that a creature can feel.

The Church was employed without ceasing in prayer for Peter. Good men should always remember each other in prayer, and they will do so especially when exposed to the same peril. There always has indeed been the most friendship and sympathy among them in times of persecution. The Church prayed for Peter daily and hourly,

at this very hour. This very night, they might know, was destined to be his last; but one sun more was to rise upon him. Herod, no doubt, indulged his exultation. The hatred which he had felt against the King of the Jews he cherished against His subjects. As long as a servant and a follower of the Son of David remained upon earth, he felt as if there was a relic, a remnant of claim to the Jewish scepter interfering with his own. The people, too, were anticipating the intended execution: ever since the crucifixion of Jesus, ever since the imprecation of His blood upon their head and upon their children's, they seem to have been given up to an infernal spirit, rejoicing in executions, finding a pure, simple, genuine pleasure and luxury in the sufferings and death of a Christian.

Peter was probably aware of what was determined on for the morrow, yet he was tranquil, he slept. He "was sleeping between two soldiers." There are not many who would have slept in such a The two soldiers had, perhaps, been set to the same duty on former occasions, but they had never before seen their prisoner asleep. Other prisoners had implored and bribed them to connive at their escape, or had struggled with them in despair for their liberty: but a Christian may sleep any where. A Christian, who is indifferent whether he sleep or die, will say, "I know my life is forfeited by nature and by sin; the sentence is gone forth against it. I am only reprieved, and hold it only at the discretion of God. I never thought life of so much value as to risk my soul for it. When my Master wants my exertions here no longer, it is for Him to call me to Himself. It is not for me to fix the time. It is quite consistent that Herod should be the instrument, that I should fall by the same sword that slew my friend. I have now nothing to fear; I have nothing to do. When I was free I could labor, but now I can sleep."

Peter is now in chains between two soldiers. Can he in an hour be set free? The Christians can not fight, they had no arms. They would not: swords were not arguments. Peter had been told so himself. He had been commanded to put up his sword. If a mob had assembled to burst open the Bastile and rescue him, he would most gladly have made his best speech through the grates of his prison, imploring them to disperse, and not to impeach and weaken the genuine, rational evidences in behalf of Christianity, by employing force in its support.

How can he escape? The soldiers are faithful. He had no interest at court to procure mercy for him. "How unfortunate for him," some of the less hardened Jews might have said, "to have no power-

ful friend." "Unhappy Peter," the Jews might have said; "Unhappy Peter," one of the sixteen soldiers might have reflected, "to have no friend; there is no hope for thee." Peter was not unhappy. At this very moment he was an object not of compassion but of envy, "And behold the angel of the Lord came upon him, and a light shined in the prison." He came in, he came to do something. How different a place was this prison to Peter and the angel. He cares not for the thick walls, which he can pierce; and the grim darkness, which he can illuminate. He is at no loss to find his objec, though he be confined in the darkest dungeon of the prison. He can find the darkest corner where a Christian is hid. It is needless to tell him of the city or the continent; tell him only of the planet in which the captive is to be rescued, and he will feel an unknown and indescribable sympathy directing him infallibly to the spot. This angel, perhaps, might have been commissioned to attend on James, not to deliver, yet to console and support him; he might be no stranger to these gloomy walls. His coming was silent and still. There was no noise; there was no mode of entrance, yet he was there. He came with too great a power to make a noise among the lumber of matter. It was a firm, compressed, and abstract energy of power, a very quintessence of soul, that alone could penetrate so quickly. So Jesus Himself came, though He was arrayed in a body; He entered the room unperceived, where the disciples were sitting with the doors locked. The angel penetrated with ease; he displaced nothing; he had but one commission to execute; he came not to overturn and demolish or change the order of nature. "He smote Peter on the side." No man was ever so awakened; he smote Peter. It was not a violent stroke; it was not such a stroke as that which he shortly after inflicted upon Herod. It was not so that he smote the thousands of Sennacherib, or the inhabitants of Sodom. It was a gentle violence; it might serve for a symbolic emblem of a Christian's death. It will be a soft blow that awakes him be will be tranquil; a light will shine around him; he will be delivered from the chains of sin, from the prison of flesh, from the society of the guilty, from a persecuting world.

Peter awoke; he would gaze on the face that shone upon him: he would feel like the martyrs who have ascended from the stake to the skies, and passed from beholding faces marked with cruelty, to gaze on the benign countenances of the angels and messengers of

God.

"He raised him up." What a strange alteration was this; the prisoner chained between two soldiers is now held by the hand of an

angel. We might now say, "Touch him who dare." The soldier of God has ventured into a place sacred to cruelty, the devil, and Herod; he has taken charge of the captive he had to rescue, and now touch him who dare. Where is all the courage that all the soldiers of Herod ever manifested in storming intrenchments, in charging the enemy? Come forth now, and touch your prisoner, thus attended, by one single unarmed soldier of heaven. Dare you, imperious Herod? Dare you, soldiers, appointed here to watch the victim? Oh no! The power is no ordinary power—it has made no noise—it reveals itself only by the effect.

"The chains fell from his hands." Lightning might have taken them off, but it would have been with an immense explosion, and probably with death to the prisoner—it would have melted the whole chain; but the angel used no superfluous and ostentatious force; he only dissolved a few links, and the chains fell off without violence. The angelic spirits appear to be invested with greater powers than any we can imagine—they can produce the greatest energy of nature

without the manner of the greatest energy of nature.

This angel, like the other angels of God—like the angel that hurried Lot, appears in a kind of solemn haste. "Arise up quickly," he says, "gird thyself." These spirits, when their purpose is effected, do not stand in wonderment at their own exploits—they take no breathing time—they want no leisure to rest from the toil, and contemplate the conquest. It is a very ordinary thing to them—it excites no particular surprise or elation in their minds—they do not think of repose. So should it be with the servants of God on earth. They should not stand still, wondering at their own doings, or think they deserve a year's holiday after the labor of one exploit—they also should be in solemn haste—their time is all too short. Not an hour should pass after their greatest effort, without preparing for some new service.

Peter obeyed, but he was amazed. What then must be the amazement of the Christian, when the angel of final deliverance shall come, when the change unspeakable passes upon him; when he shall remove from men to God, from the servants to the Master, from the talk of immortality to the conversations of heaven! How little men know of their best companions and friends, of those sublime beings, whoever they are, who are deputed to accompany them through life! Whoever they are! It is strange to speak so of our most sincere and intimate friends. It will be one of the pleasures of heaven to know them, to know our guardians and deliverers, to see those who sustained us in trouble and temptation, and conducted

as to final triumph! It would be a pain to the conscious delivered, not to know and thank their deliverers; it would be of no use to know and see them now, the sight of them would fill us with unspeakable terror. In the other state they will make themselves known to us; we shall be able to endure their splendor, and converse with them face to face. "And he went out and followed the angel." This was a different going from what Herod intended, from what Peter himself had expected, or his friends who were praying for him, as they thought, in vain. They went out through three gates; and the last gate, the iron gate, opened of itself! How many wonders in a few minutes, and the last the greatest! Thus was he set free; there was no detainer against him; he had no debts to pay, no fees were demanded of him. What a deliverance was this! to be thus set free once more in the plain of liberty. What an astonishing impulse and momentum must it give him, to have been thus retained by one force, and torn away suddenly by another force!

The angel went a little way with him; conducted "him through one street," till his amazement had somewhat subsided, and then "departed from him." He had other work to do; he did not wait to receive homage or offer felicitations; he left him for this time. Peter had to take a longer journey some other night with his Deliverer; he had the whole length to go from earth to heaven, to travel the long tract, if it be a long tract, we know not what it is, nor how, nor where!

What adoring gratitude must Peter feel at this wonderful display of Divine care and kindness! What veneration must be feel for a cause whose servants were to be defended by such interpositions! a cause of which not only angels condescended to be the servants, but to be the servants of its servants; satisfied with promoting its success. yet taking no credit for it to themselves. A cause like this, he would say, deserves all my devotion. We are told of Herod's miserable and terrible end. The same power which had rescued the servant of this Divine cause was employed to destroy its adversary. Can we close without saying, Is that religion here still for which all this was done; which occasioned all this exhibition of mercy and terror? Can we help exclaiming, This also shall be my cause? Can we suffer such a cause to be in the world, without devoting ourselves instantly and earnestly to its service, and feeling an exalted triumph that such a cause exists in our own time, and condescends to accept of such servants as we? If there be such a God (surely we must say), if there be a Master, who can thus protect and deliver His servants when exposed to the most awful perils, let me be His servant. I know not what difficulties I may have to encounter, nor in what situation I may need such a friend; but I do know of death. I know I must be committed to the hand either of an angel or a devil at the last time. This shall be my cause. Let me also be surrounded and protected by angelic powers, and the force of Divine influence. Thus engaged and supported, for very shame I shall bestir myself; not one hour shall see me idle, or thoughtless, or dissipated, or profligate. I shall be ashamed of every moment in which I am not employed as the angels of heaven are employed, and by the same God.

DISCOURSE THIRTIETH.

RICHARD WATSON.

NEXT to the name of its distinguished founder, that of Richard Watson reflects the highest luster upon Wesleyan Methodism.

He was born at Barton, Lincolnshire, February, 1781, and from child-hood displayed superior talents. Soon after he was fifteen years old, at which remarkably early age he began to preach, we find him a regular local preacher, and at the age of nineteen he published an "Apology for the People called Methodists." Soon after this, some slight disaffection led him to unite with the Methodists of the New Connection, with whom he especially co-operated several years. In 1812 he resumed his station in the older Wesleyan body; and his history, from this point onward, affords abundant evidence of the expansion of his mind and heart, and his extraordinary powers of appealing to the consciences of all classes of men. His chief appointments were in the English cities and larger towns, and he every where drew around him the liberal and the intelligent.

But it was as Secretary of the Missionary Society of his denomination that Watson was to act a most important part. To this appointment he brought the vigor of his understanding, and the matured fruits of his penetrating judgment. From the pulpit, the platform, and the Press, he plead for the sacred cause, with a force of argument, an originality and beauty of illustration, a sublimity of thought, and a power of persuasion, rarely, if ever excelled. Consumed by the quenchless ardor of his zeal, his frail constitution prematurely gave way; and in the year 1833, he peacefully departed this life, repeating, among his last words, the lines

"A guilty, weak, and helpless worm, On Thy kind arms I fall," etc.

The principal productions which Watson left, are his "Exposition on Matthew," etc., his "Theological Institutes," "Biblical and Theological Dictionary;" and his Sermons, published in this country in two volumes. These writings afford sufficient evidence that Watson pos

sessed an uncommon grasp of mind, which was made effective by the accumulations of theological literature, and the embellishments of a chaste and sterling eloquence. The discourse which follows is by common consent allowed to be his masterpiece.

MAN MAGNIFIED BY THE DIVINE REGARD.

"What is man, that Thou shouldest magnify him? and that Thou shouldest set Thine heart upon him?"—Jos, vii. 17.

It is the character of almost all speculative systems of unbelief that, while they palliate or excuse the moral pravity of our nature, they depreciate and undervalue that nature itself.

By some of them it is denied that "there is a spirit in man: the lofty distinction between mind and matter is confounded; and the organization of a clod is thought sufficient to give birth to reason and feeling; to all that dignifies the nature of man in comparison with the capacities of animals.

If a few allow that this frame, disorganized by death, shall live again by a resurrection, and thus only make death a parenthesis in our being, the majority take a wider sweep into speculative impiety; pluck off the crown of immortality which was placed upon the head of human nature by the Trinity in council; and doom him who in this life feels that he but begins to live, to live no more. Thus death is not the mere parenthesis, but the period of life; the volume closes at the preface; and vice exults at the news, that this portal of our present existence leads only to airy, empty nothingness.

Another stratagem of the philosophy which has no faith, is to persuade us that we are but atoms in the mass of beings; and that to suppose ourselves noticed by the Great Supreme, either in judgment or in mercy, is an unfounded and presumptuous conceit. With David, there are persons who lead us out to survey the ample cope of the firmament, "the moon and the stars" which God "hath ordained," and cry, not like him in adoring wonder at the fact, but in the spirit of a base and groveling unbelief, "What is man, that God "should be mindful of him?"

The word of God stands in illustrious and cheering contrast to all these chilling and vicious speculations. As to our moral condition, it lays us deep in the dust, and brings down every high imagination. "The heart is deceifful above all things, and desperately

This is an important subject, and just views respecting it are connected with important practical results. That we may be truly humbled, we ought indeed fully to enter into those descriptions which the Scriptures have given us of our fallen condition; to every one of which we shall find our experience to answer, even "as face answers to face in a glass." But we are to remember both from whence we are fallen, and what we are capable of regaining by the grace of God; the mercy which He who made us is still disposed to exercise; and the natural powers which it is the object of that mercy to raise, sanctify, and direct; that, animated by this display of Divine goodness both in creation and redemption, we may "lay hold on the hope set before us," and be roused to the pursuit of that "glory, honor, and immortality" which are not only hopeful, but certain to all who seek them.

It is proposed, therefore,

I. To offer some illustrations of the doctrine of the text, that God "magnifies" man, and "sets His heart" upon him.

II. To point out the practical improvement which flows from facts so established, and so expressive of the Divine benignity.

1. We call your attention to certain considerations illustrative of the doctrine of the text.

1. God hath "magnified" man by the gift of an intellectual nature.

This circumstance, as illustrative of the Divine goodness, and of our obligation to grateful affection and a right conduct, is frequently adverted to in Scripture. He hath "made us to know more than the beasts of the field, and to be wiser than the fowls of heaven."

"There is a spirit in man, and the inspiration of the Almighty giveth him understanding." In the process of forming this lower world, and the system connected with it, various degrees of creating grace,

so to speak, were dispensed. This was righteous; no creature has any claim to being at all, nor to any particular mode or circumstance of being; and, therefore, the dispensation of existence in various modes was wholly at the pleasure of the Creator; and none has the right petulantly to say to Him, "Why am I thus?" It was also wise being necessary to variety, as variety is necessary to perfection. We see, therefore, in this vast mass of created beings, unorganized matter without life; matter organized, as in vegetables, with life, but without sensation; and, in the inferior animals, with life, sense, and a portion of knowledge, but without reason. But in man, the scale rises unspeakably higher; and his endowments are extended beyond mere animal life and sensation, however delicate and varied, and beyond instinct, whatever that mysterious power may be, to a rational soul, to deep and various mental affections, and to immortality itself. Here, then, we see him magnified. Amid all the beings which surround us in this visible universe, he alone is capable of surveying the whole with thought and reflection; of tracing the Author of the whole work, and marking the display of His perfections; of yielding to Him adoration and homage; of sanctifying the varied scene to moral uses; or, of improving his capacity; and he alone is susceptible of the sentiment of religion. And as God has thus "magnified" him, He has also "set His heart upon him." Man is the only visible creature in the heavens, and in the earth, which God, in the proper sense of the word, could love; for no creature is capable of being loved but one which is also capable of reciprocal knowledge, regard, and intercourse. Other things might be approved, and pronounced "very good;" but man alone was loved. He was the only being with whom the Maker of all could hold intercourse. Him, therefore, He admitted into fellowship; with him He conversed thought to thought, and made his presence vital, and interiorily sensible to Him; delighting in him, and teaching him to delight in God. The same regards He has to us, though fallen; and, by methods we shall afterward mention, still seeks man as His beloved son, invites him to His forgiving bosom, and makes the human heart His favored and His chosen temple.

2. God has "magnified" man by the variety, and the superior nature of the pleasures of which He has made him capable.

His are the pleasures of contemplation. These the inferior animals have not. No subjects but such as are urged upon them by present necessity engage their thoughts. Their view of present things is also limited. The most splendid scenes of nature are thrown around them without arousing attention, or awakening taste,

and the power of comparison. The past would seem to be a perfect blank to them; the future derives no light from the analogies which observation and experience furnish to man, and by which its gloom is somewhat broken. Moral subjects and moral actions, which furnish to us so inexhaustible a source of thought, are to them unknown; nor is it indicated by any of the phenomena which those that approach nearest to intellectual character exhibit, that the cause of any thing whatever is with them a matter of the least curiosity. All these are the subjects of human contemplation. As far as we can perceive, they are also inexhaustible; and the powers which we may apply to them are capable of unmeasurable enlargement. From this wondrous capacity arises a pleasure as copious as it is rich and invigorating, whenever the choice of subjects is worthy, and our train of thinking well laid. The deep and continued abstractions of profound genius, the ardor and intensity of the poet, the patient labor of the inventor of useful or curious machines, the command which books and conversation exercise over intellectual men, prove the vigor of the pleasure which arises from well-directed mental exercises; and in all this the benevolence of God is affectingly manifested. He has "taught us to know," and has opened to us the felicity of knowing; a felicity to which the pleasures of sense, though they also are proofs of His benevolence, bear no comparison either in loftiness or duration. In the one we have a pleasure in common with all animal natures; in the other we share the felicities of angels, and the blessedness of God Himself.

His are the pleasures of devotion. And can it be rationally denied that devotion is the source of even a still higher pleasure than knowledge? Does it arise from awe and reverence of the Divine Majesty? If a sense of our reconciliation to God accompany it, it is the awe of bending and silent scraphs, which gives depth and richness to the joys of the spirit, but is not inconsistent with them. Does it express itself in praise for mercies? It is gratitude directed to the highest Benefactor, and called into liveliest exercise by the magnifice nee of His mercies; and gratitude in a pleasurable emotion, and the more so as it is more intense. Thus it affected the mind of David: "How precious also are Thy thoughts unto me, O God!" Is the devotion private? Then intercourse with God is the intercourse of frien ship, rendered more tender and confiding by a filial confidence, every burden is discharged, every wish freely expressed, and the soul peace is fed and constantly guarded by a confidential corre-3poil dence. Does the devotional principle seek expression in the our tes of the house of our God? New circumstances are added to

deepen the impression, and enlarge the joy. With "a multitude" of consentaneous hearts we "keep holiday;" with them we joy to acknowledge and proclaim the God we love before a forgetful world; we have a sense of delightful communion with the Church on earth, wherever its members are found, and with the redeemed and angelic throngs in heaven. The calm Sabbath is at once "a day honorable and full of delights," and a pleasing emblem of cessation from earthly cares, and of those exclusive, hallowed, and spiritual employments which are reserved for the spirits of just men made perfect.

His are the pleasures of sympathy and benevolence; and to man they are peculiar. No inferior nature, however near its apparent approach to him, is capable of them. It is a source of enjoyment, paradoxical as it may appear on a superficial view, to feel that we can "weep with them that weep," and thus ally ourselves to the common nature, and the common lot, of man. Even our most painful sympathies for others prepare the heart to receive direct consolation itself by the sensibility from which they flow, and which they call into exercise, and preserve susceptible. The spring of benevolence is thus opened; the stream flows whenever its refreshment can be imparted; and from thence arises the satisfaction of doing good to the bodies and to the souls of men; the joy of instructing the ignorant, of recovering the lost, of guarding the feeble, of protecting the innocent, and of giving impulse to institutions of usefulness, and vigor to great plans for the benefit of nations, and the whole race of man itself.

His are the pleasures of hope. These, too, are not only His in a more high and excellent sense, but they are His exclusively. Nothing but man looks beyond the present, and the glow of hope was reserved to warm his bosom alone. How great is the exuberance of the Divine goodness to us in this respect! Many of the blessings which God hath designed for us are known, and by anticipation they are tasted beforehand, and are thus many times enjoyed. If we are the objects of His favor, the future is ever brightening to the eve of meditation. Our steps shall be guided by an infallible counsel; our good and our evil shall be distributed with kind and wise parental regard; firmness supplied by Him shall raise us above our trials, victory crown our conflicts. Another world is enlightened by its own peculiar glories, and presents the glorified body, the spirit in immediate union with God, the absence of all evil, and the consummation of all the good enjoyed in the present life. And though there are objects of hope which are unknown, because "it doth

not yet appear what we shall be," yet this only heightens the emotion; the good toward which it reaches is unbounded and ineffable; it surpasses thought, and escapes the combining power of the imagination itself; it is unknown because it transcends, not because it is unreal; and this indefinite good embodies itself, in order that it may be seized by hope in some form of expression as indefinite as itself, but which suggests the loftiest, deepest, amplest thoughts of a mysterious glory and blessedness: "It doth not appear what we shall be;" but "we shall be like Him, for we shall see Him as He is."

These observations afford a sufficient answer to those who would degrade man; shame him out of his confidence in his Maker, by instituting a comparison between him and the vastness of inanimate nature, and thus endeavor to overwhelm him by a sense of his individual insignificance. But, extend the limits of the material universe as you may, make every star a sun, and every sun the center of an expansive system of secondary luminaries, sweeping the immeasurable spaces with their orbits, what is there in all this parade and pomp of amplification to lower, in the smallest possible degree, the sentiment of the text, and to weaken its delightful and reviving impression upon our minds? This universe of material things can not think; no sensation thrills through any part of it, it is totally unconscious of itself. The sun knows not his own splendor, nor the lightnings their force, nor the air its refreshing qualities. The earthly world has no communion with God, nor God with it. It yields to His hand without perception; it obeys without a principle of choice. It was not made for its own sake, but for the sake of that very being who can think, and feel, and adore; the sun to warm, the earth to sustain and feed, the air to refresh him; it has beauty for his eye, and music for his ear, and grandeur to elevate and fill his spirit, and curious contrivances and phenomena of power and majesty, to lead his thoughts to the wondrous Artificer, and to prostrate his affections in His presence, under the weight of joy and awe. Let infidelity contemptuously display her planets, and their spacious sweeps; we show the Being who enumerates the objects with which they are filled, marks their wondrous concatenation, and their series of secondary causes and effects, exults in their light, meditates in their darkness, measures their orbits, tracks them in their courses, connects them all with God their Maker, makes them subservient to morals, religion, devotion, hope, and confidence, and takes up, at every new discovery, the song of the morning stars—the angel witnesses of the birth of material nature, who sang together when the laying of the foundations of the earth presented a new and heretofore unconceived manifestation of the wisdom, power, and bounty of the Godhead. Which, we ask, is the greater—the single being, whether man or angel, who sees, and knows, and admires, and is instructed by this dread magnificence of nature, or that nature itself, which knows neither that it is magnificent, nor that it exists at all? The argument is turned upon the objector, and the greatness of nature only proves the greatness of man.

And suppose this vast assemblage of worlds to be inhabited by beings as rational as ourselves, what does this avail to prove us "insects" and "reptiles?"—the rank which the ambition of infidelity would assign to man. It is asked, indeed, What are we among so many? The answer is, Just what we should be if we existed alone, the same rational, sentient, improvable, immortal beings whom God has "magnified," and on whom "He has set His heart." Numbers can have no tendency to lower the individual, nor many races of spiritual beings to lower each separate race. Holiness is not less valuable to me as the source of peace, and hope, and confidence, because millions are holy; nor sin less destructive and painful, if millions have caught the infection. Is a father's love, or a mother's tenderness diminished because the family is numerous? And yet some such monstrous disposition must be assumed before the conclusions of this heartless, godless, and hopeless philosophy could be established.

In the rank, then, and super-eminence of man, we may justly say, that "the gentleness of God hath made him great;" and His delight in him is such that He hath made him deathless. Every material object changes; even animals, which have a portion of mind die; "The spirit of the beast goeth downward," but the spirit of man "goeth upward" to Him that made it, to rest in His bosom, and to abide in His presence. How great a proof is immortality that God "hath set His heart" upon us! He would not lose us by the extinction of our being; and to that spirit which God hath made, and from which He will never withdraw the communion of His presence and love, the very words may be applied which so strikingly characterize His own immortality—"These shall perish, but Thou remainest; and these all shall wax old, as doth a garment; and as a vesture shalt Thou change them, and they shall be changed: but Thou art the same, and Thy years shall have no end."

3. The text receives its most striking illustration from the conduct of God to man considered as a sinner. If under this character we have still been loved; if still, notwithstanding ingratitude and rebellion we are loved, then, in a most emphatic sense, in a sense which we

We must not hide it from you, that all those capacities and endowments of a spiritual and immortal nature to which we have just adverted, may become the bane and curse of all, and have actually become a terrible inheritance to many. A rational nature is capable of evil, and, being liable to evil, is liable to punishment. We may speculate on the origin of evil, on moral liberty, necessity, and other similar subjects as we may, but the awful fact remains the same—we are thus liable. This seems to arise out of our freedom of choice, without which our nature must have been constituted essentially different, and, it would seem also, greatly inferior. No rational creature perishes but by his own fault; but he may perish. As to man the case is determined, the line has been passed; he has fallen, he is under wrath, every mouth is stopped, and the whole world is become guilty before God. Here, then, the doctrine of the text We have two facts before us: the comes forth in all its tenderness. human race has become liable to the penalty of sin, to all the miseries which a great and an immortal nature can suffer, and yet, because God hath "set His heart" upon him, the whole of this terrible punishment may be remitted, and a restoration to grace and felicity be attained. How is this? Mark the means of our reconciliation to God, and mark the result, "and at each step let higher wonder rise."

Reflect upon the means.

The great agent of our recovery was the eternal Son of God, who voluntarily became the representative of the whole sinning race, was incarnated, humbled to a low and despised condition, suffered in our stead intolerable torments, and died the universal sacrifice and atonement for the sins of men. So God "set His heart" upon man, that for our rescue He spared not His own Son. "Dear" as He was to Him, He spared Him not. "Dear" in His humanity, for it was unstained with the original taint of fallen human nature, and through life was sanctified to God in a course of perfect and cheerful obedience: "dear," for the generous manner in which that human nature consented, with the Divine, to an obedience which was to extend to death, "even the death of the cross:" "dear," as the temple of the Divine nature, of the second Person of the Godhead, and that Person infinitely dear as "His own," "His proper Son," "the Son of His love;" yet He "spared" Him not. "It" even "pleased the Father to bruise Him, and put Him to grief." What words are these! The love of God to man surmounted even that natural anxiety to preserve an object so beloved as His own Son from ignominy

and grief, and deep and awful suffering; the innocent was given for the guilty, and the chastisement of our peace was laid upon Him, that by His stripes we might be healed. "So God loved the world," and so in that hour of darkness He set His love on man. "Herein," says St. John, "is love." Where shall we go for manifestations of the tenderness, the sympathy, the benignity of God? The philosopher of this world leads us to nature, its benevolent final causes, and kind contrivances to increase the sum of animal happiness, and there he stops-with half his demonstration! But the Apostle leads us to the gift bestowed by the Father for the sake of the recovery of man's intellectual and moral nature, and to the cross endured by the Son, on this high behalf. Go to the heavens, which canopy man with grandeur, cheer his steps with successive light, and mark his festivals by their chronology; go to the atmosphere which invigorates his spirits, and is to him the breath of life: go to the smiling fields, decked with verdure for his eye, and covered with fruit for his sustenance; go to every scene which spreads beauty before his gaze, which is made harmoniously vocal to his ear, which fills and delights the imagination by its glow, or by its greatness; we travel with you, we admire with you, we feel and enjoy with you, we adore with you, but we stay not with you. We hasten onward in search of a demonstration more convincing that "God is love," and we rest not till we press into the strange, the mournful, the joyful scenes of Calvary, and amid the throng of invisible and astonished angels. weeping disciples, and the mocking multitude, under the arch of the darkened heaven, and with earth trembling beneath our feet, we gaze upon the meek, the resigned, the fainting Sufferer, and exclaim "Herein is love"-herein, and nowhere else is it so affectingly, so unequivocally demonstrated-"not that we loved God, but that God loved us, and sent His Son to be the propitiation of our sins."

Mark the result.

The great consequence of the propitiatory death of Christ is, that God is so reconciled as to offer pardon and eternal life to all mankind. The whole race is taken into a new relation to God, a relation of mercy. "God is in Christ, reconciling the world unto Himself." The whole Trinity is employed in this work of grace—in offering and dispensing mercy, and grace, and salvation; in illuminating, sealing, and sanctifying; in comforting, aiding, and counseling; and a most sweet and harmonious agreement exists between Father, Son, and Holy Ghost, to "set their heart" on man, to restore him to their blessed communion, and to fit him for the eternal presence of their ineffable glory.

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4. This being the new relation in which we stand to God "through the death of His Son," let us finally, on this part of the subject, consider the means by which His gracious purpose of "magnifying man," by raising him out of his fallen condition, is pursued and effected.

(1.) He has, with the kindest regard for our higher interests,

attached emptiness to worldly good, and misery to vice.

This explains the suffering which is in the world. Who can solve the problem, that man not yet finally condemned, not yet placed in the state required by an exact and extreme justice, should vet be in a suffering condition! Not the "wise of this world." It has puzzled every sage in every age of time, and led to an endless variety of speculations and corrupt superstitions. But our text solves it. Why is there emptiness in worldly good? Because God would "magnify" man, and raise him from low pursuits, He has made all on earth vain and unsubstantial. Because He "sets His heart" upon him, He would deliver him from vice, and has therefore made every evil passion, temper, and appetite the source of bitterest misery. Had He been careless of our welfare, could "His heart" have consented to our ruin, He would have left us, like the brute, to be satisfied with our pleasure, nor would any complaining have been heard in the rich pasture. Had not the pain of sin been intended as a remedy, it would have been accompanied with utter despair, or never have been felt; the sting would have lain inert and jowerless under the pressure, till another world should awaken it from its torpor, and envenom it with a poison for which there shall be no healing.

(2.) In pursuance of the same design of munificent goodness, it has pleased God to establish a constant connection between our discipline and correction, between His providential dispensations and moral ends. Man is placed under rule; but the end proposed is the exercise of grace and mercy.

Are we prosperous? "The goodness of God leadeth to repentance." Are we afflicted? See the end: "What is man, that Thou shouldest magnify him; that Thou shouldest visit him every morning, and try him every moment?" "Lo, all these things worketh God oftentimes with man, that He may keep back his soul from the pit."

(3.) For the same reason, and that He may show that He hath "set His heart" upon man, He hath opened His ears to our prayers, and invites them both by commands and promises; nor does a

prayer ascend from the heart of a human creature which He does not regard.

Does oppression wring from the laboring and overcharged heart of any of His creatures the agonizing appeal to Heaven? "I have heard, I have heard," is His response to Israel, groaning under Egyptian taskmasters. Does it ascend from the widow and the orphan? "A Father of the fatherless, and a Judge of the widow, is God in His holy habitation."

Is prayer offered when men are pressed on every side with worldly calamities and dangers? How many striking instances of kind regard to prayer in such circumstances are furnished to us in 'Psalm cvii! See a company of travelers fainting amid a boundless expanse of burning sand in the Eastern desert: "Hungry and thirsty, their souls fainted within them; then they cried unto the Lord in their trouble, and He heard them, and He delivered them out of their distresses, and He led them forth by a right way." Behold a number of captives "sitting in darkness, being bound in affliction and iron." Could language draw the color of their lot more deeply? But they too "cry unto the Lord in their trouble;" and when "they fell down, and there was none to help, He saved them out of their distresses; He brought them out of darkness and the shadow of death, and brake their bonds in sunder."

Behold the afflicted: "Their soul abhorreth all manner of meat, and they draw near to the gates of death; then they cry unto the Lord, and He saveth them; He sent His word, and healed them, and delivered them from their destructions,"

See the affrighted mariners in a storm at sea: "They mount up to the heaven, they go down again to the depths, their soul is melted because of trouble: they cry unto the Lord in their trouble, and He bringeth them out of their distresses; He maketh the storm a calm, so that the waves thereof are still: then are they glad, because they be quiet; so He bringeth them into their desired haven." Well may we say, at such instances of the Divine regard to the voice of man, "O that men would praise the Lord for His goodness, and for His wonderful works to the children of men!"

But His regard to the prayer of man, on whom He has "set His heart," is not confined to deliverance from outward calamities, and the supply of worldly blessings. Let peniteet man approach Him, laden as he may be with the guilt of his offenses, conscious of his entire unworthiness, and the unworthiness of all his services, acknowledging his desert of punishment, but yet pleading the atonement of his Saviour, laying hold upon the horns of the altar of His

cross, smiting upon his breast, and saying, "God be merciful to me a sinner!" "Will He plead against him with His great power? No: but He will put strength in him." "He will remember His covenant;" He will pass by, and proclaim His name, "The Lord, merciful and gracious;" and the broken-hearted, humble, and believing man, healed, and cheered, and comforted in his God, "shall go down to his house justified." And, with respect to the covenanted right of prayer, how large is the grant to believers-" All are yours, and ye are Christ's, and Christ is God's!" "Be careful for nothing: but in every thing let your requests be made known unto God." "Whatsoever you ask in My name, the Father will do it for you." Such is another of those wondrous means by which the redeeming purpose is carried into effect; God "sets His heart" on man to "magnify him;" and in order to this He opens to him His throne of grace, He listens to the expression of all his wants, He gives him access to His own fullness of grace and glory, and "fulfills all his petitions."

(4.) But to bring men to feel their own wants, and to influence them by the displays of His "abundant mercy," He sends forth His Gospel, accompanied with His quickening Spirit, thus to render it what in the mere letter it could not be, "the Word of life," and the "Gospel of salvation." Thus God is ever speaking to man by His Word, whether written or preached, according to His institution and appointment; and, next to the gift of His Son, can we have a greater proof that He hath "set His heart" upon us? It is not enough to satisfy His compassion that the means, the apparatus of our salvation, so to speak, is prepared; we see Him carrying it into effect by a gracious application. He warns, that He may deter us from evil; presses His invitations, that we may be "compelled to come in;" and seeks, that He may save. What an illustration of the kindness of God our Saviour is the written and the preached Gospel! It is the voice of God ever calling His creature to return to Him, assuring him of acceptance, exhibiting the highest blessings of grace and sanctity, and displaying the "eternal weight of glory." What variety of examples have we in that word to instruct in abstract truth by a variety of action! What variety of exquisite and impressive style! What majesty and terror! What gentleness and condescension! And the obvious final cause of the whole is, that by pardon, adoption, sanctification, and "instruction in righteousness," every man may be "magnified" by being made "a man of God, perfectly and thoroughly furnished to every good work." Such, then, is man; and thus has God "set His heart" upon him.

Having shown what man is, according to the scriptural account, and how God hath "magnified" him, we proposed,

II. To point out the practical improvement which flows from facts so established, and so illustrative of the Divine benignity.

We are taught the folly and voluntary degradation of the greater part of the unhappy race of mankind. God hath "set his heart" upon them; but they set not their heart upon God, and add to their sin the guilt of the deepest ingratitude. "Ye that forget God," is their sad, but accurate description: for how obviously true is the charge! His works, magnificent and numerous and curious as they are, bring him not to mind; nor their daily mercies received from him; nor their occasional corrections. In the world which God hath made and filled with his glory, man is "without God;" and in the world which he hath redeemed and filled with the sound of the glad tidings, he is "without Christ." His thoughts are not won by the wisdom of the redeeming mystery; nor his affections by its display of love ineffable and boundless. He has, as we have seen, the greatest capacities of nature; capacities, to the improvement of which no bound can be set; and he wholly occupies them in trifles. The greatest good is set before him, the pardon of sin, the favor of God, and the renewal of his nature; but he has "no heart to it;" and the invitation of his Saviour is disregarded, because his taste is vitiated, and he neither "discerns" nor affects "the things of God." They open to him the highest pleasures, because they secure the manifestation of the Divine favor to the heart, the presence of the Holy Spirit Himself as "the Comforter," and access to God in prayer, and solemn transporting meditation; but he prefers vain society, vain shows, vain converse, and animal gratifications. Even eternal life, with all its nobleness and grandeur of prospect, awakens no desire, and excites to no effort. "Lord, what" then "is man, that Thou art" still "mindful of him, or the son of man, that Thou visitest him!" Why art Thou not wearied with his perverseness, his delays, his insensibility? O infinite forbearance and patience! Still Thou settest Thine heart upon him; still Thou sayest, "How shall I give thee up?" Still Thine inviting voice, "Return unto Me, and I will return unto you, saith the Lord," pursues him through all his wanderings from Thee. Still Thou triest every kind and persuasive art, and every monitory correction, to subdue his will, and regain his alienated heart; intent only upon his rescue from danger, which he himself seeks in the madness of his heart, and in the error of his ways. We need nothing more to heighten the glory of Thy grace, and nothing but our own insensibility to mark the depth of our own

depravity. "To abhor ourselves as in dust and ashes," is the first lesson we are taught by these facts; to return to God with weeping and with supplication; and to be ashamed and confounded even "in the day when he is pacified toward us for all that we have done."

2. The subject affords an instructive test of our religious pre-

What is religion? It is that by which almighty God, in his infinite goodness, magnifies man, morally magnifies man, and makes him truly great.

(1.) By the noble and elevating knowledge which it imparts. Is this the effect with us? Do we rest in the barren and ill-understood generalities of doctrine, looking into the perfect law of liberty, as a man beholding his natural face in a glass, and going away, and forgetting what manner of person he is; or do we "continue therein?" Do we "meditate on these things?" Are we led by a hallowed curiosity to inquire "what is that good, and perfect, and acceptable will of God;" and knowing it, do we often return to feed upon this truth in holy musings? Are these the subjects to which our spirits fly with affectionate ardor from the little vanities of life? Do we catch their spirit? Do we take the impress of their sanctity?

(2.) True religion makes great by the relation it gives us to God, the relations of "sons." Is this our character? Have we so "believed on His name," that we can claim this "power," right, privilege, "to become the sons of God?" And do we wear in our spirits this abiding testimony, that we are "the children of God?"

(3.) By the restoration of our nature to the Divine image. Are we thus magnified? Has the image of the earthly passed away, and given place to the new, the heavenly impress? Look into your hearts: are the characters of the new man there visible and distinct? Look into the course and tenor of your life: does the fullness of the renewed principle pour its sanctity and odor through your meek and healing speech, through your righteous and beneficent actions?

(4) By the new and elevated ends for which it teaches us to live. How low are the objects and pursuits of worldly men! For, gild and adorn and hide them as they please; let them give to trifling the air of business, and to selfishness the aspect of public good, and regard to the social benefit of others; the whole may be resolved into the Epicurean maxim, "Let us eat and drink, for to-morrow we die;" a selfish and temporary gratification and interest is the sole epitome. But the ends of living proposed in our religion, and which are seriously kept in view by every true Christian, are of a kind as ennobling as those of worldly men are debasing and de-

structive; the approbation of God; regard to his will as our only rule in all things; living not for ourselves but for others; and the final acceptance of our persons, in "the day of his appearing." By these ends true religion magnifies man; but have they caught our

eve, and do they fix our undeviating regards?

(5.) It magnifies him, by its singular principles of faith and love. By its faith; which is not the mere assent of the judgment, but the trust of the heart. It is the evidence of unseen things; that which makes visible the invisible God, as Witness, Ruler, Judge and Sayiour, "near at hand, and not afar off;" so that we learn to walk with God, and to fear nothing but Him, and to hope in nothing but in Him. It is that which unvails too the invisible world, as well as the invisible God, and teaches man to try all present things by measures taken from eternity, and to refer all actions to their fruits and effects. By love; as singular a principle, and as peculiar to Christianity as faith: for it is not a philosophical approbation; it is not admiration of God merely, nor esteem for His perfect and holy character; but it is ardent attachment to Him as the supreme Excellence; it is an infinite gratitude to Him as to an infinite Benefactor; it is delight and joy in Him as our Father; it is the principle which leads to intercourse and communion with God through the Holy Ghost, and which sensibly unites every soul, made vital by regenerating grace, with the vital influence of God. It is not necessary to stay to point out what is so obvious, that such principles must, wherever they vigorously exist, be the source of great and high thoughts, purposes, affections, powers, and enjoyments. But do these magnifying principles exist, and operate, and abide in you?

These are all points of serious and most important inquiry; for if the goodness of God is expressed in his gracious purpose to magnify us by the instrumentality of religion, and we are unexalted and unrenewed, his kindness has hitherto been frustrated by our own obstinacy and resistance. Art thou, then, who now readest this declaration, "that God has magnified man, and has set His heart upon him," in the midst of a religious system where all is magnificence of purpose, mean and groveling still? Is thy spirit dark amid this splendor? dead, though often the voice of the Son of God has invited thee to live? in bondage, when thou mightest walk in liberty from sin? a slave, when thou art called to be a son? earthly in thine affections, when the spiritual blessings in heavenly places in Christ Jesus are arranged and displayed to excite desire and effort? What "part or lot hast thou in this matter?" Boast not of the truth of the Gospel; for, the light by which thou walkest

not, only discovers the more clearly that thou art "ignorant and out of the way;" a base worldling with a Christian's name; a miserable self deceiver, taking words for things, and saying unto Christ, "Lord, Lord," without one operative principle of abiding faith, love, and obedience. Take away the vail of thy religious profession, and see and feel that thou art poor, and miserable, and blind, and naked; and, withal, that thou hast been so besotted by the deceitfulness of the world, the flesh, and the devil, as to have said to this moment, "I am rich and increased in goods, and have need of nothing." Yet if thou awakest fully to thy danger, despair not. Upon thee, even thee, false as well as sinful as thou hast been-false to thyself, false to the Church, false to Christ-God hath "set his heart." He remembereth that thou art man, an immortal man, one whose sins were laid upon Him who was "delivered for thy offenses, and raised again for thy justification;" and He wills not that thou shouldest perish. His hand is upon thee for mercy, and not for judgment: suffer him to raise thee, to "set thee on high," to put thee among the princes of His people, to make thee great in His salvation. Hear His voice with thy inmost soul, calling thee to "glory, honor, and immortality;" "to-day" hear it, and "harden not thy heart."

 We are taught by our subject to form a proper estimate of our fellow men, and of our obligations to promote their spiritual and eternal benefit.

Our text asks, "What is man?" And if the answer required were the actual moral condition of mankind, how sad a reply must be given! What are the majority of professing Christian men? They have a "form of godliness," but deny its power, or live in utter disregard of it. "This is their condemnation," their peculiar and aggravated condemnation, "that light has come into the world; but they love darkness rather than light, because their deeds are evil." What are Jewish men? "Blindness has happened unto Israel;" the vail is upon their hearts; they search the Scriptures, but their prejudices have taken away "the key of knowledge," and they find not Him of whom the law and the prophets are full. They are uncovenanted, "desolate, and forsaken," What are Mohammedan men, of whom many millions are found in the earth? Believers in an impostor, and imbruted by a religion which makes sensuality its noblest reward, and its heaven a brothel. What are the countless multitudes of pagan men? "A deceived heart hath turned them aside; they feed on ashes; nor is their understanding in them to deliver their soul, or to say, Is there not a lie in my right hand?" They are "without God, without Christ, without hope," without morals, and, as far as human observation has gone, in the most thickly peopled parts of those wretched regions where "Satan has his seat," "there is none righteous, no, not one!" How fearful and heart-rending an answer is this to give to such a question!

But if, when we ask, "What is man?" the answer required should respect the capacity of man, under the influence of the grace of God, to rise from this state of wretchedness and pollution, it has been already given; and there is not one among these deluded millions, whether they dwell in the uttermost parts of the earth, or surround us in our daily intercourse with society; whether they are dark by being plunged in surrounding darkness, or dark by a willful exclusion of surrounding light; but may be brought to the knowledge and love of God our Saviour. The conscience which guilt darkens and disturbs may be sprinkled by the blood of Jesus; the heart which swells and rankles with every evil passion, may become all purity, tenderness, and love; and the body, the temple of the Holy Ghost. Those who have no hope may fly for refuge to the hope set before them; and they who wander in innumerable paths of destructive error, like sheep going astray, may return "to the Shepherd and Bishop of their souls,"

Here then, on one hand, is a being of infinite capacity and value, in an actual condition of depravity and danger; and, on the other, the possibility of his being raised into a holy and felicitous condition; and precisely as these two views of the case of man affect us, will be our conduct. If we rightly judge, and rightly feel, one of these views will excite our pity, the other will inspire a generous hope; and pity and hope, as they are both active and influential principles, must, if they are really excited, awaken us to the magnitude of the work of human salvation, and call forth in this great cause an unwearied effort. These considerations unfold the spring of the activity and devotion of the first ministers of Christ, and of the first Churches, who so readily co-operated with them. "The love of Christ constrains us, because we thus judge, that if one died for all, then were all dead!" They argued the danger of man from the means taken to save him; and they knew that the means had not failed of their effect, but that they who were "dead" might "live," because Christ had "died" for this very purpose. They explain the reason for which true Christians, in all ages, have been animated with restless desires and anxieties to benefit mankind, and why the philosophers of this world have been, and still are, so cold to human welfare. "What is man" in their systems, that he should awaken a care, or demand an effort or a sacrifice? He is a worm

4. Lastly, we see in our subject a reason for the exercise of a constant and cheerful trust in God.

larger portion of Thine own boundless and tender charity!

After such demonstrations of His love to us, our limited expectations from His mercy, and our frequent doubts, may justly be reproved. He delighted to make us what we are, and He hasted to rescue us when sin had made the very greatness and glory of our nature our curse and bane; and having given us His Son, will He not "with Him also freely give us all things?" Let us then firmly trust in the Lord. His eyes "run to and fro in the earth, that He may show Himself strong in behalf of them that fear Him." His ears are open to our prayers; and His promises of supply are ample as our wants. His proper work, as "the Captain of our salvation." is, to bring us as a part of His many sons to glory. If He had not been more concerned for us than we for ourselves, we had never known His quickening influence, nor His saving power; and "if. when we were enemies, we were reconciled to God by the death of His Son, much more, being reconciled, we shall be saved by His life." This is our hope and joy—the life of Jesus. He ever liveth to make intercession for us; and because He lives, we shall also. He has made it His very office to save us; He sets His heart upon us through every stage of our journey; and never so intensely as in the hour of danger and difficulty. Lift up, then, the hands which hang down, and confirm the feeble knees. The Divine dispensations of creation, providence, and grace unite to magnify us: and the glorious purpose shall not close at death; it shall go on till mortality is swallowed up of life, and shall be completed on'y when eternity has fulfilled its rounds, and man can receive, and infinite fullness can bestow, no more.

Sketch of the German Pulpit.

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THE GERMAN PULPIT.

Few parts of the world present so much to interest the intelligent Christian mind as the land of Luther and the Reformation. Whether considered in its past or its present, in reference to itself only, or its actual and prospective influence upon all Europe and our own country, Germany can not but be regarded with profound interest. Conspicuous in its historic career, and its existing agencies of good, stands the Pillers.

In glancing at the history of the German pulpit, we must go back to the beginning of the Reformation. Indeed, to do full justice, we were obliged to pass that remote point, and include in our view the teachers of the true faith, who wrought mightily before Luther put his hand to the great work. Such men were Ruysbrock, Tauler and Suso of the Mystics; Gerard Groot, Florentius, Zerbolt and Thomas à Kempis of the Brethren of the Life in Common; and Wyttenbach, and Staupitz, and John of Goch, and John of Wesel the "chief of the Reformers before the Reformation." These men, and a small number of others of a kindred spirit, had scattered far and wide the seeds of truth which had already begun to germinate, and whose fruits were to add to the glorious harvest which Luther was destined to reap. But the German pulpit first fairly looms into view at the dawn of the Reformation.

In no event is the providence of God more wondrously displayed than in the origin and progress of those efforts which were to disenthrall the nations. The profuse munificence of Leo X. had exhausted the papal treasury. To replenish it the complete remission of sins, whether past, or present, or future, was proclaimed to all who could pay the stipulated sum. All morality was relaxed, all government was weakened; and even the lives of those who proclaimed these indulgences and magnified their value, were marked by shameless impudence and low debauchery.

Princes were indignant at the loss of the wealth of their subjects to increase the magnificence of the sovereign pontiff, and men of intelligence and reflection deplored the ignorance and superstition of the age, and hoped for the rising of a better day.

In an obscure corner of the monastry at Erfuth, where Luther is

troubled in mind and groping in spiritual darkness, there lies a neglected copy of the Sacred Scriptures. To this strange book his attention is directed; and he pores over it with all the eagerness and perseverance which belong to his character. His mind is partially enlightened, and he is deeply impressed with the contrast between Christ and his pretended successor; between the terms of acceptance with God by faith alone, and the prescribed penances, and intercessions of saints, and works of supererogation, by which the Church of Rome directed her deluded votaries to seek admittance into heaven. Time passes, and Luther is Professor in the University at Wittenburg. Tetzel and Rauch are selling indulgences near by, and half the population of Wittenburg are procuring them. Luther warns them against deception; and, hearing confessions and attending to the sacraments, (for he is still a Catholic), he refuses to dispense the Supper to some who rely upon their certificates of indulgence, and will not confess their sins. Complaint is made to Tetzel that Luther would not receive the certificates. Tetzel is enraged and violently assails the heretics. Luther applies to his ecclesiastical superiors to put a stop to existing disorders and abuses, against which he felt it his duty to preach, but obtains no satisfaction. He resolves to bring the matter of indulgences to a public debate. It is the day previous to the great gathering at the anniversary of the dedication of the Electoral Church at Wittenburg, on All Saints' day, and Luther sallies forth at twelve o'clock, and posts up on the door of the church his ninetyfive propositions respecting papal indulgence, inviting any and all persons to discuss the subject with him.

The day of this memorable event, viz., the 31st of October, 1517, is commonly regarded as the commencement of the Reformation. The progress of this great movement it is not needful here to trace. It is enough to say that these theses, translated and circulated by thousands among the people, "acted with the velocity of lightning, and threw all the center of Europe into a ferment." The threats and ferocious dogmatism of the pope, the trials to which Luther was summoned, the famous Bull issued in 1520, condemning forty-five propositions of a book which Luther had put forth, as "heretical, scandalous and offensive to pious ears," and delivering its author within sixty days, if he did not recant, "to Satan for the destruction of his flesh," did but rouse the courage and sharpen the acuteness of the Reformer, emancipate him more completely from his errors, and precipitate the final rupture of not himself alone, but multitudes of others from the see of Rome.

Then it was that the German pulpit assumed its great power, and became a mighty engine of popular impression. Old ecclesiastics and new converts became preachers of the living word. The human mind was quickened and stimulated, learning revived, books were printed, investigations were pursued, the reverence for antiquity was abated, and the era of ignorance hastened to its close.

The slightest examination of the doctrines entertained by the preachers of these times, will reveal somewhat of error. Born and bred under a monstrous system of despotism and superstition, imbibing, from the first, false opinions which were carefully strengthened with their strength, a sudden and complete emancipation from the meshes of falsehood and deceit, was not to be anticipated. Luther dreamed not of assailing Popery, as a system, when he first opposed the errors regarding indulgences. Indeed he was willing, at the outset, to refer the matter for decision to the Pope. Long years intervened before he could bring himself to the point of even forsaking the Church of his fathers; and never was he wholly free from the leaven of the Romish corruption. If this be true of Luther, it is at least equally so of most of the Reformers, and of those who co-operated with them. They gradually came to the knowledge of the truth, each additional inquiry, and each development of providence, enlarging their views, and disclosing the sandy foundation on which their faith had reposed. But if wrong on some minor points, this one, grand, central truth was clearly seen and firmly grasped-salvation by faith alone. "I, Doctor Martin Luther, an unworthy evangelist of our Lord Jesus Christ, do confess this article, that faith alone, without works, justifies in the sight of God; and I declare, that in spite of the emperor -, the pope, all the cardinals, bishops, priests, monks, nuns, kings, princes, nobles, all the world, and all the devils, it shall stand unshaken forever."

Such was the language of Luther. Such was the sentiment of the early preachers. This one thing they strongly felt. It was like an irrepressible fire shut up in their bones. Forms and usages were of little consequence. "Let him have three cassocks, if he wishes," cried Luther, when some one wanted a cassock to preach in. Special dogmas, too, did not trouble these men. It is true that Luther unhappily came into collision with Calvin and Zwingle on some doctrinal points, which caused a division in the Protestant ranks; but yet neither Luther nor his followers ceased their work to discuss nice questions in theology, nor adjust difficult and apparently conflicting doctrines. This they believed, and this they ceased not at all times and every where to preach, that man is a sinner and Christ a Saviour; that all are in a state of condemnation, but may be 'justified freely by the grace of God, through the redemption that is in Christ Jesus.'

And this all-controlling sentiment determined the general style and character of their preaching. Their writings are not marked by choice words, carefully constructed sentences, and flights of the imagination. Though living, many of them, amid the sublimest scenes of nature, they seldom make mention of the objects around them. If those lofty scenes inspired them with admiration, they were too deeply impressed with the riches of God's grace to discourse much of His benevolence in creation. They had no leisure for useless words. They were earnest preachers;

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and the one grand end at which they aimed, and to which every thing else gave way, was the enlightenment and salvation of men. Their vigor of intellect, their learning, their rude eloquence all turned in this direction. As to the art of sermonizing, most of them knew but little, and cared still less. Nevertheless, was there power in their discourses. Rough, vehement, jagged, their words were "half battles;" and, like the lightnings of heaven, went "burning and crashing amid the idols of superstition."

To form a just estimate of the efficiency of the early Germanic preachers, it is only needful to glance at their far-reaching influence. Not to speak of other nations, it is sufficient to say that the advocates of the new faith, in spite of the most appalling forms of oppression, gave the impress of Christianity, under God, to every object about them. According to Ranke, in Würzburg and Bamburg by far the greater part of the nobility and the church authorities, the majority of the magistrates and burghers, and the whole mass of the people, almost at the outset of the Reformation, embraced the new doctrines. The Protestant movement proceeded with equal activity in Bavaria. In Austria it was asserted that only one thirtieth part of the inhabitants had adhered to Catholicism. A Venetian embassador, in the year 1558, reckons that only one tenth of the inhabitants of Germany had remained faithful to the old religion. In the universities, also, the Protestant doctrines had been victorious. And not only so, but all science, art and literature were imbued with the religious spirit; a state of things which existed, in a good degree, for more than two centuries.

We come, now, to a new and melancholy epoch in the history of the German pulpit. We refer to the great defection from the faith of the Gospel, which arose about the year 1750. Stepping back to a quarter of a century previous to this time, we find the phase of religious life to consist of the Pietists, and of the Reformed and Lutheran Churches The former, it is true, are too sentimental and imaginative, and the latter too lifeless and uncharitable; but all alike profess to adhere to the written revelation of God; and the prevailing piety, outwardly, at least, presents as fair an aspect as at any period since the Reformation. And yet, so sudden and so complete was the defection, that years before it was uttered, the declaration of one of her own sons might have been made as descriptive of the lamentable condition of the Lutheran Churches gener ally: "Were Luther to rise from the grave he could not possibly recognize as his own, or as members of the society which he founded, those teachers who in our Church, would fain now-a-days be considered as his successors."* The epidemic of infidelity so rapidly spread that in a short time the throne and the pulpit, government, and functionaries, and schools yielded to its influence, and turned from the Christianity of the

Bible to a species of "easy meteoric morality"—a powerless summary of the human reason.

What were the causes of this wonderful and fearful decline, is a most interesting and instructive inquiry. We can do little more than indicate some of those most influential and important to be noted. They were both external and internal. Among the former, the influence of the Jesuits is to be taken into consideration. While the doctrines of the Reformation were sending out their life-giving power to the remotest corners of Europe, the papacy was displaying new energy to arrest their progress. The first new anti-Protestant impulse was given by the Jesuits, who went forth from Vienna, Cologne, and Ingolstadt into all parts of Germany. These efforts were followed, year after year, by a great variety of others in different directions, all of which helped to roll back the advancing tide. The movements of which we now speak, however, while they checked the progress of reform, did not directly introduce the infidel sentiment for which we are to account.

The grand external source of this influence was English and French skepticism. Bishop Burnet attributes its rise in England mainly to the reaction of Puritanism in the time of Charles the Second. He might have mentioned, at least with equal propriety, the double despotism of Church and State which oppressed the nation, and produced a disgust for even the name of religion; and also the systems of false philosophy, and well-designed but objectionable methods of defending the claims of revelation. But whatever was its origin in England, as early as the beginning of the eighteenth century the Deistical writings of this country were extensively known in Germany. French skepticism and frivolity were introduced into Germany somewhat later than English Deism; and though it had comparatively little influence, from its shallowness, upon educated men, it fearfully corrupted the higher classes of society, who aped the customs and opinions of the French capital, and imported its opinions to destroy the already fragile outworks of the German faith. This is particularly observable in the case of Frederick and Catharine of Prussia, who were constant and admiring correspondents of Voltaire, D'Alembert, and Diderot, who closed their letters with the sobriquet, "crush the wretch;" commanded Francke to attend the theater as a punishment for his piety; and whose ordinary reply was, when one was recommended to ecclesiastical office, "I know nothing about the blackguard; if he is shrewd, that's enough." By these foreign influences now referred to, the theologians and preachers, perhaps more than any other classes, became contaminated.

Another main source of the corruption of the German pulpit was the *irreligion and false doctrines of the universities*. When the teachers of these schools came to be made up of unconverted and skeptical men, the ministry of the churches became unsound; for in these institutions the students of theology received their impress. It should also be borne in mind that when the churches, from the action of external forces, had swerved to any extent from the simplicity of the Gospel, the ministry, by a certain process, became deteriorated; for, if it be true that the ministers give character to the churches, it is also true that the churches determine the character of the ministers.

But how came it to pass that the pastors, and churches, and theulogical professors were so sadly contaminated by this foreign infidelity? This inquiry compels us to carry the investigation deeper, and look for causes within Germany itself. We find, then, previous to the time of this great defection, infidelity instilled into the minds of the German theological students by one of their own professors. We refer to Wolf, who was made Professor at Halle in the year 1706. The young men who adopted his philosophy, and who came to the pulpits and chairs of theology, did much toward preparing the way for the subsequent dreadful overthrow of the Christian faith. And then, too, the love of speculation, inherent in the German mind, must not be lost sight of, as a second internal cause. Between "the poor, active, studious, and inquisitive theologians of Germany," and "the sleek, somnolent, and satisfied divines of the Church of England" (as the "Edinburg Review" drew the contrast in 1831), the difference was as marked a century ago as at any time since. If the disposition of the former is preferable to that of the latter, it is, nevertheless, attended with more of peril. If the German is to be commended for looking behind and below every thing, if he eschews plain sense and obvious truth, until he has wrapped himself in the mantle of speculation, and dived down to fathom it to the very bottom, he is yet a subject of becoming solicitude lest he be lost in the depths of endless conjectures and pantheistic vagaries. And so it has often proved; as the history of German theology most painfully shows.

In connection with this natural fondness for subtle investigation, an undue respect for reason began to obtain. Instead of being content with the legitimate use of reason, to examine the evidences of revelation, to confirm our belief in its Divine origin, to repel the attacks of its adversaries, and to trace the harmony and bearings of Scripture doctrines, the German philosophers exalted human reason to the position of sole arbitrator in the affairs of morality and religion. No matter how apparently important the truth, nor how useful the religious institution, it must be demolished if its foundation be laid either deeper or higher than the range of man's understanding. Now put the partial undermining of the Christian faith by the Wolfian philosophy beside these two predominating tendencies of the German mind, and it is easy to perceive its entire susceptibility to the influence of foreign skepticism. Infidelity paid homage to Reason. The title of a single book by Toland, which was among the first imported into Germany from England, contained the very germ of that system of Rationalism which the Germans afterward adopted: "Christianity not Mysterious; a Treatise, showing that there is nothing in the Gospel contrary to reason, or above it; and that no Christian doctrine can be properly called a mystery."

We name another fact which goes to show why infidelity was able to win its easy way among the German divines: There was, on their part, a lamentable want of Scriptural knowledge. The early Protestant preachers were well versed in the truths of the Bible; but before the beginning of the eighteenth century, if we are to believe the pious Spener, "many very diligent students of theology, who readily followed the guidance of their preceptors, had never in their life gone through a single book of the Bible." About this time, it is said, that not in one of the booksellers shops at Leipsic was there either Bible or Testament to be found. The Thirty Years' War, (from 1618 to 1648), had contributed to this ignorance of the Scriptures by sharpening the party spirit in the Christian ranks, and leading men to consult the Bible only as a sort of armory whence to draw weapons for successful combat; thus producing a verbal school of theology; or, as one of their better divines characterized it, "an armed theology, pointed with the mere thorns of logic." The Pietists did much to re-awaken this cold, formal theology, and bring the teachers of religion to a practical acquaintance with the Scriptures; but still there remained a sad defect in real ability to wield the sword of the Spirit, and hence the foe easily entered.

Still another cause was the want of spiritual life in the ministry and the churches. Pietism, at the time of which we speak, had lost its power. What little true religion there was in Germany about the year 1750, it is to be feared, was mostly owing to the zeal of the Moravians. Lutheranism was early paralyzed by its conservatism and inactivity. It had declared itself opposed to all exertion beyond recognized Protestantism, to all proselytism, and ceasing to be diffusive and aggressive, its forces became stagnant; and the fermenting evil fed the germs of error, upon which it was easy to introduce any kind of false doctrine that chanced to appear. Was it strange that in such a soil, infidelity should spring up and flourish?

We name but one other cause contributing to produce the deplorable defection which is the subject of remark. Reference is had to the erroneous opinions embodied in the Protestant faith. It has been previously said that perfection in doctrinal knowledge was not to have been anticipated. Perhaps it is matter of surprise, as it surely is of devout gratitude, that the great Reformers attained so near in all things, to consistent views of religious truth. But the Lutheran Reformation itself needed to be reformed. Certain errors remained. It is well known that while Luther discarded transubstantiation he contended earnestly for much the same thing, in the doctrine of consubstantiation; i. e., to take his own figure, that, "as in red hot iron two substances, namely, iron and fire are united, so is the body of Christ joined with the bread

in the Eucharist." His opinion of the book of the Revelation, and particularly of the Epistle of James is also generally known; and likewise his adoption of the Apocryphal books as belonging to the sacred canon. It is not difficult to perceive points of connection in these views for the subsequent prevailing skepticism. It is equally well known that the opinions of the great Reformer as to the exclusively spiritual and unsecular nature of the churches of Jesus Christ, were radically erroneous. Luther, unfortunately, did not perceive that the authority of the Scriptures and the right of private judgment upon which he insisted, would forbid all formal connection between Church and State. In his view it was fit that religion should be established and enforced by law: and hence when Protestantism conquered, it "seated itself in a legal establishment, upholding an orthodox creed, and a state-paid priesthood," Church authority, as a consequence, was exalted above the Bible: the creed was too much like what it was called by the opposers, "a paper pope;" the visible Church was soon formal and spiritless; its ministers became secularized, time-serving, and corrupt; and all tended to dissipate a reverence for religion and the Bible, and directly prepare the way for the unbounded prevalence of irreligion and infidelity in their most destructive form.

Such were some of the main causes that operated to produce the most remarkable revolution in religious belief which the world has ever seen.

We have now considered two of the three great eras of the German pulpit: the age of its purity and power, and the age of its defection and decline. The modern era, to which we now come, presents a far brighter aspect than that which preceded it. The pulpit of Germany has not yet recovered itself from its dreadful fall. The blight of formalism and infidelity is still upon it. It is true one system of false philosophy after another has given way, and by turns the theories of Spinoza, and Leibnitz, and Kant, and Schelling, and Wolf, and Jacobi, and Fichte, and Hegel, and others, have preponderated and declined; but old systems have vanished mainly because superseded by those that were new. The publications of Strauss did much to sweep away the peculiar schools of theology dominant at the opening of the present century; but the mystical system of this writer is not less mischievous than any preceding system; since with him religion consists in the consciousness of the identity between God and man, whose grand duty is to advance into the infinite; and the work of Christ was to show that "man is nothing more nor less than a God, who has been diffused into the universe, and emptied of his individuality;" and the Bible, while it contains many truths, contains, also, numerous myths, and errors, which existed when it was written, and which are to be corrected by human reason.

But, as above intimated, the theological opinion of Germany, bad as it is, is far more sound and Scriptural at the present time than at any

previous period since the era of the Reformation. Within less than a century the pulpit was so far degenerated that sermons were preached on such subjects as the cultivation of the potato, the profit or loss in raising tobacco, the best management of animals, and the like. It is not yet fifty years since the theologian Knapp, of Halle, expressed the conviction that out of a thousand students in theology, he found but one who was truly pious. And a writer of good authority believes that among all the Protestant ministers of Germany, fifty years ago, there were not two hundred that preached the primitive Gospel.* What proportion of the present sixteen thousand Protestant clergymen are real Christians, it is, of course, impossible to tell. Among the extreme Lutherans it is to be feared that it is small; but the Reformed and other Protestant Churches, are now, to a great extent, blessed with an Evangelical ministry. The advance within a quarter of a century, and particularly within ten or fifteen years, has been very great.

It is said that a tenth, at least, of the present students of theology are pious, and that the others are generally believers in the doctrines of the Bible; and Krummacher says that two thirds of them enter the Church with positive views: a marked change since Tholuck, some twenty-six years ago, went to Halle, and found, as he recently stated at the meeting of the Evangelical Alliance in Paris, only three students who rallied to the new Evangelical banner which he bore to its walls. Formerly there was but one university left on the side of the true faith, yet now there is but one (that at Giessen) where Rationalism is dominant, The Bible, as interpreted by the spirit to the individual conscience, is beginning to be acknowledged as the supreme and sole authority in matters of religion. Twelve years ago a champion for the truth, who has done much for the regeneration of Europe, speaking of "the rock of the word," exclaimed, "We will not abandon this foundation at any cost, neither for the Pope, nor for Luther. What do I say ?-not even for our Reformers. Cursed be the day in which the Reformed Church shall glory in being the Church of Calvin or Zwingle! The Bible-the Bible -the whole Bible-nothing but the Bible !" The sentiment is rapidly finding hearty endorsers in Germany. In one branch of the Protestant communion alone, that which has arisen under the efforts of the devoted Oncken, there are about fifty preachers who give to it a practical and earnest response. The labors of many sanctified and powerful minds - are daily increasing the number.

The religious elements of Germany are now in a state of active fermentation. The contest between truth and error was never more violent. It never absorbed to a greater extent the public interest. Already it forms the chief topic of discussion in the religious journals, furnishes the subjects for debate in the pastoral conferences, and is fre-

^{*} Dr. Baird in Chr. Ret. and Reg. p. 225.

[†] Rev. Dr. Merle D'Aubigné, in "True Spirit of Reformed Church."

quently the theme of sermons. Nor can we doubt on which side the ultimate victory will be. Tried as by fire, Christianity will yet come forth purer and more vigorous and invincible, because of its fierce assaults. It was not without the best of reasons that God suffered the enemies of revelation in Germany for a while to triumph. He would give the opposers of His truth the fairest field, the strongest minds, and the greatest possible advantages. In this case, on their side the hand of power was often arrayed. Theirs were the seats of learning, and theirs the command of the popular journals. Literature, too, could afford no greater facilities; and they had wealth, and numbers, and talent, and the favor of the people. And yet in spite of all their philosophical, metaphysical, and mythological researches; in spite of all their clamors, and sophistry, and ridicule, the religion of reason is being rejected, and the Bible is extorting even from the mouths of its enemies the confession, "It is the WORD OF GOD, and it liveth and abideth forever." What an argument this in favor of its Divine origin!

Having considered the doctrinal aspect of the modern German pulpit, it is necessary to a complete view, that we glance at its method of discourse. The German manner of preaching presents many striking peculiarities. There is often displayed great ingenuity in the choice of texts and themes, and the way of handling them.* This arises, in part, from the fact that in the Lutheran Church there is a prescribed series of Biblical lessons, a pericope, for every Sabbath and religious festival of the year. As the preacher is obliged to take his texts from these lessons, year after year, and must avoid monotony, the ingennity is put to work to find out hidden meanings, and invent new applications. As another peculiarity, the text is not announced, generally, at the opening of the discourse. It is preceded by a few "quickening thoughts;" and when these are uttered, the preacher, as he approaches the text, calls upon the congregation to arise and offer a brief prayer with him for a Divine blessing upon the word, at the close of which he announces his text, the congregation resume their seats, and the sermon proper begins. The sermon, also, is usually brief, seldom exceeding a half hour, and often falling short of it. This results from the time occupied in other parts of the service, especially in singing, of which the Germans are exceedingly fond, and to which they wisely assign no inconsiderable part in the devotions of the sanctuary. The houses of worship, moreover, are frequently such as to render a protracted service perilous to the health of the preacher and the hearers. As the sermons are short, so are they generally free from argument or profound discussion. This is reserved for the lecture-room or the printed page. The sermon is often a kind of homily or exposition, interspersed with lively sentiments, and concluded with a fervent appeal. Hence the dicourses of the German preachers are seldom dry or scholastic. It is assumed that those who

^{*} The Sermon of Harms particularly, in this work, affords an example.

enter the sanctuary are believers in the main truths of revelation; and the aim is rather to reach the heart than the intellect. With Tholuck, they believe that the sermon, instead of being fabricated, should grow by a natural process from the feelings of the heart; and that the preacher should not forget that "there is a way from the heart to the head, as well as from the head to the heart;" and that, to use his own figure, truth may often abide in the highest garret of the hearer's mind, without entering into the dwelling-room of the affections. Hence, also, as would naturally be supposed, the German discourses are characterized by great fervor, liveliness of imagination, quickness of thought, a rapid transition from point to point, much of figurative allusion, and often a sententious, enigmatical style, which arouses and delights the hearer. As a consequence, there is no stiffness, or artificiality in the pulpit productions of the "fatherland," The German mind refuses restraint. It will not be fettered. And it carries its independence into every aspect of its literature. Every author writes as he likes, is molded by nobody, and even breaks his own mold just when it pleases him to do it.

This independence and freedom from restraint is seen in the structure and manner of the German discourses. It is often carried to excess, and leads sometimes to positive faults in method and style; such as an unnatural order and arrangement of the several parts, fanciful application of Scripture texts, too much of antithesis and metaphor, forced comparisons and want of closely connected thought. But yet, if this independence of rhetorical rules and set forms of discourse leads to occasional inaccuracies and violations of taste, it has its decided advantages. Though the English and American method of sermonizing is doubtless superior to the prevailing German style, yet the former might be improved by conformity, in some respects, to the latter. It might well dispense with some of its nicety and art, for the freedom and the earnest pathos of the whole-souled German. If it is desirable to be guided by the rules of the schools, as we most certainly are, it is not desirable to be fettered by them, as we are in danger of becoming. If we should make them our servants they ought not to be our masters.

There is such a thing as being too precise; such a thing as being "dull by rule;" such a thing as avoiding eccentricity and falling into stupidity; such a thing as sermonizing without preaching; such a thing as bringing to the pulpit a discourse which is built according to the approved method, and is perfectly symmetrical and finished in all its parts, but nevertheless wholly destitute of "the sighings and pulsations of the living heart;" and more fit to be laid away as an embalmed beauty than brought into a congregation of immortal souls. Tholuck would call such a bundle of proprieties "dried sweetmeats in a glass jar;" and the bold and eloquent Harms would have cried out to him who was delivering it, "Speak negligently and incorrectly!"

But these remarks may not be prolonged. It is only needful to add

that the sermons of the evangelical ministers of Germany are pervaded with the savor of the Gospel of Christ, the elevation ious sentiment, and that Divine unction which proves that the liver them are taught of God, and justifies the belief, all pressed, that "after a frosty winter in the land of the Refor vernal season is returning with a luxuriance proportioned to lelay."

DISCOURSE THIRTY-FIRST.

MARTIN LUTHER.

THE life and character of Luther have been given, to some extent, in the preceding sketch of the German Pulpit. This great Reformer was born at Eisleben, in the Electorate of Saxony, November 10th, 1483. Hans Luther, his industrious father, was a miner; and his mother, Margaret Lindeman, is represented as a woman of eminent piety, who imparted to her son, in his childhood, much valuable religious instruction. His early education was acquired at Magdeburg and at Eisenach; at the latter of which places he first obtained his support by singing songs from door to door; as was often done by many poor scholars. In 1501 he entered the university at Erfurth, where he was awakened to a sense of his sins and need of forgiveness by the death of his companion, Alexius, who was stricken down by lightning while walking one day by his side. His deep feelings led him to enter the monastery at Erfurth, Where, at the age of twenty-four years, he received clerical orders. About this time he discovered a Latin copy of the Bible, by the earnest study of which his mind was much enlightened.

In 1508 Luther was appointed to an academical chair in the University of Wittenburg, where he worked out and reconciled his previous convictions of Scripture truth, became grounded in the doctrine of justification by faith, and on the 31st of October, 1517, commenced his public career as a mighty reformer of old abuses, by nailing to the church door at Wittenburg his ninety-five propositions against indulgences.

Luther never acted as settled pastor; and of the numerous incidents of thrilling interest which marked his eventful life, his controversies with Tetzel and other opposers, his excommunication by the Pope, his trial at the Diet of Worms, his confinement in the Castle of Wartburg, his encounter with Henry the Eighth of England, particular mention can not here be made. At the age of sixty-two years, three months and eight days, he peacefully folded his arms in death, at the place of his birth, on the 18th of February, 1546; and his remains, in a lead coffin, were carried to Wittenburg and deposited near the pulpit in which he had preached, where they still lie to attract the attention of the thousands who visit the seat of the Reformation.

Upon the prominent traits of Luther's character, it is neither desirable nor possible here to dwell. As a preacher he possessed the most tonishing abilities. Daily, and often several times in a day, was he work to attract crowds by his public discourses; and of his sermons it was said, "Each word was a thunderbolt." It can not be doubted that so about thirty years Luther was the greatest pulpit orator living. His manly form, his piercing, fiery eye, his penetrating voice, his powerful and acute mind, his logical talents, his poetic genius, and his sincere, hearty, earnest manner, all combined to render him one of the most impressive preachers that the world has ever beheld.

In considering Luther as an author we are surprised at the variety and extent of his labors. His writings have created the language and literature of modern Germany. They are very numerous and embrace a great variety of subjects. During the first ten years of the Reformation his publications were three hundred in number: during the second ten, two hundred and thirty two; and during the third ten years, one hundred and eighty-three-in all seven hundred and fifteen volumes, or an average of one for every fortnight of his public life. Many of these were but pamphlets, as we should call them, but many of them, also, were large and elaborate treatises. His sermons, in common with his other writings, are idiomatic, pointed, and piercing, discovering but little polish of style, but marked by novelty of ideas and plain, forcible language. Of course no translation can do him justice, for it is only in his native German that his full power is seen. It is believed, however, that a tolerably correct idea of his preaching may be gathered from the discourse which follows; the rendering of which is substantially the same as in a small American edition of some of Luther's Sermons.

THE METHOD AND FRUITS OF JUSTIFICATION.

"Now I say, that the heir, as long as he is a child, differeth nothing from a servant, though he be lord of all; but is under tutors and governors until the time appointed of the father. Even so we, when we were children, were in bondage under the elements of the world: but when the fullness of the time was come, God sent forth His Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons. And because ye are sons, God hath sent forth the Spirit of His Son into your hearts, crying, Abba, Father. Wherefore thou art no more a servant, but a son; and if a son, then an heir of God through Christ."—GAL iv. 1-7.

This text touches the very pith of Paul's chief doctrine. The cause why it is well understood but by few, is, not that it is so obscure and difficult, but because there is so little knowledge of faith left in the world; without which it is not possible to understand

Paul, who every where treats of faith with such earnestness and force. I must therefore speak in such a manner that this text will appear plain; and that I may more conveniently illustrate it, I will

speak a few words by way of preface.

First, therefore, we must understand the doctrine in which good works are set forth, far different from that which treats of justification; as there is a great difference between the substance and its working; between man and his work. Justification pertains to man, and not to works; for man is either justified and saved, or judged and condemned, and not works. Neither is it a controversy among the godly, that man is not justified by works, but righteousness must come from some other source than from his own works: for Moses, writing of Abel, says, "The Lord had respect unto Abel, and to his offering." First He had respect to Abel himself, then to his offering; because Abel was first counted righteous and acceptable to God, and then for his sake his offering was accepted also, and not he because of his offering. Again, God had no respect to Cain, and therefore neither to his offering: therefore thou seest that regard is had first to the worker, then to the work.

From this it is plainly gathered that no work can be acceptable to God, unless he which worketh it was first accepted by Him: and again, that no work is disallowed of Him unless the author thereof be disallowed before. I think these remarks will be sufficient concerning this matter at present, by which it is easy to understand that there are two sorts of works, those before justification, and those ufter it; and that these last are good works indeed, but the former only appear to be good. Hereof cometh such disagreement between

God and those counterfeit holy ones; for this cause nature and reason rise and rage against the Holy Ghost; this is that of which almost the whole Scripture treats. The Lord in His Word defines all works that go before justification to be evil, and of no importance, and requires that man before all things be justified. Again, He pronounces all men which are unregenerate, and have that nature which they received of their parents unchanged, to be unrighteous and wicked, according to that saying "all men are liars," that is, unable to perform their duty, and to do those things which they ought to do; and "Every imagination of the thoughts of his heart are only evil continually;" whereby he is able to do nothing that is good, for the fountain of his actions which is his heart, is corrupted. If he do works which outwardly seem good, they are no better than the offer-

ing of Cain.

Here again comes forth reason, our reverend mistress, seeming to

be marvelously wise, but who indeed is unwise and blind, gainsaving her God, and reproving Him of lying; being furnished with her follies and feeble honor, to wit, the light of nature, free will, the strength of nature; also with the books of the heathen and the doctrines of men, contending that the works of a man not justified, are good works, and not like those of Cain, vea, and so good that he that worketh them is justified by them; that God will have respect, first to the works, then to the worker. Such doctrine now bears the sway every where in schools, colleges, monasteries wherein no other saints than Cain was, have rule and authority. Now from this error comes another: they which attribute so much to works, and do not accordingly esteem the worker, and sound justification, go so far that they ascribe all merit and righteousness to works done before justification, making no account of faith, alleging that which James saith, that without works faith is dead. This sentence of the Apostle they do not rightly understand; making but little account of faith, they always stick to works, whereby they think to merit exceedingly, and are persuaded that for their work's sake they shall obtain the favor of God: by this means they continually disagree with God, showing themselves to be the posterity of Cain. God hath respect unto man, these unto the works of man; God alloweth the work for the sake of him that worketh, these require that for the work's sake the worker may be crowned.

But here, perhaps, thou wilt say, what is needful to be done? by what means shall I become righteous and acceptable to God? how shall I attain to this perfect justification? The Gospel answers, teaching that it is necessary that thou hear Christ, and repose thyself wholly on Him, denying thyself and distrusting thine own strength; by this means thou shalt be changed from Cain to Abel, and being thyself acceptable, shalt offer acceptable gifts to the Lord. It is faith that justifies thee, thou being endued therewith, the Lord remitteth all thy sins by the mediation of Christ His Son, in whom this faith believeth and trusteth. Moreover, He giveth unto such a faith His Spirit, which changes the man and makes him anew, giving him another reason and another will. Such a one worketh nothing but good works. Wherefore nothing is required unto justification but to hear Jesus Christ our Saviour, and to believe in Him. Howbeit these are not the works of nature, but of grace.

He, therefore, that endeavors to attain to these things by works, shutteth the way to the Gospel, to faith, grace, Christ, God, and all things that help unto salvation. Again, nothing is necessary in order to accomplish good works but justification; and he that hath attained

it performs good works, and not any other. Hereof it sufficiently appears that the beginning, the things following, and the order of man's salvation are after this sort; first of all it is required that thou hear the Word of God; next that thou believe; then that thou work; and so at last become saved and happy. He that changes this order, without doubt is not of God. Paul also describes this, saying "Whosever shall call upon the name of the Lord shall be saved. How then shall they call on Him in whom they have not believed? and, how shall they believe in Him of whom they have not heard? and, how shall they hear without a preacher? and how shall they preach except they be sent?"

Christ teaches us to pray the Lord of the harvest to send forth laborers into His harvest; that is, sincere preachers. When we hear these preach the true word of God, we may believe; which faith justifies a man, and makes him godly indeed, so that he now calls upon God in the spirit of holiness, and works nothing but that which is good, and thus becomes a saved man. Thus he that believeth shall be saved; but he that worketh without faith is condem ned; as Christ saith, he that doth not believe shall be condern ned, from which no works shall deliver him. Some say, I will now endeavor to become honest. It is meet surely that we study to lead an honest life, and to do good works. But if one ask them how we may apply ourselves unto honesty, and by what means we may attain it, they answer, that we must fast, pray, frequent temples, avoid sins, etc. Whereby one becomes a Chatterhouse Monk, another chooses some other order of Monks, and another is consecrated a priest: some torment their flesh by wearing hair-cloth, others Scourge their bodies with whips, others afflict themselves in a different manner: but these are of Cain's progeny, and their works are no better than his; for they continue the same that they were before, ungodly, and without justification: there is a change made of outward works only, of apparel, of place, etc.

They scarce think of faith, they presume only on such works as seen good to themselves, thinking by them to get to heaven. But Christ said, "Enter in at the strait gate, for I say unto you, many seek to enter in, and can not." Why is this? because they know not what this narrow gate is; for it is faith, which altogether annihilates or makes a man appear as nothing in his own eyes, and requires him not to trust in his own works, but to depend upon the grace of God, and be prepared to leave and suffer all things. Those holy ones of Cain's progeny think their good works are the narrow

gate; and are not, therefore, extenuated or made less, whereby the might enter.

When we begin to preach of faith to those that believe altoget act in works, they laugh and hiss at us, and say, Dost thou count us as Turks and heathers, whom it behooves now first to learn faith? is there such a company of priests, monks, and nuns, and is not fait known? who knoweth not what he ought to believe? even sinner know that. Being after this sort animated and stirred up, they think themselves abundantly endued with faith, and that the rest is now to be finished and made perfect by works. They make so small and slender account of faith, because they are ignorant what faith is, and that it alone doth justify. They call it faith, believing those things which they have heard of Christ; this kind of faith the devils also have, and yet they are not justified. But this ought rather to be called an opinion of men. To believe those things to be true which are preached of Christ, is not sufficient to constitute thee a Christian, but thou must not doubt that thou art of the number of them unto whom all the benefits of Christ are given and exhibited; which he that believes must plainly confess, that he is holy, godly, righteous, the son of God, and certain of salvation; and that by no merit of his own, but by the mere mercy of God poured forth upon him for Christ's sake: which he believes to be so rich and plentiful, as indeed it is, that although he be as it were drowned in sin, he is notwithstanding made holy, and become the son of God.

Wherefore, take heed that thou nothing doubt that thou art the son of God, and therefore made righteous by His grace; let all fear and care be done away. However, thou must fear and tremble that thou mayest persevere in this way unto the end; but thou must not do this as though it consisted in thy own strength, for righteousness and salvation are of grace, whereunto only thou must trust. But when thou knowest that it is of grace alone, and that thy faith also is the gift of God, thou shalt have cause to fear, lest some temptation violently move thee from this faith.

Every one by faith is certain of this salvation; but we ought to have care and fear that we stand and persevere, trusting in the Lord, and not in our own strength. When those of the race of Cain hear faith treated of in this manner, they marvel at our madness, as it seems to them. God turn us from this way, say they, that we should affirm ourselves holy and godly; far be this arrogance and rashness from us: we are miserable sinners; we should be mad, if we should arrogate holiness to ourselves. Thus they mock at true faith, and count such doctrine as this execrable error; and thus try

to extinguish the Gospel. These are they that deny the faith of Christ, and persecute it throughout the whole world; of whom Paul speaks: "In the latter times many shall depart from the faith," etc., for we see by these means that true faith lies every where oppressed; it is not preached, but commonly disallowed and condemned.

The pope, bishops, colleges, monasteries, and universities, have more than five hundred years persecuted it with one mind and consent most obstinately, which has been the means of driving many to hell. If any object against the admiration, or rather the mad senselessoss of these men, if we count ourselves even holy, trusting the goodness of God to justify us, or as David prayed, "Preserve Thou me, 0 Lord, for I am holy," or as Paul saith, "The Spirit of God beareth witness with our spirit that we are the children of God;" they answer that the prophet and apostle would not teach us in these words, or give us an example which we should follow, but that they being particularly and specially enlightened, received such revelation of themselves. In this way they misrepresent the Scripture, Which affirms that they are holy, saying that such doctrine is not ritten for us, but that it is rather peculiar miracles, which do not long to all. This forged imagination we account of as having me from their sickly brain. Again, they believe that they shall be made righteous and holy by their own works, and that because . Of them God will give them salvation and eternal blessedness.

In the opinion of these men it is a Christian duty to think that we shall be righteous and sacred because of our works; but to believe that these things are given by the grace of God, they condemn as heretical; attributing that to their own works which they do not attribute to the grace of God. They that are endued with true faith, and rest upon the grace of the Lord, rejoice with holy joy, and apply themselves with pleasure to good works, not such as those of Cain's progeny do, as feigned prayers, fasting, base and filthy apparel, and such like trifles, but to true and good works whereby their neighbors are profited.

Perhaps some godly man may think, If the matter be so, and our works do not save us, to what end are so many precepts given us, and why doth God require that they be obeyed? The present text of the Apostle will give a solution of this question, and upon this occasion we will give an exposition thereof. The Galatians being taught of Paul the faith of Christ, but afterward seduced by false apostles, thought that our salvation must be finished and made perfect by the works of the law; and that faith alone doth not

suffice. These Paul calls back again from works unto faith with great diligence; plainly proving that the works of the law, which go before faith, make us only servants, and are of no importance toward godliness and salvation; but that faith makes us the sons of God, and from thence good works without constraint forthwith plentifully flow.

But here we must observe the words of the Apostle; he calls him a servant that is occupied in works without faith, of which we have already treated at large: but he calls him a son which is righteous by faith alone. The reason is this, although the servant apply himself to good works, yet he does it not with the same mind as doth the son; that is, with a mind free, willing, and certain that the inheritance and all the good things of the Father are his; but does it as he that is hired in another man's house, who hopes not that the inheritance shall come to him. The works indeed of the son and the servant are alike; and almost the same in outward appearance; but their minds differ exceedingly: as Christ saith, "The servant abideth not in the house forever, but the son abideth ever."

Those of Cain's progeny want the faith of sons, which they confess themselves; for they think it most absurd, and wicked arrogancy, to affirm themselves to be the sons of God, and holy; therefore as they believe, even so are they counted before God; they neither become holy nor the sons of God, nevertheless are they exercised with the works of the law; wherefore they are and remain servants forever. They receive no reward except temporal things; such as quietness of life, abundance of goods, dignity, honor, etc., which we see to be common among the followers of popish religion. But this is their reward, for they are servants, and not sons; wherefore in death they shall be separated from all good things, neither shall any portion of the eternal inheritance be theirs who in this life would believe nothing thereof. We perceive, therefore, that servants and sons are not unlike in works, but in mind and faith they have no resemblance.

The Apostle endeavors here to prove that the law with all the works thereof makes us but mere servants, if we have not faith in Christ; for this alone makes us sons of God. It is the word of grace followed by the Holy Ghost, as is shown in many places, where we read of the Holy Ghost falling on Cornelius and his family, while hearing the preaching of Peter. Paul teaches that no man is justified before God by the works of the law; for sin only cometh by the law. He that trusts in works, condemns faith as the most pernicious arrogancy and error of all others. Here thou seest plainly that such a man is not righteous, being destitute of that faith

and belief which is necessary to make him acceptable before God and His Son; yea, he is an enemy to this faith, and therefore to righteousness also. Thus it is easy to understand that which Paul saith, that no man is justified before God by the works of the law.

The worker must be justified before God, before he can work any good thing. Men judge the worker by the works; God judges the works by the worker. The first precept requires us to acknowledge and worship one God, that is, to trust Him alone, which is the true faith whereby we become the sons of God. Thou canst not be delivered from the evil of unbelief by thine own power, nor by the power of the law; wherefore all thy works which thou doest to satisfy the law, can be nothing but works of the law; of far less importance than to be able to justify thee before God, who counteth them righteous only who truly believe in Him; for they that acknowledge Him the true God are His sons, and do truly fulfill the law. If thou shouldst even kill thyself by working, thy heart can obtain this faith thereby, for thy works are even a hinderance to and cause thee to persecute it.

He that studieth to fulfill the law without faith, is afflicted for the vil's sake; and continues a persecutor both of faith and the law, till he come to himself, and cease to trust in his own works; he en gives glory to God who justifies the ungodly, and acknowledges himself to be nothing, and sighs for the grace of God, of which he knows that he has need. Faith and grace now fill his empty wind, and satisfy his hunger; then follow works which are truly good; neither are they works of the law, but of the Spirit, of faith and grace; they are called in the Scripture, the works of God which He worketh in us.

Whatsoever we do of our own power and strength, that which is not wrought in us by His grace, without doubt is a work of the law, and avails nothing toward justification; but is displeasing to God, because of the unbelief wherein it is done. He that trusts in works does nothing freely and with a willing mind; he would do no good work at all if he were not compelled by the fear of hell, or allured by the hope of present good. Whereby it is plainly seen that they strive only for gain, or are moved with fear, showing that they rather hate the law from their hearts, and had rather there were no law at all. An evil heart can do nothing that is good. This evil propensity of the heart, and unwillingness to do good, the law betrays, when it teaches that God does not esteem the works of the hand, but those of the heart.

Thus sin is known by the law, as Paul teaches; for we learn

This ought to teach us not to trust in ourselves, but to long after the grace of God, whereby the evil of the heart may be taken away and we become ready to do good works, and love the law voluntarily not for fear of any punishment, but for the love of righteousness. By this means one is made of a servant, a son; of a slave an heir.

We shall now come to treat more particularly of the text. Vene 1. "The heir, as long as he is a child, differeth nothing from a servant, though he be lord of all." We see that the children unto whom their parents have left some substance, are brought up no otherwise than if they were servants. They are fed and clothed with their goods, but they are not permitted to do with them, nor use them according to their own minds, but are ruled with fear and discipline of manners, so that even in their own inheritance they live no otherwise than as servants. After the same sort it is in spiritual things. God made with his people a covenant, when he promised that in the seed of Abraham, that is in Christ, all nations of the earth should be blessed. That covenant was afterward confirmed by the death of Christ, and revealed and published abroad by the preaching of the Gospel. For the Gospel is an open and general preaching of this grace, that in Christ is laid up a blessing for all men that believe.

Before this covenant is truly opened and made manifest to men, the sons of God live after the manner of servants under the law; and are exercised with the works of the law, although they can not be justified by them; they are true heirs of heavenly things, of this blessing and grace of the covenant; although they do not as yet know or enjoy it. Those that are justified by grace, cease from the works of the law, and come unto the inheritance of justification; they then freely work those things that are good, to the glory of God and benefit of their neighbors. For they have possessed it by the covenant of the Father, confirmed by Christ, revealed, published, and as it were delivered into their hands by the Gospel, through the grace and mercy of God.

This covenant, Abraham, and all the fathers which were endued with true faith, had no otherwise than we have: although before Christ was glorified, this grace was not openly preached and published: they lived in like faith, and therefore obtained the like good things. They had the same grace, blessing, and covenant that we have; for there is one Father and God over all. Thou seest that Paul here,

^{*} As preached, this was a double discourse, and the division occurs at this place.

as in almost all other places, treats much of faith; that we are not justified by works, but by faith alone. There is no good thing which is not contained in this covenant of God; it gives righteousness, salvation, and peace. By faith the whole inheritance of God is at once received. From thence good works come; not meritorious, whereby thou mayest seek salvation, but which with a mind already possessing righteousness, thou must do with great pleasure to the profit of thy neighbors.

Verse 2. "But is under tutors and governors until the time appointed of the father." Tutors and governors are they which bring up the heir, and so rule him and order his goods, that he neither waste his inheritance by riotous living, nor his goods perish or be otherwise consumed. They permit him not to use his goods at his own will or pleasure, but suffer him to enjoy them as they shall be needful and profitable to him. They keep him at home, and instruct him whereby he may long and comfortably enjoy his inheritance: but as soon as he arrives to the years of discretion and judgment, it can not but be grievous to him to live in subjection to the commands and will of another.

In the same manner stands the case of the children of God, which are brought up and instructed under the law, as under a master in the liberty of sons. The law profits them in this, that by the fear of it and the punishment which it threatens, they are driven from sin, at least from the outward work: by it they are brought to a knowledge of themselves, and that they do no good at all with a willing and ready mind as becomes sons; whereby they may easily see what is the root of this evil, and what is especially needful unto salvation; to wit, a new and living spirit to that which is good: which neither the law nor the works of the law is able to give; yea, the more they apply themselves to it, the more unwilling they find themselves to work those things which are good.

Here they learn that they do not satisfy the law, although outwardly they live according to its precepts. They pretend to obey it in works, although in mind they hate it; they pretend themselves righteous, but they remain sinners. These are like unto those of Cain's progeny, and hypocrites; whose hands are compelled to do good, but their hearts consent unto sin and are subject thereto. To know this concerning one's self is not the lowest degree toward salvation. Paul calls such constrained works the works of the law; for they flow not from a ready and willing heart; howbeit the law does not require works alone, but the heart itself; wherefore it is said in the first Psalm of the blessed man, "But his delight is in

MARTIN LUTHER.

aw of the Lord: and in His law doth he meditate day and it." Such a mind the law requires, but it gives it not; neither it of its own nature: whereby it comes to pass that while the continues to exact it of a man, and condemns him as long as he th such a mind, as being disobedient to God, he is in anguish on ery side; his conscience being grievously terrified.

Then, indeed, is he most ready to receive the grace of God; this eing the time appointed by the Father when his servitude shall and, and he enter into the liberty of the sons of God. For being thus in distress, and terrified, seeing that by no other means he can avoid the condemnation of the law, he prays to the Father for grace; he acknowledges his frailty, he confesses his sin, he ceases to trust in works, and humbles himself, perceiving that between him and a manifest sinner there is no difference at all except of works. that he hath a wicked heart even as every other sinner hath. The condition of man's nature is such that it is able to give to the law. works only, and not the heart; an unequal division, truly, to dedicate the heart, which incomparably excels all other things, to sin, and the hand to the law: which is offering chaff to the law, and the wheat to sin; the shell to God, and the kernel to Satan. Whose ungodliness if one reprove, they become enraged, and would even take the life of innocent Abel, and persecute all those that follow the truth.

Those that trust in works seem to defend them to obtain righteousness; they promise to themselves a great reward for this, by
persecuting heretics and blasphemers, as they say, who seduce
with error, and entice many from good works. But those that God
hath chosen, learn by the law how unwilling the heart is to conform
to the works of the law; they fall from their arrogancy, and are by
this knowledge of themselves brought to see their own unworthiness. Hereby they receive that covenant of the eternal blessing
and the Holy Ghost, which renews the heart: whereby they are delighted with the law, and hate sin; and are willing and ready to do
those things which are good. This is the time appointed by the
Father, when the heir must no longer remain a servant, but a son;
being led by a free spirit, he is no more kept in subjection under
tutors and governors after the manner of a servant; which is even
that which Paul teaches in the following:

Verse 3. "Even so we, when we were children, were in bondage under the elements of the word." By the word elements, thou mayest here understand the first principles or law written; which is as it were the first exercises and instructions of holy learning; as it

is said: "As concerning the time ye ought to be teachers, ye have need that one teach you again which be the first principles of the oracles of God." "Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world." "How turn ye again to the weak and beggarly ele-

ments, whereunto ye desire again to be in bondage."

Here Paul calls the law rudiments; because it is not able to perform that righteousness which it requires. For whereas it earnestly requires a heart and mind given to godliness, nature is not able to satisfy it: herein it makes a man feel his poverty, and acknowledge his infirmity: it requires that of him by right which he has not, neither is able to have. "The letter killeth, but the Spirit giveth life." Paul calls them the rudiments of the world, which, not being rene wed by the Spirit, only perform worldly things; to wit, in places, times, apparel, persons, vessels, and such like. But faith rests not in worldly things, but in the grace, word, and mercy of God: counting alike, days, meats, persons, apparel, and all things of this world.

None of these by themselves either help or hinder godliness or salvation. With those of Cain's progeny, faith neither agrees in name or any thing else: one of them eats flesh, another abstains from it; one wears black apparel, another white; one keeps this day holy, and another that: every one has his rudiments, under which he is in bondage: all of them are addicted to the things of the world, which are frail and perishable. Against these Paul speaks, "Wherefore, if ye be dead with Christ from the rudiments of the world, why, as though living in the world, are ye subject to ordinances: touch not, taste not, handle not, which all are to perish with the using, after the commandments and doctrines of men. Which things have indeed a show of wisdom in will-worship and humility, and neglecting of the body; not in any honor to the satisfying of the flesh."

By this and other places above mentioned, it is evident that monasteries and colleges, whereby we measure the state of spiritual men as we call them, plainly disagree with the Gospel and Christian liberty: and therefore it is much more dangerous to live in this kind of life, than among the most profane men. All their works are nothing but rudiments and ordinances of the world; neither are they Christians but in name, wherefore all their life and holiness are sinful and most detestable hypocrisy. The fair show of feigned holiness which is in those ordinances, does, in a marvelous and secret manner, withdraw from faith, more than those manifest and

gross sins of which open sinners are guilty. Now this false and servile opinion, faith alone takes away, and teaches us to trust in and rest upon, the grace of God, whereby is given freely that which is needful to work all things.

Verse 4. "But when the fullness of the time was come, God sent forth His Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons." After Paul had taught us that righteousness and faith can not come to us by the law, neither can we deserve it by nature, he shows us by whom we obtain it; and who is the author of our justification. The Apostle saith, "When the fullness of the time was come;" here Paul speaks of the time which was appointed by the Father to the son, wherein he should live under tutors, etc. This time being come to the Jews, and ended, Christ came in the flesh; so it is daily fulfilled to others, when they come to the knowledge of Christ, and change the servitude of the law for the faith of sons. Christ for this cause came unto us, that believing in Him, we may be restored to true liberty; by which faith they of ancient times also obtained the liberty of the Spirit.

As soon as thou believest in Christ, He comes to thee, a deliverer and Saviour; and now the time of bondage is ended; as the Apostle saith, the fullness thereof is come.

Verse 6. "And because ye are sons, God hath sent forth the Spirit of His Son into your hearts, crying, Abba, Father." Here we see plainly that the Holy Ghost cometh to the saints, not by works, but by faith alone. Sons believe, while servants only work; sons are free from the law, servants are held under the law, as appears by those things that have been before spoken. But how comes it to pass that he saith "because ye are sons, God hath sent forth the Spirit," etc., seeing it is before said that by the coming of the Spirit we are changed from servants to sons: but here, as though we could be sons before the coming of the Spirit, he saith "because ye are sons," etc. To this question we must answer, that Paul speaks here in the same manner that he did before, that is, before the fullness of the time came, we were in bondage under the rudiments of the world: all that shall become sons are counted in the place of sons with God: therefore he saith rightly, "because ye are sons," that is, because the state of sons is appointed to you from everlasting, "God hath sent forth the Spirit of His Son," to wit, that He might finish it in you, and make you such as He hath long since of His goodness determined that He would make you.

Now if the Father give unto us His Spirit, He will make us His true sons and heirs, that we may with confidence cry with Christ, Abba, Father; being His brethren and fellow heirs. The Apostle has well set forth the goodness of God which makes us partakers with Christ, and causes us to have all things common with Him, so that we live and are led by the same Spirit. These words of the Apostle show that the Holy Ghost proceeds from Christ, as he calls Him his Spirit. So God hath sent forth the Spirit of His Son, that is, of Christ, for He is the Spirit of God, and comes from God to us, and not ours, unless one will say after this manner, "my Holy Spirit," as we say "my God," "my Lord," etc. As He is said to be the Holy Spirit of Christ, it proves Him to be God of whom that Spirit is seent, therefore it is counted His Spirit.

Christians may perceive by this whether they have in themselves the Holy Ghost, to wit, the Spirit of sons; whether they hear His voice in their hearts: for Paul saith, He crieth in the hearts which He possesseth, Abba, Father; he saith also, "We have received the Spirit of adoption, whereby we cry Abba, Father." Thou hearest this voice when thou findest so much faith in thyself that thou dost assuredly without doubting, presume that not only thy sins are forgiven thee, but also that thou art the beloved sons of God, who, being certain of eternal salvation, durst both call Him Father, and be delighted in Him with a joyful and confident heart. To doubt these things brings a reproach upon the death of Christ, as though He had not obtained all things for us.

It may be that thou shalt be so tempted as to fear and doubt, and think plainly that God is not a favorable Father, but a wrathful revenger of sins, as it happened with Job, and many other saints: but in such a conflict, this trust and confidence that thou art a son ought to prevail and overcome. It is said "The Spirit itself maketh intercession for us with groanings which can not be uttered; and that He beareth witness with our spirit that we are the children of God." How can it therefore be that our hearts should not hear this cry and testimony of the Spirit? But if thou dost not feel this cry, take heed that thou be not slothful and secure; pray constantly, for thou art in an evil state.

• Cain saith, "My punishment is greater than I can bear. Behold, Thou hast driven me out this day from the face of the earth, and from Thy face shall I be hid; and it shall come to pass that every one that findeth me shall slay me." This is a dreadful and terrible cry, which is heard from all Cain's progeny, all such as trust to themselves and their own works, who put not their trust in the Son

of God, neither consider that He was sent from the Father, made of a woman under the law, much less that all these things were done for their salvation. And while their ungodliness is not herewith content, they begin to persecute even the sons of God, and grow so cruel, that, after the example of their father Cain, they can not rest until they slay their righteous brother Abel, wherefore the blood of Christ continually cries out against them nothing but punishment and vengeance; but for the heirs of salvation it cries by the Spirit of Christ for nothing but grace and reconciliation.

The Apostle here uses a Syrian and Greek word, saying, Abba, Pater. This word Abba, in the Syrian tongue, signifies a father, by which name the chief of monasteries are still called; and by the same name, Heremites in times past, being holy men, called their presidents: at last, by use, it was also made a Latin word Therefore that which Paul saith is as much as Father, Father; or if thou hadst rather, "my Father."

Verse 7. "Wherefore thou art no more a servant, but a son, and if a son, then an heir of God through Christ." He saith, that after the coming of the Spirit, after the knowledge of Christ, "thou art not a servant." A son is free and willing, a servant is compelled and unwilling; a son liveth and resteth in faith, a servant in works. Therefore it appears that we can not obtain salvation of God by works, but before thou workest that which is acceptable to Him, it is necessary that thou receive salvation; then good works will freely flow, to the honor of thy heavenly Father, and to the profit of thy neighbors; without any fear of punishment, or looking for reward.

If this inheritance of the Father be thine by faith, surely thou art rich in all things, before thou hast wrought any thing. It is said "Your salvation is prepared and reserved in heaven, to be showed in the last time," wherefore the works of a Christian ought to have no regard to merit, which is the manner of servants, but only for the use and benefit of our neighbors, whereby we may truly live to the glory of God. Lest that any think that so great an inheritance cometh to us without cost (although it be given to us without our cost or merit), yet it cost Christ a dear price, who, that He might purchase it for us, was made under the law, and satisfied it for us, both by life and also by death.

Those benefits which from love we bestow upon our neighbor, come to him freely, without any charges or labor of his, notwithstanding they cost us something, even as Christ hath bestowed those things which are His upon us. Thus hath Paul called back the

Galatians from the teachers of works, which preached nothing but the law, perverting the Gospel of Christ. Which things are very becessary to be marked of us also: for the Pope, with his prelates and rnonks hath for a long time intruded, urging his laws, which are foolish and pernicious, disagreeing in every respect with the Word of God, seducing almost the whole world from the Gospel of Christ, and plainly extinguishing the faith of sons, as the Scripture hath in divers planes manifestly prophesied of His kingdom. Wherefore let every one that desires salvation, diligently take heed of him and his followers, no otherwise than Satan himself.

DISCOURSE THIRTY SECOND.

PHILIP MELANCTHON.

This distinguished fellow-laborer of Luther was born February 16, 1497, at Bretten, in the palatinate of the Rhine. His name was originally Schwartzerd, (blackearth,) which he changed, in keeping with a frequent custom of that age, into the Greek name of the same signification -Melancthon. In 1510 he distinguished himself as a student in the University at Heidelburg, and later at Tübingen, where he acquired great reputation as Lecturer on the Greek and Latin authors. In the twenty-second year of his age he became Professor of the Greek language and literature at Wittenburg, where he embraced the evangelical faith, and soon after began those efforts which contributed so much to the progress of the Reformation. His mildness softened the rigor of Luther; and his superior scholarship, amiable disposition, gentleness, tenderness, and moderation with the opposite party, made him peculiarly suitable as a mediator. Melancthon wrote several able works, drew up the Augsburg Confession, and its celebrated apology, preached, and lectured, and traveled, and labored incessantly, often amid injustice and abuse, until in the month of April 1560, at Wittenburg, he fell asleep in Jesus. Melancthon's figure is described as diminutive, and meager from industry and abstemiousness; but his forehead was high, arched and open, beneath which his clear, handsome eyes announced an energetic, lively mind, which lighted up the countenance when he spoke.

A new edition of Melancthon's works complete is given by Bretschneider in his "Corpus Reformatorum," commenced in Halle in 1835. In his religious discourses plain good sense, extensive erudition and profound piety are prominent characteristics. With little regard, apparently, to rhetorical niceties, he brings forth the treasures of Scriptural truth in a good, homely manner, and with a sympathetic and paternal spirit apportions it to the necessities of his hearers. For him the doctrines of Christianity, as he conceived them, were a living and precious reality; and as such he impressed them on people who thought not of caviling, but accepted them with believing simplicity, as the indubitable and entire counsel of God.

We are not aware that a sermon of Melancthon has ever before been given to the English reader. The discourse which follows was delivered in 1550, and breathes the sweet and gentle spirit of its author.

THE SECURITY OF GOD'S CHILDREN.

"Meither shall any plack them out of My hand."—JOHN, x. 28.

To Thee, almighty and true God, eternal Father of our Lord Jesus Christ, Maker of heaven and earth, and of all creatures, together with Thy Son our Lord Jesus Christ, and the Holy Ghost, to Thee, the wise, good, true, righteous, compassionate, pure, gracious God we render thanks that Thou hast hitherto upheld the Church in these lands, and graciously afforded it protection and care, and we earnestly beseech Thee evermore to gather among us an inheritance for Thy Son, which may praise Thee to all eternity.

I have in these our assemblies often uttered partly admonitions and partly reproofs, which I hope the most of you will bear in mind. But since I must presume that now the hearts of all are wrung with a new grief and a new pang by reason of the war in our neighborhood, this season seems to call for a word of consolation. And as we commonly say, "Where the pain is there one claps his hand," I could not in this so great affliction make up my mind to turn my discourse upon any other subject. I do not, indeed, doubt that you yourselves seek comfort in the Divine declarations, vet will I also bring before you some things collected therefrom, because always that on which we had ourselves thought becomes more precious to us when we hear that it proves itself salutary also to others. And because long discourses are burdensome in time of sorrow and mourning, I will without delay bring forward that comfort which is the most effectual.

Our pains are best assuaged when something good and beneficial, especially some help toward a happy issue, presents itself. All other topics of consolation, such as men borrow from the unavoidableness of suffering, and the examples of others, bring us no great alleviation. But the Son of God, our Lord Jesus Christ, who was crucified for us and raised again, and now sits at the right hand of the Father, offers us help and deliverance, and has manifested this disposition in many declarations, I will now speak of the words, "No man shall pluck

My sheep out of My hands." This expression has often raised me up out of the deepest sorrow, and drawn me, as it were, out of hell.

The wisest men in all times have bewailed the great amount of human misery which we see with our eyes before we pass into eternity—diseases, death, want, our own errors by which we bring harm and punishment on ourselves, hostile men, unfaithfulness on the part of those with whom we are closely connected, banishment, abuse. desertion, miserable children, public and domestic strife, wars, murder and devastation. And since such things appear to befall good and bad without distinction, many wise men have inquired whether there were any Providence, or whether accident brings every thing to pass independently of a Divine purpose. But we in the Church know that the first and principal cause of human woe is this, that on account of sin man is made subject to death and other calamity, which is so much more vehement in the Church, because the devil, from hatred toward God, makes fearful assaults on the Church and strives to destroy it utterly. Therefore it is written, "I will put enmity between the serpent and the seed of the woman." And Peter says, "Your adversary, the devil, goeth about as a roaring lion and seeketh whom he may devour."

Not in vain, however, has God made known to us the causes of our misery. We should not only consider the greatness of our necessity but also discern the causes of it, and recognize His righteous anger against sin, to the end that we may, on the other hand, perceive the Redeemer and the greatness of His compassion; and as witnesses to these His declarations He adds the raising of dead men to life and other miracles.

Let us banish from our hearts, therefore, the unbelieving opinions which imagine that evils befall us by mere chance, or from physical causes.

But when thou considerest the wounds in thy own circle of relations, or dost cast a glance at the public disorders in the State, which again afflict the individual also (as Solon says, "The general corruption penetrates even to thy quiet habitation"), then think first of thy own and others' sins, and of the righteous wrath of God; and, secondly, weigh the rage of the devil, who lets loose his hate chiefly in the Church.

In all men, even the better class, great darkness reigns. We see not how great an evil sin is, and regard not ourselves as so shamefully defiled. We flatter ourselves, in particular, because we profess a better doctrine concerning God. Nevertheless, we resign ourselves to a careless slumber, pamper each one his own desires; our impur-

ity, the disorders of the Church, the necessity of brethren, fills us not with pain; devotion is without fire and fervor; zeal for doctrine and discipline languishes, and not a few are my sins, and thine, and those of many others, by reason of which such punishments are heaped upon us.

Let us, therefore, apply our hearts to repentance, and direct our eyes to the Son of God, in respect to whom we have the assurance that, after the wonderful counsel of God, He is placed over the family of man, to be the protector and preserver of His Church.

We perceive not fully either our wretchedness or our dangers, or the fury of enemies, until after events of extraordinary sorrowfulness. Still we ought to reflect thus: there must exist great need and a fearful might and rage of enemies, since so powerful a Protector has been given to us, even God's Son. When He says, "No man shall pluck My sheep out of My hand," He indicates that He is no idle spectator of our woe, but that mighty and incessant strife is going on. The devil incites his tools to disturb the Church or the political commonwealth, that boundless confusion may enter, followed by heathenish desolation. But the Son of God, who holds in His hands, as it were, the congregation of those who call upon His name, hurls back the devils by His infinite power, conquers and chases them thence, and will one day shut them up in the prison of hell, and punish them to all eternity with fearful pains. This comfort we must hold fast in regard to the entire Church, as well as each in regard to himself.

If, in these distracted and warring times, we see states blaze up and fall into ruin, then look away to the Son of God, who stands in the secret counsel of the Godhead, and guards His little flock, and carties the weak lambs as it were in his own hands. Be persuaded that

by Him thou also shalt be protected and upheld.

Here some, not rightly instructed, will exclaim, "Truly I could wish to commend myself to such a Keeper, but only His sheep does He preserve. Whether I also am counted in that flock, I know not." Against this doubt we must most strenuously contend. For the Lord Himself assures us in this very passage, that all who "hear and with faith receive the voice of the Gospel, are His sheep;" and He says expressly, "If a man love Me, he will keep My words, and My Father will love him, and we will come to him and make our abode with him." These promises of the Son of God, which can not be shaken, we must confidently appropriate to ourselves. Nor shouldst thou, by thy doubts, exclude thyself from this blessed flock, which originates in the righteousness of the Gospel. They do not

rightly distinguish between the law and the Gospel, who, because they are unworthy, reckon not themselves among the sheep. Rather is this consolation afforded us, that we are accepted "for the Son of God's sake," truly, without merit, not on account of our own right-eousness, but through faith, because we are unworthy, and impure, and far from having fulfilled the law of God. That is, moreover, a universal promise, in which the Son of God saith, "Come unto Me, all ye that labor and are heavy laden, and I will give you rest."

The eternal Father earnestly commands that we should hear the Son, and it is the greatest of all transgressions if we despise Him, and do not approve His voice. This is what every one should often and diligently consider, and in this disposition of the Father, revealed through the Son, find grace.

Although, amid so great disturbances, many a sorrowful spectacle meets thine eye, and the Church is rent by discord and hate, and manifold and domestic public necessity is added thereto, still let not despair overcome thee, but know thou that thou hast the Son of God for a Keeper and Protector, who will not suffer either the Church, or thee, or thy family, to be plucked out of His hand by the fury of the devil.

With all my heart, therefore, do I supplicate the Son of God, our Lord Jesus Christ, who having been crucified for us, and raised again, sits at the right hand of the Father, to bless men with His gifts, and to Him I pray that He would protect and govern this little church and me therein. Other sure trust, in this great flame when the whole world is on fire, I discern nowhere. Each one has his separate hopes, and each one with his understanding seeks repose in something else; but however good that may all be, it is still a far better, and unquestionably a more effectual consolation to flee to the Son of God and expect help and deliverance from Him.

Such wishes will not be in vain. For to this end are we lader with such a crowd of dangers, that in events and occurrences which to human prudence are an inexplicable enigma, we may recognize the infinite goodness and presentness of God, in that He, for His Son's sake, and through His Son, affords us aid, God will be owned in such deliverance just as in the deliverance of your first parents, who, after the fall, when they were forsaken by all creatures, were upheld by the help of God alone. So was the family of Noah in the flood, so were the Israelites preserved when in the Red Sea they stood between the towering walls of waters. These glorious examples are held up before us, that we might know, in like manner, the Church, without the help of any created beings, is often preserved.

Many in all times have experienced such Divine deliverance and support in their personal dangers, as David saith, "My father and my mother have forsaken me, but the Lord taketh me up," and in another place David saith, "He hath delivered the wretched who hath no helper." But in order that we may become partakers of these so great blessings, faith and devotion must be kindled within us, as it stands written, "Verily, I say unto you!" So likewise must our faith be exercised, that before deliverance we should prav for help and wait for it, resting in God with a certain cheerfulness of soul; and that we should not cherish continual doubt and melancholy murmuring in our hearts, but constantly set before our eyes the admonition of God, "The peace of God which is higher than all understanding keep your heart and mind;" which is to say, Be so comforted in God, in time of danger, that your hearts having been strengthened by confidence in the pity and presentness of God, may patiently wait for help and deliverance, and quietly maintain that peaceful serenity which is the beginning of eternal life, and without which there can be no true devotion.

For distrust and doubt produces a gloomy and terrible hate toward God, and *that* is the beginning of the eternal torments, and a rage like that of the devil.

Now you must guard against these billows in the soul, and these stormy agitations, and by meditation on the precious promises of God, keep and establish your hearts.

Truly these times allow not the wonted security and the wonted intoxication of the world, but they demand that with honest groans we should cry for help, as the Lord saith, "Watch and pray that ye fall not into temptation," that ye may not, being overcome by despair, plunge into everlasting destruction. There is need of wisdom to discern the dangers of the soul, as well as the safeguard against them. Souls go to ruin as well when, in epicurean security, they make light of the wrath of God, as when they are overcome by doubt and cast down by anxious sorrow, and these transgressions aggravate the punishment. The godly, on the other hand, who by faith and devotion keep their hearts erect and near to God, enjoy the beginning of eternal life, and obtain mitigation of the general distress.

We therefore implore Thee, Son of God, Lord Jesus Christ, who having been crucified and raised for us, standest in the secret counsel of the Godhead, and makest intercession for us, and have said, "Come unto me, all ye that labor and are heavy lader, and I will give you rest." I call upon Thee, and with my whole heart beseech

Thee, according to Thine infinite compassion, forgive us our Thou knowest that in our great weakness we are not able to bea burden of our woe. Do Thou, therefore, afford us aid in our pri and public necessities; be Thou our shade and protector, upholo churches in these lands, and all which serves for their defense watch-care.

DISCOURSE THIRTY THIRD.

PHILIP JACOB SPENER.

Spener was born in 1635, at Rappolsweiler, in Upper Alsace, and pursued his theological studies at Strasburg, where he was made Doctor of Theology in 1666. In the year 1670 he instituted his celebrated Collegia Pietatis, or School of Piety, which, contrary to his will, became the origin of pietism. From this time Spener's history is connected with the great religious movements in Germany to which his example and writings gave rise. From 1686 to 1691 he was preacher to the Court at Dresden. From 1691 till the year of his death, 1705, he resided in Berlin, where he took an active part in the foundation of the University of Halle.

Spener has been compared to Fénélon for his sweet and devoted spirit, and his pure eloquence. He occupied, in his time, the first rank as a preacher, and was an excellent Oriental scholar. His published works are somewhat numerous, among the most important of which are sixty-six sermons on Regeneration, and a learned and able work on the Divinity of Christ.

The following condensed discourse is translated from his three sermons on "Temptation; Especially on the Suggestion of Evil, Wicked and Blasphemous Thoughts, with which the Faithful Children of God have often to Contend." Frankfort, 1673, 4to.

THE TEMPTATIONS OF SATAN.

⁴⁴ And when the tempter came to Him, He said, If Thou be the Son of God, command that these stones be made bread."—MATT. iv. 3.

This passage may serve to show how the devil commonly seeks to entice us, as often as we are in distress, to resort to unlawful means of relief. Let us dwell upon this point. I consider for our

principal theme, how the devil tempts us to feelings of distrust; that when things go ill with us, when we are in distress, peril, and want, we should lose our confidence in God, and fall into distrust The devil is wily in these assaults, and does not make an open attack, at once betraying his aim, but leads men into such distrust imperceptibly.

- 1. He persuades men, or rather strengthens them in the falsimpression natural to them, that, from the degree in which we arprospered in the world, we can best judge how God regards us. I all is prosperous, God is favorable to us; if adverse, it is a sign that He is against us and is our enemy. Thus the devil fills the hearwith the love and high estimation of worldly things, so that all depends on these, and the most important consideration is, how ware situated in respect to outward things. It is saying, Happy i that people that is prospered; whose garners are full, affording all manner of store, so that there is no injury, no loss, no complaining in the streets. With such a conceit Satan has already gained much and has prepared the way for the temptation.
- 2. He makes our distress, danger, and poverty, greater and heavier than it really is. Even when there are natural means which mighbring relief, he hides them from our view. We are left to see noway to escape from distress, but merely to perceive that there is no help for us, and that we must perish.
- 3. When distressing fears come upon us, the devil stirs up our minds, and instills into them the conceit that all this is contrary to God's promises. God has promised that He would help us and protect us, and now we find in our experience just the opposite. In this way the devil seeks to make us doubt the word and promise of God, to see for ourselves that with us it is not fulfilled, and that, therefore, the ground of our faith is futile, and that we find ourselves deceived in our expectations. To this state others help to bring us, when they chime in, as David complains, and say, "Where now is thy God?" If a man do not resist this temptation, but yields to the devil by allowing his faith to sink, all is lost: for,
- 4. He carries him further. Hope in God being lost, other reliances, not to be trusted in, are resorted to. Such hopes are innumerable. We see them of all descriptions. Some give themselves up to the devil, and consult familiar spirits, and seek thereby to gain something, and to ward off poverty. Others apostatize from the faith, and embrace any religion which best promises to give them bread. Others make way with themselves by strangling, stabbing, or drowning, out of fear that they must otherwise perish of

hunger. Others resort to theft and plunder. Others run away, if they are unsuccessful in their undertakings, and go into the army without a proper call, and, for want of occupation, serve Satan. Thinking, as they say, to make their fortune, others forsake their wives and children because they think they can not support them, and leave them in wretchedness. Others, because they see that, by honest and industrious lives, they have not been able to accumulate much, begin to practice all kinds of fraud and deception for the sake of gain: receive bribes if they are in office, sell places of trust, where they ought to appoint only the most competent, and sell justice against their consciences, and in all things seek nothing but their own profit: neglect official duties, if the performance of them would prove prejudicial to their interests: show no zeal in public service, but turn all things to their own account, to win favor and advantage, and to keep off poverty, and to deliver themselves from want. All this is, so to speak, making bread out of stones, or seeking the means of support in an improper way. As the devil often tern pts pious Christians to do such things, but finds no listening ear, so, on the other hand, all is lost to the man who allows himself to be overcome of the devil, and to be induced to use such means. For it is thus made certain that his faith is gone, inasmuch as he will make provision for himself contrary to the will of God. He must have surrendered his trust in God, although he will not allow it, but thinks he was driven by necessity, and did it from extreme want. And yet faith shows that distress should not turn us from God, but lead us to Him. Such a course is, therefore, an apostasy from God.

5. The devil has such a man now in his snare to destroy both body and soul;—the body in regard to worldly things, because the Curse of God generally falls upon such a use of unlawful means. And because a man has chosen, against God's will, to make bread out of stones, that is, because with all such evil practices to which he has suffered himself to be enticed by the devil, he nevertheless has failed of his object, he is even in his worldly circumstances, a poor, wretched, and undone creature. If such persons gain any thing, it slips again out of their hands, and they know not which way to turn. A present misfortune will take by dollars from former success, what was in an unjust manner saved by pennies. That is, they have bread provided, indeed, but it turns to stones in their mouths, as Solomon says in his Proverbs, "Bread of deceit is sweet to a man; but afterward his mouth shall be filled with gravel." That is, it does not answer its purpose. Even when one has suc-

ceeded and scraped something together, he can not enjoy it; it b comes, as it were, stones. Bread itself is turned to stone; as lite ally, by the wonderful providence of God, it is said, that the bres which was once refused to the poor became stone. Figuratively often happens that bread becomes stone. God often orders it s that he who, in an unjust way and contrary to His will, aims at ge ting something, not only fails of his object, but by the course of God must see that which he before had, glide from his possession And it is right that this should happen to them. But when Gc of His long-suffering looks on, and delays His judgment, a wor. thing is yet to come. For when God sends temporal punishment, is sometimes a means of reforming one and bringing him back t Him; while others pass securely on, enjoying their worldly thing -their bread made of stone-but are thereby still more in Satan power; and because they will be his here, and be seduced by hin they shall be always his, and forever lose the right they once ha of being the children of God.

This is the way, my beloved, in which the devil brings man through poverty and distress to distrust and to condemnation—temptation by which he also here assailed Christ.

DISCOURSE THIRTY FOURTH.

GEORGE JOACHIM ZOLLIKOFER.

This eminent preacher was born at St. Gall, in Switzerland, August 5th, 1730. His studies were pursued at Frankfort-on-the-Maine, Bremen, and Utrecht. In 1754 he became a clergyman, preaching first at Morat, Switzerland, then at Leipsic, Germany, where he died in 1788. The genius of Zollikofer was of a superior order; and for his accomplishments in oratory and real eloquence he has been likened to Cicero. His sermons contain many luminous and beautiful conceptions, a happy artlessness of expression, a cautious use of metaphors, great felicity in the shaping of his periods, and are fraught with lofty and inspiring sentiments. That which is here given will do justice to his reputation. A brief prayer precedes it in the original.

THE ENNOBLING NATURE OF CHRISTIANITY.

"Thou hast made him a little lower than the angels, and hast crowned him with glory and honor."—PSALM viii. 5.

Certain as it is, that man possesses a great intrinsic dignity, and that the attentive observer can not fail of perceiving it; yet it is no less certain, that error and vice, superstition and slavery, have greatly obscured its luster; and that there have been times when the prerogatives and the nobility of man, when his relationship to God, and his destination to a higher perfection, were scarcely discernible. Into what a state of weakness, of debility, of degradation, have not many nations formerly been, and are still sunk! And how much deeper yet would not mankind have fallen from that dignity, if God had left them to themselves; if He had put no check to their progressively increasing corruption and misery! But how much has not God done in this respect for mankind in every age, and in every nation! How often has He raised up, from among them, souls of a

finer and a nobler sentiment, spirits of deeper perceptions, of more eminent abilities, and more extensive operation; who have been shining lights in their generation, for inspiring new life and fresh activity to goodness, into multitudes that were in a dying state, and for reaching out a hand to sensual men, to lift them above their sensuality, and bring them nearer to their high vocation! How much has not God in particular done by His Son Jesus, for the restoration of the human dignity! Was not this the ultimate aim of the whole of His great work on earth? How much has not God honored and exalted man by His intimate relationship and connection with His Son, the first-born among all creatures!

And what noble sentiments does not Christianity inspire in its genuine professors! How much does it not extend the circle of their view_ and the sphere of their action! Of what great achievements does it not render them capable, and how does it not enable all that they think and do! Certainly, a Christian, who is so in deed and in truth, is he of all men, in whom the dignity of man is manifested in its brightest luster, in its most various and most noble effects! O my pious hearers! Could I but cite you all, who bear the name of Christians, as a proof of it; how superfluous then would all other demonstration be! Grateful joy at our restored dignity, and mutual encouragement to preserve it, would then be our sole employment. But we must now proceed to set the truth of what we affirm concerning the pre-eminent dignity of the Christian, in its true point of view, by other arguments drawn from the nature of the case itself. And this shall be the subject and aim of my present discourse. I will endeavor to answer the question: How, and by what means, has Christianity rekindled in man the sentiment of his dignity, and strengthened and aided him in the maintenance of it!

Christianity places our relation toward God in the fullest light; it teaches us how great an interest God takes in the destinies of man; and how much He has done, and still is doing for him. It informs us of the providence and the government of God; of His constant presence in all places; of His sovereign inspection over all things; of His influence upon all things; and promises us His particular assistance as often as we stand in need of it. It sets conspicuously before us the dignity of man in the person of Jesus, in His conduct, and His fortunes; and thereby points out to us what the nature of man is capable of; and to what degree of perfection it is able to arrive. It announces to us immortality, everlasting life, a neverending, an always-increasing felicity. It acquaints us with the intimate connection of our present with our future state; and by all

these means promotes the sentiment and the restoration of the dignity of man.

1. First, I say Christianity places our relation toward God in the clearest light; thus causing man to feel his dignity, and enabling him to maintain it. Is man to imagine himself the work of blind chance, or a son of the earth in the strictest sense of the word? May he boast of no other origin than that of the plants? Is he sprung, like the insects, from foulness and corruption? Could he not elevate his mind into the belief and contemplation of a sovereign Deity, or were not this Deity known to him as the Creator of the world, as the Father of mankind, of how little value would his existence and his nature be in his own sight! What is more insignificant than a freak of chance, which destroys to-morrow what it produced to-day; which never acts by design and rule, and is perpetually at variance with itself! What is more worthless and uncertain than the existence of a heap of dust, in this form or that, which being nothing but dust, must, sooner or later, be wholly decomposed, and fall forever into the ground! And were not these the degrading conceptions, formed by numbers of the wise and the unwise among the heathens, concerning man and his origin?

How totally different is the instruction which Christianity gives us. It proclaims aloud to each of its professors: God, the Only, the Eternal, the Supremely Perfect, is thy Creator and Father, as well as the Creator of all the hosts of heaven, and of all the inhabitants of the earth. It was neither chance nor fate. No; supreme wisdom and goodness called thee into being, gave thee life and breath, and all things! Thou art no earth-born creature! Thou art the son, the daughter of God, of the Most High! Thou art of Divine descent, formed after the image of God, capable of communion, and of an ever-greater similitude with him! Thou art not altogether dust, only thy present tabernacle is dust; the spirit that inhabits it is exalted far above the dust; is ordained to important, to grand designs; and depends not more on chance for its duration than its production, but upon the will of Him who loves thee as a father, and assuredly desires not to destroy the work of His hands! And the God who has formed thee, is likewise thy preserver, thy sovereign, thy inspector, thy judge, and hereafter will be thy rewarder.

If man, then, stand in such regard toward God; if he be so intimately connected with the being supremely perfect, with the Creator and Ruler of the world; if he be His child, His peculiarly beloved and favored child, what a value should not this give him in his own eyes! How far exalt his nature above all inferior species of creatures! What sentiments inspire within him of his dignity! How could he boast of his descent from God, and of his fellowship with Him, were he to degrade himself by unworthy sentiments and actions? How can he assert the honor of being formed after the image of God, if he be not adorned with wisdom and virtue? How recollect his connection with God, the pure eternal fount of light, and yet walk in darkness?

2. Christianity teaches us, further, how great an interest God takes in the concerns of man; and how much he has done and still does for him. And what an exalted idea does this give us of our dignity! How strongly it urges us to the maintenance of it! According to the doctrine of Christianity, we are not the creatures of a God who takes no care of his beings, and leaves them to themselves; not the offspring of a father who disowns His children, who does not concern Himself about them, and is indifferent to their happiness and their misery. No; never has God, according to that comfortable doctrine, left Himself unwitnessed to man; never withdrawn from him His fatherly providence and love; never abandoned the fortunes of His feeble, helpless, untutored children, to blind chance or to their own ignorance. No; from their first progenitor, to his latest posterity, has He Himself provided for their support, their instruction, their guidance, their education, their progress to higher attainments. He has constantly revealed Himself to them in various ways; constantly shed innumerable benefits on them; sometimes lovingly correcting, and sometimes bountifully blessing them; has constantly been nigh to them, and has left them in want of no means for becoming wiser and better.

When has He withheld His fructifying influence from nature? When denied His superior energies to the human spirit? When withdrawn from it the incitements, the strongest incitements to its development and proficiency? When has such darkness covered the earth, or even any region of it, as not one ray of light has broken in upon and illuminated it? When did such universal corruption prevail upon it, that nothing happened to check or to control it? How often has He not sent wise and good men as His delegates to their brethren? How frequently has His providence, by various ways, united brighter regions with those that lay in darkness, mixed enlightened persons among the raw untutored people, and the best with the worst of men! How full of wisdom and goodness were not his dealings with the posterity of Jacob, the education He gave them, and through them to so many other nations! And how much, how inexpressibly much, has He not done at length for man by His

Son Jesus! What a teacher of truth, what a safe and sure guide in the way of virtue and happiness, what a mighty helper and deliverer, what an affectionate Lord and King has He not given them in Him! What revelations of His will, what assurances and proofs of His favor and love, what promises and views of futurity, what comfort, what new powers has He not sent down to them from heaven, by His representative!

And shall man, for whom God cares and provides so much; shall man, for whom He has done and still does so great things; shall man, for whose sake God spared not even His Son, the only-begotten, for whom He gave His son, the beloved, to suffer death: shall this man be a contemptible, an insignificant creature? not be of great worth? not have a pre-eminent dignity? not feel this dignity? and not be happy in the sentiment of it whenever he meditates thereon; whenever he considers how much he is esteemed of God, how graciously God is disposed toward him, and with what paternal tenderness He cares for him? Cause and effect, means and end, are in the closest connection with the Allwise; and that on which He vouchsafes such peculiar inspection and providence must certainly be, either in itself and its nature, or in its destination, grand and important.

3. Yet more: Christianity places, thirdly, the doctrine of Divine providence and government in the clearest light. It proclaims to us the constant presence of God with all things, His supreme inspection over all, His influence in all, and promises us His particular assistance as often as we have occasion for it. And how much must this too cause a man to feel his dignity! How forcibly should it urge him to the maintenance of it! By this doctrine, all that a man does and all that befalls him, every thing that happens in the world, wears another aspect, and becomes of more importance than it otherwise would. These doctrines spread the clearest light on every thing that otherwise would be mysterious in the state and fortunes of man, or must lower him in his own eyes. To be left to himself, without the superintendence of a Supreme Ruler, without the conduct and guidance of an almighty and beneficent Father; placed upon so changeable and so perplexed a scene; subject to so many dangers; exposed to all the fickleness of chance, every attack of artifice and iniquity; without refuge in adversity, without assistance in perils; how weak, how miserable, how contemptible, would not man appear to himself! How often would he be tempted to envy the condition of the beasts of the field!

But now, enlightened by the light of Christianity, how may not

his spirit exult! With what serenity, what courage, what confidence, must he not now be inspired! What design, what consistency, what order, do not now appear where all before seemed confusion, contradiction, and open strife! The Christian may now hold this language to himself: God the Omnipotent, the All-bountiful, rules my lot, the lot of all mankind, and all worlds; He comprehends all, oversees all, directs and conducts all, the small as well as the great, the evil as well as the good. In His hand are all animate and inanimate creatures, all causes and powers, and without His will no atom can change its place, no hair fall from off my head, no man do me harm, no loss, no misfortune attend me; and all that He wills and ordains is right and good, is constantly the best. He sees in the clearest light, where profound darkness envelops me. He provides for me where I can find nothing to procure; and makes that to be the means of my perfection and happiness which I thought calamity and distress. He, the Almighty, the All-bountiful, is constantly nigh to me with His help; is acquainted with all my wants; hears all my sighs; manifests His strength in my weakness; guides and conducts me by His Spirit; executes His decrees on earth by me; and is ever ready to do more in us and by us than we are able to ask or think. He, the Omnipotent, the Omnipresent, is every where with me and about me. He knows my heart, is the infallible witness of all I think and do; He sees in secret, and will reward that openly which was done in private. His judgment is pure righteousness and truth; His approbation is ever certain to the sincere; and His approval is of infinitely more value than all the applause of the world, than all the possessions and all the glories of the earth.

And man, who believes such a providence, who thus walks under the inspection of God, who thus acts in His presence, who may esteem himself His instrument, a means to the attainment of His designs; how sublime must his destination, how important must his work appear to him! How strong must he not feel himself in the assurance of Divine support! What good actions will he not find power and resolution to do, under the eyes of His father and judge! How generously, how nobly will he not think and act, even in the absence of all human witnesses, when destitute of all human approbation, and even amid the ingratitude of the world! How undismayed, with what serenity will he not behold the revolutions and subversions that may happen in the world and among mankind! How tranquil and confident will he lift up his eyes on high, in reverence to God, as the kind and wise ruler, the father of him and the

whole creation !

4. Christianity displays clearly to us, in the fourth place, the dignity of man in the person of Jesus, its Restorer and Chief; in His conduct and the circumstances of His life; and teaches us therein, in a no less comprehensible than incontrovertible manner, what human nature is capable of, and to what height of perfection it may ascend. Yes, my pious brethren, in Jesus, who is our relation, our brother, whose life is so indissolubly connected with our lives, whose fortunes so inseparably united to ours, in Him our dignity appears in all its purity, in its perfect splendor. What wisdom, what virtue, what piety, did he not display! What love toward God and man did not animate Him! What did He not perform! and how pure, how beneficent were all His views in whatever He did! What did He not endure; and how willingly, how steadfastly, how piously, did He exercise His patience! What condescensions, what sacrifices, what uninterrupted obedience to His heavenly Father, what indefatigable zeal and beneficence, what unbated progress toward the end of His high calling, did He not manifest during the whole course of His life on earth! What temptations were ever able to conquer Him? what wrongs could irritate Him? what dangers alarm Him? what difficulty discourage, or what sufferings make Him impatient? And to what a pitch of power, of honor, of glory, by all this did He not attain ! How great, how immensely great, is now His sphere of action! How illustrious is humanity, now exalted to the right hand of the Father! How should not now, and how should not hereafter, every knee submissively bow to Him our Chief, and every tongue confess that He is Lord, to the glory of God the Father!

Acknowledge, here, O man, the dignity of thy nature! Here feel what thou, as man, mayest do; what thou mayest endure; what thou mayest withstand; to what a height thou hast power and capacity to raise thyself as man! Feel the whole value of the privilege whereby God has honored man, in the person of his Chief and Restorer! That Jesus, who is now exalted far above all, who so widely rules and acts, is flesh of thy flesh; is thy brother; was a man like thee; was tempted as thou art, was acquainted with grief like thee; and entered into glory through obedience and sufferings! What exercises and trials can now affright thee? what conflicts dismay thee? what sacrifice cost thee too much? what difficulties stop thee in thy course? what pitch of wisdom and virtue, what degree of felicity, can now seem unattainable to thee? Look at Him, thy Leader and Chief; tread in His footsteps, and strive to emulate His example. Through Him thou mayest do all things, with Him rise superior to all things, with Him prevail and triumph, and hereafter behold

and enjoy the glory which the Father has bestowed on Him, and in Him on all mankind who assert the dignity of their nature!

5. Lastly, Christianity has revived in man the sentiment of his dignity, and given him the most powerful incitements to attain to it, by the grand doctrine of immortality and everlasting life, which it places in the most conspicuous light, and has connected in the closest manner with what we are and do, and all that happens to us. Though man possessed ever so great privileges over the beasts of the field; though he felt in himself ever so great powers and faculties for the noblest undertakings; though he could bring ever so much to pass, and execute ever so much good; how little would all this appear to him, if these privileges, these powers, these faculties, this noble activity, were to be lost to him in a few extremely uncertain, quickly-fleeting years: if he were to be deprived of them all forever by death: if he were to expect no fruit from all he has here learned, and done. and suffered, and sacrificed, and practiced! How little nourishment for his nobler sentiments; how little incitement to great and generous actions, to hard but beneficial undertakings; what poor encouragement to unremitting endeavors after perfection, would man find in his present situation, if death were the period of his existence = if the grave and corruption were the result of all his hopes and exertions! How foolish would not the generality of his sacrifices tointegrity and virtue appear; and how wise the saying of the fool: "Let us eat and drink, for to-morrow we die!"

But now, enlightened by the bright beams of the Gospel, animated by the hope of a blessed immortality, how totally different is the case with man! What a sentiment of his dignity, of his grandeur, of his future exaltation, must it not awaken in him, when he can say to himself: I live, I think, I labor, I endure, I suffer, I exercise myself for ETERNITY! My present state is only a prelude to the future! My future state, the continuation and reward of the present! Whatever I do here draws consequences, unterminating consequences, after it! The worthy and generous actions that I now perform, will still rejoice and bless me after thousands and millions of years! The light which I here spread around me, will enlighten me and my brethren beyond the grave! The good of every kind I here effect in others, and by their means, will continue in operation from everlasting to everlasting, and be ever producing more good in infinite progression; and all that here befalls me has an influence on my future destination forever! That which now oppresses me, and which the world calls misfortune and distress, may be to me the inexhaustible source of pleasure and bliss in

future. The violence I now do to myself, the hardships, the sor rows I now endure for the love of God and of my fellow creatures, work together for my everlasting good. What can I voluntarily surrender for the sake of God and my conscience for which I shall not receive an hundredfold? What give to my brethren, from a truly Christian heart, that I shall not hereafter receive again with usury? What sacrifice to my duty that will not be amply repaid? Nay, the more I here bestow, the more shall I there receive, and the more I shall have to bestow again. The further I here proceed in knowledge, in wisdom, and in virtue, the faster then shall I advance from one degree of perfection and happiness to another; the nearer shall I approach to Jesus, my Chieftain and Lord, and through Him to God supreme. Here I learn to be, and to do, and to enjoy, what in that superior life I shall more perfectly be, and do, and enjoy. Here is the time for sowing, for planting, for working, for fighting; there the time of harvest, of enjoyment, of repose, of triumph!

No: my existence is not confined to this fleeting moment! It will continue forever! My activity is not bounded by the narrow circle in which I now live and move; it will be ever enlarging, ever becoming more extensive and diversified. My intellectual powers are not subject to dissolution and decay like dust: they shall continue in operation and effect forever; and the more I exert them here, the better I employ them, the more I effect by them, so much better shall I use them in the future world; so much the more shall I there effect by them. I see before me an incessant enlargement of my sphere of sight and action, an incessant increase in knowledge, in virtue, in activity, in bliss. The whole immensity of God's creation, the whole unnumbered host of intelligent, thinking beings, all the hidden treasures of wisdom and knowledge in Jesus Christ, the unfathomable depths of Divine perfection-what noble employments, what displays of my powers, what pure joys, what everlasting progress, do not these afford to my expectations!

And, with such prospects, with such expectations, must I not feel myself great, not feel myself happy? Can I fail of seeing my relationship with superior beings, my fellowship with Christ, my communion with God? With such prospects, with such expectations, shall I degrade myself by folly and sin; by folly and sin leave my high destination? With such prospects, with such expectations, shall I ever be discouraged and weary in doing acts of justice and mercy? shall I ever lose sight of the glorious mark that shines before me? shun any honorable exertion of my faculties?

complain of any sacrifice that I offer to God and my conscience? let any opportunity escape of sowing good seed, and of increasing the abundance of my future harvest?

With such prospects, with such expectations, shall I be terrified at any misfortune, or tremble at the sight of death and the grave? Can then misfortune, or death, or the grave destroy me? Are misfortune, and death, and the grave any thing but the means and the way to a higher life and greater felicity? No; let every exercise of my powers, every opportunity of doing good, be welcome to me! Let every misfortune that makes me wiser and better be blessed by me; and the summons of death-let it be to me a summons to enter on a better life! O, my pious brethren, if we so think and so actand so we may and ought to think as Christians-how luminous, how important are all things to us! What a value does all that we are, and all that we do, and all that happens to us, receive from hence! How operative, how effective in us, must the sentiment of our dignity be!

Wouldst thou then feel and assert thy dignity, O man! Wouldst thou display it in all its luster? Then be a Christian, be wholly a Christian; be wholly animated by the sense and spirit of Christian. ity. Believe its doctrines with thy whole heart; follow its precepts with fidelity and fortitude; firmly repose on its promises; frame thyself entirely on its founder, Jesus! The spirit of Christianity will free thy soul from every base sentiment, every unworthy desire It will elevate thy mind, enlarge thy heart, make thee feel thy powers, and ever transmit thee new. It will raise thee above all that is visible and earthly; will constantly give thee a greater resemblance to Jesus, the pattern of all human perfection; and constantly unite thee more intimately with God.

Animated by the spirit of Christianity, thou wilt justly esteem every faculty, every talent, every power that God hath given thee; carefully incite and exert them, and constantly produce as much good by them as thou canst. Informed by the spirit of Christianity. thou wilt never act like a slave; never allow thyself to be governed by any sensual appetite, or any unruly passion; thou wilt not cringe with servility before any mortal; thou wilt constantly think and act with generosity and freedom. Animated by the spirit of Christianity, thou wilt ever be more active, more indefatigable in goodness; wilt never be weary in striving upward, and contending for the prize that awaits the conqueror. Animated by the spirit of Christianity, thou wilt already in this mortality, think and act like an immortal; and wilt perform a thousand acts of goodness, and enjoy a thousand

comforts, which he can neither perform nor enjoy who is unmindful of his immortality, or can not rejoice therein. O how exalted and Divine is the spirit of Christianity! the spirit of wisdom and power, of love and felicity! May its animating influence quicken, warm, and enliven us all! May it rouse us to the noblest sentiments of ourselves, inspire us with godlike energy, with the most active zeal in goodness, and penetrate and warm us with love toward God and man! How great, how illustrious will then our dignity be; and how much greater and more illustrious will it become, from one period of our lives to another, and from eternity to eternity!

DISCOURSE THIRTY-FIFTH.

JOHN GODFREY VON HERDER.

Herder was born August 25th, 1744, at Mohrungen, a small town in Eastern Prussia, where his father taught a school for girls. After pursuing his studies, and acting as instructor in Frederick's College, he was appointed, in 1764, assistant teacher of the Cathedral School at Riga, where, as instructor and preacher, he acquired great popularity. In 1771 he became court preacher, Superintendent and Consistorial Counselor, at Bückeburg, and in October, 1776, entered upon the duties of the same office at Weimar. He died in 1803. In 1819 a tablet of cast iron was placed on his grave by royal authority, with the words Licht, Liebe, Leben—Light, Love, Life.

Herder is said to have been a model of virtue, and Christian activity. Germany is greatly indebted to him for valuable works in almost every department. Few authors have done more to form its national taste. His works were published in 1806, in forty-five volumes, octavo, in Tübingen, and later, an edition was issued in sixty small 12mo volumes. Herder's "Geist der Hebräischen Poesie," or Spirit of Hebrew Poetry, is held in the highest estimation both in Europe and in America. It was translated in this country many years ago, but is now entirely out of print.

The style of Herder is pure and correct. He possessed a poetic fancy, and wrote some charming songs; his "Cid" is one of the most popular poems in Germany. His sermons are characterized by solid thought, a chaste and lofty style of eloquence, and a deep religious spirit. That which follows was preached in 1769, and is taken from volume ix, x, small edition, of Stuttgart and Tübingen, 1828. The translator pronounces it "a magnificent discourse, itself worth the book which is to contain it." Its exalted views of the character of the Holy Scriptures, its happy refutation of many of the foolish objections brought against

heir Divine origin, and its judicious and timely hints as to the manner heir profitable perusal, are the more grateful and valuable as they ate from the land where loose opinions as to the Divine revelation of generally prevailed.

THE DIVINITY AND RIGHT USE OF THE BIBLE.

There is no cardinal doctrine in the whole scheme of Christian truth which has been wont to awaken such deep, sequestered doubts, and which has been subjected to such misuse, as that which treats of the Holy Scriptures.

We all go by the name of Christians. By this we profess that we accept a revelation of God through Christ; that the simple light of nature does not suffice to procure for us perfect peace of mind; that we regard the Bible as the fulfillment, or as the supplement to this light; that we recognize what it says to be Divine throughout; that we therefore believe in it, conduct ourselves suitably to it, and through the promises which this Divine book imparts both for this life and the future, expect to become certainly and truly blessed. All this is included in the name of Christian; for Christ has grounded His revelation upon the Old Testament, and has instituted the New through the agency of His followers. We become Christians simply from the fact that we take the Bible as the Word of God to man, as the fountain-source of our religious truths, and religious duties, and religious hopes, according to which we believe, live, and swait the future.

Meanwhile there are yet those, concealed under the mantle of the Christian name, who, in reference to this cardinal doctrine of our religion, are any thing but Christians. In some, there spring up so many secret doubts respecting the truth of the Bible; among others, there prevail so many practical heresies in regard to its use, that it would be indeed a rare sight to witness the real opinions of each one on this point openly disclosed. I say some cherish doubts, but only with this difference, that many do not wish to cherish them, and turn a deaf ear upon every discrediting suggestion; they would fain imprison their reason, and suppress each skeptical thought which rises; while others, on the contrary, utter their doubts freely. No wit is to them more welcome than a scoff at the Bible, no jest more pleasing than that which easts ridicule upon this holy book.

Both these classes of persons merit attention; only the one from sympathy and interest, the other from pity and contempt. I am not pleased that any one should bring himself into such a condition as for cibly to resolve not to feel the doubt which yet he feels; as to suppress with violence the objection which still comes up, although it may as yet be but half thought out; this were a useless imprisonment of the understanding, a very dangerous triumph over one's

self, yea, a very torment to our being. One such doubt, like a piece of floating cork, as often as it is plunged violently down below the surface, springs back as violently, and we come in the end to imagine that such doubts are actually inexplicable, because we either would not or could not explain them. It is therefore, indeed, a sacred duty which we owe to ourselves to be careful in this respect, and at once to give ear rightly to all such indistinct voices, and to hearken earnestly, both to what they say, and to what may be urged in reply—to what we must believe, and to what we must object. All this must we at once bring before our minds, with all uprightness of soul, im-

partiality of feeling, and earnestness of deliberation.

The other class of doubters are crude and bold. What they have never rightly reflected upon by themselves, this they bring up in the hearing of others; and what they were not perhaps capable of considering with earnestness and force, this they deride with their wretched wit. Wit and sorry ridicule in matters of religion are always attended with very evil consequences. They sort so very rarely with mature, cool reason, and calm consideration, that they always rather displace these qualities, just in proportion as they prevail in the soul. The more habituated a person becomes to the reading and utterance of mere witticisms, the more does he incapacitate himself for sober deliberation. At every turn derisive mirth steps in with its laughing mien. It throws itself athwart the path of investigation, and cuts up such a series of antics that we are entirely turned aside from our course. We try once more to reflect, but the jest returns; we laugh again, let go inquiry, and never attain to the knowledge of the truth. Is it not scandalous thus to spice one's conversation with these derisive doubts, thereby to lead astray the souls of others, and rob honest hearts of their rest? Is it not base thus to make the inquiry after truth difficult and impossible for impartial spirits? And how shall such conduct be met? Must we not encounter it? And yet, can this be done without a feeling of contempt? Oh, would ye, who carry so many witty jests against religion and the Bible ever on your tongue, would ye be free thinkers indeed, true philosophers, rational inquirers, ye would not be whispering your doubts in the ears of all the world. Rather, were ye earnest for the truth, ye would shut them up in the stillness of your own bosoms; and in solitude search, even with tears, after the truth in regard to a matter so momentous.

There is another misuse of the Bible, yet more manifold and general in its kind. How few there are to be found, who, without superstition or stupid thoughtlessness, make all the use of this holy book which they ought and are able to make! How few who use it

altogether to the improvement of their souls, to the quickening of their spirits, and for instruction in the truth! How few, who, with this book in their hands, can go before the throne of God in order to be judged by it, and by every word of it!

Thou merciful One! Thou Friend of man! Art Thou He whose voice I hear in this book, and whose word, by means of it, echoes down out of Thy mysterious dwelling-places here into the seat of my weakness? Art Thou He, O God, who appeared to Moses in Sinai and Horeb, and in the time of Solomon filled the temple with His glory, and in Christ enlightened the world, and hast now translated Him to Thine own right hand, and in Him wilt Thou appear to judge the world? Art Thou He, O God, who hast given me this book as the direction of my faith, as the rule of my life, as the ground of my hopes, as the statute-book whereby Thou wilt judge Here stands a creature before Thee, blind and ignorant, but perchance sincere; corrupt perhaps, but not stiff-necked; he stands before Thee, and opens to Thee the very depths of his soul. Speak, Lord, for Thy servant heareth; but convince me also that it is Thou that speakest. All-knowing-one, Thou seest that, not in boldness and confidence do I implore the wonders of Thy love. Holy Father, may a creature that has often struggled with himself supplicate Thee for Thy grace and compassion? Wilt Thou hear the voice of a wretched one who, with Thy book of revelation, appears before Thee asking for the enlightenment and the confirmation of his soul? Verily, O God, Thou art near him who seeks after truth.

"For whatever things were written aforetime were written for our learning," etc. Rom. xv. 4-13.

Our text furnishes abundant material for our purpose, as it instructs us upon the truth of the Bible revelation. It assures us of the truth of the Old Testament (v. 8). It explains to us the form in which the Christian religion appeared in the world and was built up so wonderfully upon the Jewish religion (v. 8); but that this re ligion was to be a religion for the world and for all nations (v. 9-12); that it therefore was the first duty of Christianity to be of one heart and mind, not contentious in opinions, not full of hate in life (v. 6-7); that it was the aim of the Bible not to support conflicting parties, but to serve for doctrine, and comfort, and consolation (v. 8); and it concludes with a wish which should also confirm our discourse.

We propose, therefore, to rescue the faith of Christians in a Divine revelation, as well from any doubts of the human heart, as from the manifold misuse of this revelation.

"How can that be the word of God," it is said—"a series God's thoughts to man, where I discern so much that is human ? where there is so much that is insignificant and worthless, which I can hardly deem worthy of the highest Godhead? where thereso much concerning a miserable nation with its kings, and gener tions, and ceremonies, when it purports to be a revelation for the whole world? where so much on the weightiest topics which I would determine the weightiest topics which I would de gladly know is left out, and so much that is useless fills its place? where such a strain, sometimes of monstrous and often unwort images, sometimes of confused precepts, sometimes of unsupport promises, sometimes of unimportant narratives, appears, that, in list ing for the voice of God one hardly knows where to begin a determined where to end? where the character of each particular age which a book is written, and of each particular author by whom. is written, is so manifest even to his very temperament, his failing his ignorance, that I seem every where to hear ignorant Jews spear. is so enigmatical, that from the beginning, through all centuries Christianity, new strifes have ever arisen as to how this or that wo should be understood, how this or that verse should be explaine and how this or that truth should be conceived? where these hundre < Is of parties have each been willing to bear testimony, almost un to death, in behalf of their own opinions, and yet each one has referred to the Bible—to the dark ambiguous Bible—as to the voice of God which has sounded for sooth in His ears alone? How, it is asked, can that in any way be called a Divine book for the human race, which bears so many tokens of a low, pitiful origin?"

I have, my hearers, here adduced much that is severe against the Bible; but yet not so much as many mad and wicked people have uttered. But with all this, nothing has been said which can hold its place for a moment, in the estimation of an impartial, fervent lover of truth. Very desirable would it be if we could take up all the hard charges which we have just heaped together like great stones, and put them singly to the test; but this would be a task too great for the few moments which I have here to occupy. I must, therefore, abide only by generalities, aiming merely to stop up the fountain out of which all particular doubts do flow. I will give you, as it were, a history of the biblical books, from which, if we are only observant and honest, each particular doubt will obtain its own natural solution.

1. Now what do we mean, my hearers, when we call the Bible the word of God? Do we mean that these are just God's thoughts, which He thinks upon this and that subject? Is it that He so

speaks with Himself? that this is His mode of conception? Is this what we mean? Not the least in the world. With God, the Allknowing and perfect One, it is all one thought-He thinks without words, without a series of reflections-He thinks all things from the center outward, and not simply as we think them from the outside. We learn every thing through the senses, and therefore, know them from without, from the surface, from one side. We learn first to think by means of speech, and from our youth up we repeat the words of others, and so think according to them. All general truths, all abstract propositions, all deliberations of the understanding can be entertained only through words. We speak with ourselves while we think; we reason with ourselves while we speak. But with God there is nothing of all this. He knows nothing of that weakness which demands words for thoughts; He thinks without the husks of words, without meager confusing symbols, without any series of conceptions or classes of ideas. With Him all is one single, perfect thought.

Every one, who has understood me, sees that the Bible is not called "The word of God" in the sense that it is a series of such thoughts as God speaks with Himself, for God speaks not. Or as if it were the dialect of the gods and of heaven, as the heathen called that of their poets; for God has properly for Himself no words with which He must reckon as with counters, and teach Himself as with ciphers. And how nugatory now becomes the charge which is drawn from the lowliness of the words in which God is said to have revealed Himself. Thou fool! so far as it pertains to God Himself, even the highest, the most majestic, the most significant words are for Him, imperfection. They may be crutches on which we, limited men, can hobble along; but the Deity, who is all thought, needs them not. They are the tokens of our imperfection; and wilt Thou lend them to the perfect God? Thou wilt listen to His thoughts, and what words are worthy of expressing them? Thou fool! before God there is no word, no speech worthy of Him.

2. Now if we suppose that God wished to reveal Himself to man, and yet otherwise than in His essential nature, how else could He do it but by human agency? How can He speak to man otherwise? to imperfect men, otherwise than in the imperfect, defective language in which they can understand Him, and to which they are accustomed? I use far too inadequate a comparison for our purpose, when I say that a father speaks to a child only in a childish way; for between them both there still exists a relationship. Father and child are yet both akin, who can think no otherwise than by words, and

have a common language of reason. But between God and men there is no correspondence; they have, as it were, nothing at all in common as a basis of mutual understanding. God must, therefore, explain Himself to men altogether in a human way, according to our own mode and speech, suitably to our weakness and the narrowness of our ideas; he can not speak like a God, he must speak altogether like a man.

Had this been considered, how could men have pried into so many useless subtleties connected with this subject-into mysteries and things which they absolutely could not understand? Let us take, for example, the history of the creation. The wisest, most learned, most experienced physiologists, if they are honest, have readily and openly acknowledged, that they have not even advanced so far as to be able to conceive how it is possible for a material body to exist; much less, how it comes into existence; and more than all is, it impossible for them to conceive how a Spirit exists according to its inmost essence-what it is, and how it comes into existence. And if this is a matter absolutely inconceivable for man, in what way can he comprehend how a world, which was not, should be: that a world of living spirits should come into existence and continue, and that each one should in himself enjoy the whole world, and each thing in it be a world? What human understanding can comprehend this when it is so difficult for us even to seize it in our imaginations? What human speech can express it? How must God, therefore, in His own revelation concerning the creation, have been constrained to stoop far lower to our apprehensions, than we do when speaking with children! And what foolish children are we if we rack our brains about that which is not at all for us to comprehend, and which God could not have revealed to us, without our ceasing to be sensuous men and becoming as gods! And how wretched, therefore, are all our subtle queries and doubtings upon this subject, when we undertake to solve the origin of the world out of nothing, and speculate respecting time and eternity-how they separate themselves, and flow into each other; respecting the destruction and the end of the world; respecting the mode of the Trinity in God and His operations out of Himself; respecting the essence of human souls and of all spirits; and on these subjects wrangle and charge each other with heresy, and thereon oppose or mangle the Scriptures, when we should rather acknowledge that concerning all this we can know nothing, conceive nothing!

Vastly would our difficulties diminish were we to contemplate e most distinguished truths of the Christian religion according to the above rule. How many of our subtle speculations would be cut short at a stroke, and how many unnecessary doubts and scruples would then drop away! Why, for example, why should it hinder me from being a Christian because I can not comprehend with my reason the nature of the Trinity? I can not even comprehend al. the powers of my own soul, how they work in common, and even co-exist; and how, then, will it profit my life, or promote my welfare, to prosecute an inquiry into matters not at all pertaining to man? Why, for example, should it puzzle me to know in what way the merits of Christ were regarded by God; whether as an actual ransom and satisfaction which cancels the sins of the world, or only as the means of reforming a whole sinful world, in order that, by its reformation, it might become reconciled with Him? In either view are Christ's merits an offering; and in either view is it something which it will profit us little to explore. It is a relation between God and man. How can I then make it out? Sufficient for me if I know thus much-that on account of Christ I am not at all absolved from virtue, nevertheless, if I am truly pious and sincere, consolation is really offered to me: and that for the whole world, whose citizen I am, one such offering has been brought. To ascertain the mode of redemption further than this, is nothing which at all concerns man; therefore it is no object for human inquiry.

Again, why should it rack my brains to know how the Spirit works in my soul? It is sufficient that He works only through my thoughts; that He can not work in me except through moral convictions and motives—this I feel. I will therefore aim to enlighten my understanding and improve my heart—this for me is sufficient. Lower than this I can not look into the depths of my being, and I see not how any human language can express what our inmost sensations do not discover.

In the truths of religion, this, therefore, is the chief point for consideration, viz., how far does the knowledge of them pertain to man? Can I comprehend them by means of my nature? And if this be impossible, why should I speculate upon the methods in which the Deity has thought best to reveal them to me? Even on this point, my hearers, our best course is to cultivate the soul, to set ourselves in the ways of God; here also is the fear of the Lord and reverence for His revelation the beginning of wisdom.

3. If God has revealed Himself to men, how could He do it otherwise than in the speech and forms of thought belonging to the people, the region of country, and the period of time to which His voice was made known? Now it is obvious that the modes of

thought and of expression are not the same in all nations, and start less in all ages. The Oriental expresses himself differently from the inhabitant of a colder clime; he has an entirely different work around him; he has gathered in his soul a treasure of entirely different conceptions; and through the training of nature around him; has acquired an entirely different tendency, tone, and form of spirit from the inhabitant of the North or the West; and this difference extends throughout, from his physiognomy and dress, even unteresting the most subtle and hidden workings of his spirit, in the broademanner conceivable. This point is too well known and avowed from the enlarge upon it here.

Now this religion has been revealed in an eastern land; ho then could it be revealed except in a manner intelligible to Oriental and consequently in those forms of thought prevalent among them. Otherwise God would have failed entirely in His object. Our Bible therefore, carries upon every page of it all the traces of Oriental habits of thought. Its style, especially in the Old Testament, and for the most part in Job, the Psalms, and the Prophets, is full of loft bold and fervid imagery. Even the History of Creation is narrate in this elevated tone and garb: also the journeyings of the Jew through Arabia, are recorded in this glowing and figurative language. Their history, also, and the records of their kings in Canaan, together with the writings of Solomon, all—all bear this character of Eastern floridness and picturesque drapery.

It is not well, indeed, my hearers, that we should in this way undertake to prove the divinity of our books; for, on like grounds, do the Turks claim the same thing for their own Koran, so poetically written. But it is still less fitting that we take occasion from this to attack or deride the divinity of our books. A little reflection will convince us, that every one who wishes to be understood must adopt the style of his hearers, of his country, of his century; otherwise he becomes unintelligible. Now since religion was first given in the East, and only after long wanderings has reached us at the North; since the mind of our country and of our time is so distinct from that; indeed since the style of thinking and modes of expression with every nation changes almost every quarter of a century, how could it be otherwise than that many figures and modes of conception should appear strange to us, which were not so in their own time and place?

Each reflecting hearer will see how useful and necessary a thing it is even in the case of the Bible, to derive explanations and elucidations from the time and place where it was written; and that it

furnishes no argument against the Bible, that it is both capable of, and requires exposition. Every book coming from the olden time and from a foreign nation, requires, from this very circumstance, to be explained. Accordingly, it is unreasonable to ask for a Scripture which shall be throughout equally intelligible for all individuals and nations and centuries. This can be true of no writings in the world. The most distinguished works of our time will, after two hundred years, in many respects become as strange to our descendants as those written two hundred years ago are to us. How then must it be with an interval of three thousand years, and with so great a remove of nations and mental characteristics? Nothing is therefore more contracted and foolish than to take up any such obscure expression out of the Bible, or out of the Bible translation, which is already over two hundred years old, and make sport over All such jesting, which is really about nothing at all, must appear to every one who considers the matter, as the most frigid and foolish thing in the world. If we think of charging the Bible with not being sufficiently elegant or ingenious, or courtly, or learned, let us first remember that it was not composed in our time, but that it is to be interpreted according to the customs and mental habits of earlier period, and that it is altogether unreasonable to require that the Song of Solomon should be an Anacreontic ode according to modern tastes, or that Christ's sermon should be a system of divinity after the cut of our century.

From what has been said, it is also plain how excellent and praiseworthy is the work of Biblical interpretation; and that if the preacher's office were suited to nothing else but this, it would still be something far more indispensable than many imagine. What barbarism would invade all other departments of spiritual culture, should these public discourses to the people fail for a few years! Who would then understand the Bible, or wish even to read it? Who would indeed evince the slightest taste for that which transcended the region of sense? Who would then be cultivating those elements of his nature which now come under the special training of the preacher, so that the soil of his heart may be kept mellow, his conscience trained to right utterances, and his understanding be habituated to reflect on worthy topics in a noble and elevated strain?

I pass over other results of my position. If the Bible is a divine book, then, my hearers, we should dismiss from our minds the foolish prejudice that nothing more is wanted for a minister and expounder of the Bible than to make out a tolerable sermon. If the Bible is a

divine book, then what Christian house ought to be without some work where the most important and instructive portions of the Bible are unfolded in a plain and simple manner, according to the sense of our time; of which kind of exposition, God be praised, we have already many in the midst of us. If the Bible is a divine book then should we not neglect those public discourses in which the truths of religion are exhibited in a manner easy to be understood. Indeed, if it be so, then I think I do no wrong when I take care in all my sermons to refrain from those expressions which we have learned by heart in our Catechism, or know out of our prayerbook, and rather attempt always to translate the Bible language into the current speech of our time and life, in order to explain it thereby. I do no wrong when I endeavor to accustom each of my hearers to think for himself, after me, in words which I have as it were taken from his own tongue, so that he shall at last learn to speak on religious topics without the aid of committed phrases which he does not under stand, but in his own free and unconstrained idiom, just as he explains himself on all worldly matters.

How much, oh how much would religion have gained, if men had accustomed themselves to reflect as rationally upon it as they do upon the affairs of their secular occupation! Believe me my hearers, it is no tenet of religion to abjure thinking. It is rather its decay and the decay of humanity. Even the Apostles (and they were called by Jesus to teach) commended their hearers when they searched whether the things were so as they had said; and so would it be for me the greatest satisfaction of my calling to have awakened in you the habit of thought and reflection upon religion, and to have aided each one of you in the work of arousing his own conscience, developing more clearly his former dim experiences, training his own understanding, and in short, through my exposition of religion, rendering himself wiser, more self-acquainted, nobler and better than he was before. In this way religion serves also for the education of our time, and that which has already so far exalted the human understanding would continue to elevate it, and with it our virtue, our humanity, our bliss. Happy times! happy world!

4. God has revealed Himself in the soul of each one of the sacred writers. How happened this? Was it so that each man at that nent ceased to think and God thought for him? Impossible! ing is the essence of the human soul. A soul which does not a lost its reason, its freedom of will, its essence. It is no numan soul. It is a nonentity. The moment, therefore, weing, beside myself, interrupts the train of my thoughts

and directly obtrudes there thoughts, which are not of my thinking, of which I know nothing, and for which I am not responsible, that moment I cease to be a man; for the very essence of my soul is annulled; and if God Himself should do this though only for a moment, then would He have done as great a wonder, as if He had destroyed an entire human soul; and if He lets me think again He would create an entirely new human soul. What a contradiction!

No! this I and every one perceives from the Bible; that each inspired writer has thought, just as he would have thought, according to the capacity of his own spirit, according to the tendency and measure of his own mental powers, according to his own temperament—yea, according to his own acquired knowledges and his own skill in the art of writing. The holy John writes just like himself the tender, sensitive, affectionate Apostle, in a train of thoughts which are his own favorite thoughts, and in a train of expressions which are his own favorite expressions. The holy Paul writes, fiery and rapid, one thought tumbling over another, a lover of allegories, in short the converted Pharisee. Isaiah writes like Isaiah, sublime, gorgeous, like an eagle which soars to the sun. David, like David, as a lover of country life, and of sweet, cheerful, joyous images. Solomon writes in his youth, in mid-life, and even in his far advanced age, just as his own peculiar style of thinking would each time have prompted. Yea, even Jesus Christ Himself—He was, according to Paul's expression, a servant of the circumcision, begotten among the Jews, trained according to Jewish habits of thought and He lived and preached as in the midst of Jews; also among them in the midst of the wrecks of their religion did He set up His own better religion, so noble, so simple, so moral, which His Apostles afterward more extensively expanded and developed. Each sacred writer, therefore, consecrated the powers of his own soul upon the altar of God. But the Holy Spirit consecrated His temperament, and sanctified it to be God's instrument.

We see, therefore, that God, in a more worthy manner, and in one suited to His own being, is the Author of the Bible; even in respect to its thoughts and words. His omniscience, if I may so speak, had held, as it were, a close watch upon the souls of His sacred writers; His grace, which indeed exists in all creation, and sustains with its power every creature at every moment, just as if it had been created afresh at that moment, illumined the depths of their souls in a wonderful and divine manner. It wrought, either in a dream or in a waking vision, images before the eye of their imagination, and directed their attention to the same; so thoughts arose

in their minds, and with these thoughts there came words, and these words flowed into their pens, and became a book for posterity and a rule for the Church. They thought under the closest inspection of the Most High, and under the guidance of His grace; but still they ever preserved in their writing the integrity of their souls, their modes of thinking, and their forms of speech. God spake not instead of them, but through them. They were the teachers of the Church. What is there objectionable and unworthy in this conception of the divinity of our Scriptures?

Now, my hearers, just as in every sacred writer there wrought his own peculiar gifts, much more must it be so with us, if we would read and use the Scriptures aright. It were foolish to expect that the Spirit of God would work in us without our exercising our own activity; foolish to expect that good thoughts will work in us without our thinking the same. Any such expectation of the Divine aid in the use of God's word annuls the use of reason, and is itself absurd and anomalous. Nothing can work in a rational soul except through means, on the grounds of reason, and by means of motives; and I must that moment be able to annihilate the substance of my soul, if I should expect that God would insert, in the course of my own thoughts, His own intervening thoughts, and so, while I remained inactive, transform me into something better than I am. Let us, my hearers, deal wisely with this best of books, if we would either read or hear something from it; and let us not expect that it will operate upon us like enchantment, without the exercise of reflection; but rather let us summon up our reason to receive each ray of light that streams in upon us, and take up each truthful conviction into our hearts; then shall we, each one according to his own mode of thinking and reading, discover also in God's Word His own good seed to the edification and improvement of our souls, and so be assured that this doctrine comes from God.

II. Aside from the light of reason, and that voice which addresses us in all creatures, God has seen fit to let us have a clear and definite voice, which shall teach us what He is and what we are, indicate our relations to Him, exhort us to all good, make us acquainted with ourselves, and, above all, shed light upon the immortality of the soul. Though our reason might apprehend many truths on these

s, yet would these not be attended with such certainty and conn, at least they would not abide so uncorrupted and lasting as
titute a permanent treasure for the race. Only too soon would
come darkened. The purest thoughts of God would, in the
the common man, turn to the basest of idolatry. The

purest conceptions of man and of his duty would, in the soul of the vicious, yield to vice and iniquity. For the same reason, therefore, that civil laws are necessary, is also a law of religion and virtue infinitely more needed. The Deity has taken an interest in us. Under His own gracious inspection and guidance, He has instituted for us the rule of faith and practice; and lo! this is our Bible!

It is yet more than this. Could the light of reason always suffice for that man, who is no sinner, who is as holy, as pure, as innocent, as active as he should be; could such a one be brought by his own native reason to exercise in God the best and strongest faith:-but I? I am not so. How should I be? I am a fallen creature in the sight of my God. I am a sinner. How shall I comfort myself? How shall I be full of good courage toward Him, when my conscience declares that I have sinned through my own fault? that I, as a free moral agent, stand under accountability! that, before the allknowing Spirit, I never can be of good courage at all? How will God forgive me? Upon what conditions will He pardon, and upon what terms can I become reconciled to Him, and walk before Him in peace? Ah! here all is silent—reason, creation, conscience, conjecture, world-wisdom! O God! couldst Thou then have left me, couldst Thou then have left the whole human race in this wretched uncertainty? Couldst Thou have abandoned us in these sad struggles, so that with ourselves, and with our sins, and doubts, and disquietudes, we should have to murmur life away? Thou allmerciful One! not altogether through my own fault have I become miserable, not altogether is it chargeable upon me that I possess a fallen nature. Compassionate Being! shouldst Thou not have had pity upon Thy creature, and through a positive revelation declared to him Thy will, and given him consolation, and shown to him the way of atonement, and the means of being assured of Thy grace? Lo! this is our Bible!

It is yet more. For myself, I have not, even in my best resolves, strength sufficient to transform my whole nature, to deny my darling lusts, and to overcome the enemies which have so long been established within me. I see that the man who lives recklessly in the enjoyment of the world and his sins, is better off than I. I see throughout the world happiness and misery distributed not according to deserts; and that often it is with the pious as if they were godless. In view of this my hands would grow weary, and hang down. How then, O gracious God! shall I not hope from Thee, and expect that Thou, through a definite revelation, shouldst animate my heart; unlock the riddle of my destiny, of time and eternity; establish my

immortality, and, in spite of all opposition, make me firm and faith ful in virtue and tranquillity of mind? And lo! this does the Bible!

Who, therefore, is there that would wish to learn from this book aught else, save what God would have him learn, namely, truth, and blessedness, and virtue? Were there in the Bible never so many mistakes of geology, history, astronomy, and the like (but it is proved that there are none—in the mean time we will assume it), yet is it certain that the Bible was not given to instruct me in these matters, but only in regard to religion and virtue.

Should Joshua have believed that the sun actually stood still in the heavens, what matters it to me? He might have thought so in accordance with the opinions of his time; and, as I have shown under the first head, God did not deem it fitting to reveal Himself as a teacher of astronomy, and to explain to him whether the sun moved, or the earth. This would have answered for His purpose just as little as when we say, in common parlance, the sun rises and sets; and it is supremely ridiculous to undertake to read and judge the

Bible from such points of view.

For such objects surely the Bible was not given us, but rather to edify and renew the soul. If for this object, O man, thou drawest near to the sacred Scriptures, enter there as into the sanctuary of God where a new sense shall be given thee. Foster not thine erring desires, thy vanity, and thy skepticism with curious questions and remarks, but always press directly for that which is profitable for thee, and shall serve for thine improvement. Read as if in thine own soul, and summon up all thy mental powers to understand and feel this Word of God. Each great example which God sets before thee, each impressive and exalted truth which God exhibits to thee, let all this become in thee living and active. Let thy soul stand open to each good impression. Behold! thus thou readest God's Word!

2. If this be so, how entirely, my hearers, will all such favorite chapter-readings be set aside, as when we, in the most stupid manner, tear up and mangle one of the sacred books, in order, each day, to lay one chapter of it, like a little lamb, on God's altar. It is well for me here to say, that the divisions of chapter and verse did not originate with the authors of the Bible, but were arranged at a much later period, and by a venerable Bible-reader, as he was traveling by post. The worst of it is, that they actually appear so much the the post. The worst of it is, that the sense is so often broken

by chapters and verses that it is very much to be feared, that we the custom prevails of offering unto God daily a chapter or a verses, that God is often put off with half an offering. Therefore let us read less frequently, and with understanding. Read, my dear, honest, Christian brother, rather read an entire sacred book through at once, for there is none too long. Then wilt thou enter into the connection and tone of the writer, and, as it were, into the current thoughts of his soul. Thou wilt then be quickened with his spirit, and read as he wrote. And where can this advice better suit than in the epistles of the Apostles, and in the discourses of Jesus? The epistles of the Apostles were written, as all letters are, with a specific aim, touching certain religious occurrences in their congregations, and therefore are to be read only in connection. He who breaks them up, and reads them chapter-wise, and divides their meaning, does as if he wrote a continuous text upon little bits of paper, and made it a matter of conscience to read one of them daily, without connection, aim, choice, or order; and, in this way how would the Bible be mutilated!

Especially let none neglect our advice while reading the discourses of Jesus. The discourses of this Anointed One have so much that is noble, pure, and virtuous, that if any choice is permitted us in the books of the Bible, we should value one connected discourse of Jesus more highly than much else. Only we must not break them up—for example the Sermon on the Mount, in Matthew, and the last discourse of Jesus, in John-but read them through entire, and think and ponder over them. What holy thoughts of God are there! what excellent precepts! what deep insight into the human heart! what an innocent spirit there breathes forth! what zeal for virtue! what humility in wishing to make Himself of no reputation! and what devotion to the will of God in sealing His doctrine with His own blood! No, "never man spake like this Man;" and never has any one, through his whole life and by his last hours, so corroborated the superiority of his religion, as did Jesus, the First-Born of God, the Saviour of the world.

Were we to do this, my hearers—thus to mutilate the Bible—how liable would we be to extract from it isolated sayings, and often apply them in a sense that must be to many fearful and sad. What secular writer would not be sadly misused if a person were to tear individual passages out from their connections, so that one could make out of them what he chose, misconstruing, deriding, mal-interpreting, according to his pleasure.

And though it might be impossible to understand every thing, even in its connections, yet would every sincere Christian reader do well if he rested principally in the passages which he does understand, and which are of significance to him. Findest thou, my Christian hearer, one expression which exhibits God to thee in His sovereignty and

to be penetrated by the Spirit of God, and then, indeed, no one thinks at all. The Spirit of God and His grace works in men humanly; in rational creatures, rationally; in moral creatures morally, Thou must, therefore, think thoughts; thou must awaken the feelings of thine heart; thou must let conscience speak; thou must read thy Bible actively and thoughtfully as any other instructive, affecting, and edifying book; and behold, O, man! it is the richest and most instructive book. With this prejudice thou mayest approach it. Then if thou art honest, will thy soul open itself; then will the feelings of thine heart speak; then will thy conscience exhort; then, and not otherwise, will the Spirit of God speak in thee. Be no mechanical Christian. Bind not thyself to some few heart-touching words, which because thou wert once affected by them in thy youth, are still to call forth tears in thee, though only in a mechanical or magical way. Play not with particular Bible-words as if these by their simple ring were to affect in thee something divine and heartsubduing. Perchance they might do it, perchance elicit some tears; perchance excite some sort of feeling. But if this emotion be anything more than a simple preparation, for something better, the tears dry up, the feeling passes not over into good resolves and acts; and every thing which does not go beyond this, which does not make me wiser and better, which does not ennoble me-this though it may have a divine aspect, this is not from God. It is enthusiasm, it is the mechanical vibrations of the fibers of our feelings, it is a counterfeit sympathy. No! Thy book, O God, should serve me for doctrine, for reproof, for correction, for blessedness, and for nothing more. I will as often as I can, ask myself this question: why hearest thou the voice of God? wherefore readest thou the word of God? Oh! that my heart then might ever render back the good answer which I desire! O, that every time that I rise from the perusal of this holy book I could say, Behold! thou hast now become wiser, and better, and holier through God's word. If I, therefore, am in the best condition to think upon God and divine things, to weigh time and eternity, to contemplate clearly the history of Jesus with all its merits, and to yield myself up to those thoughts upon immortality which the Holy Scriptures have so gloriously confirmed, if this is the case, then shall I, O God, hear Thy voice with my heart. Then shall I set myself as a suppliant before Thy sight, and raise myself to Thee, O! Lord, that Thou mayest speak in my heart. My Bible-reading will be a quiet and continued converse with Thee; ose have prayer which will exalt and benefit me. Again: when ose hours corne in which my taste for all things earthly is gone, when I am in distress and anguish of heart then shall God's we comfort me—that word which has comforted so many, which poured balm into the wounds of so many wretched souls, and given consolation in the hours of sorrow, shall also make my he light, teach me to love my fellow-men, bind me more closely my God, and make me full of peace and goodness. May it be light in my path: and in the evening of my life, when in the hours, my spirits flag, and yet, for the last time, life's taper kin up, to be quenched again as an expiring lamp; then, O my Gothen let the passages of Thy word be the resting-places of my he and at the final moment lift my spirit up, that I with quiet, he enly thoughts, and comforting hopes, may step forth upon my ete eareer! Amen.

DISCOURSE THIRTY-SIXTH

DR. FRANCIS V. REINHARD.

This celebrated Protestant preacher was born in 1753, a native of the duchy of Sulzbach. His educational course was pursued at Ratisbon and Wittenburg, where sacred eloquence particularly attracted his attention. He afterward filled the Chairs of Professor of Philosophy and Theology in the University, and also acted as preacher to the University church. In the year 1792 he became first Court Preacher at Dresden. After filling these stations with high reputation, he died September 6, 1812. His principal works are: a "System of Christian Ethics;" "Lectures on Dogmatic Theology;" an "Essay on the worth of Little Things in Morals;" and his Sermons, which are contained in thirty-five volumes.

Reinhard was confessedly one of the princes among the pulpit orators of Germany. His labors have been compared to those of President Dwight of this country, who was born one year before Reinhard. His sermons present great novelty in their texts and themes, remarkable ease in merging the text into the proposition, accuracy of arrangement, lucid and manly phraseology, apt and forcible illustrations, and a general style "instinct with the life of a vigorous mind and a benevolent temper." Several years since, an extended and learned criticism, by Professor Park, of Andover, on Reinhard's Sermons, appeared in the "Bibliotheca Sacra," accompanied with specimens of his peculiar plans and most marked discourses, from which, by permission, the two following parts of sermons are taken. The first is from a double sermon, which illustrates many peculiarities of his and of other German discourses, and combines exactness of method with fervor of emotion. The second is given as a specimen of Reinhard's sharp analysis of virtue, in his ethical sermons.

THE INCARNATION OF CHRIST.

Oh! Thou Infinite, Incomprehensible, and Invisible One, who hast all sufficiency in Thyself; who dwellest in light which no mortal eye can endure; Thou hast come forth from Thy silent hiding-place;

Thou hast tempered the brightness of thy glory into the softest radiance, for the sake of being able to manifest Thyself unto Thy creatures, and among them unto us also, as the feeble inhabitants of this earth. Every where around us do we behold the proofs of Thy greatness, the masterpieces of Thy wisdom, the benefactions of Thy goodness. The heavens declare Thy glory, and the firmament showeth Thy handiwork. But oh! how hast Thou, in a peculiar manner, distinguished this earth! what a theater for the display of Thine attributes hast Thou made it! With deep amazement, with tremulous joy, does this festival, devoted to the contemplation of Thy most magnificent, Thy most wonderful, Thy most condescending revelation, fill my heart; for I am now about to announce this revelation; I am now about to declare that Thou whom no finite mind comprehendeth and no sense reacheth, hast sent to us Thine only-begotten; that Thou, the Invisible, hast, in one of our race, made Thyself as it were perceptible to our feeble eyes; I am now to proclaim aloud that Thou hast clothed the splendor of Thy glory and the image of Thy being with our own nature, and hast given to us Him who could say, "Whoso seeth Me, seeth the Father also."

So important, beloved brethren, so noble, so useful is the great event to which are devoted the days now to be celebrated. True, the devices are innumerable by which God imparts to His creatures the knowledge of His greatness and His will. All nature around us is a vast and splendid temple, where His glory sometimes expresses itself in forces that cause all things to tremble, sometimes beams forth in the order and beauty of the illimitable whole, sometimes can be felt in the mild luxuriance of a goodness that embraces in its core every living thing, and fills every thinking being with awe, admiration, and joy. But to-day, to-day, we celebrate a revelation of God, which comes to us and to our race nearer and in an altogether peculiar form; which has immediate regard to the improvement of our character, the most important of all benefits to every one; which can not present itself to our view without causing us to feel the dignity of our natures, and to regard them with reverence and admiration, for God, God is manifested in the flesh.

What a thought, my brethren, God is manifested in the flesh! The birth of Jesus, the Son of the Highest, which we call to remem brance in these days, is a device by which God chose to be more fully known to us, by which He chose to accommodate Himself to our weakness, to come into the most intimate connection with us, and open the way for us to attain the highest perfection. Let us not long hesitate in regard to the aspect in which we shall now look at

this momentous event. Can any thing be more worthy of our attention than the idea that the birth of Jesus is a new, plain, unspeakably useful revelation of God to our race? Yea, let this be the theme which shall occupy our thoughts to-day and to-morrow. I propose to show that among all the revelations of God, the incarnation of His Son is the most desirable for us in our state of weakness. But how much is here to be considered, to be explained, to be proved! Let us, therefore, my hearers, divide our contemplations. I will to-day confirm this statement by the fact that the humanity of Christ imparts the greatest light to our understandings; and tomorrow, if it please God, I will show that it also gives the greatest power to our hearts. Yet, before we proceed further, let us draw near to Him who became a man, like unto us, that He may make known unto us the Father, and conduct us to the Father, and with united veneration let us ask for His aid and blessing in silent prayer.

"And it came to pass in those days, that there went out a decree from. Coesar Augustus, that all the world should be taxed," etc., Luke 2: 1-14.

First Head. Among all the revelations of God, the incarnation of His Son is the most desirable for us in our state of weakness, because it imparts the greatest light to our understandings.

- I It gives the most completeness to our religious knowledge; for
 - 1. It enlarges our view of God's nature; the Son dwelleth in Him.
- 2. It vivifies our ideas of His feelings; He condescends to our low estate.
- 3. It liberalizes our conceptions of His purposes; He designs to review us all things."
 - II. It gives the greatest certainty to our religious knowledge; for
- 1. It confirms every right judgment of our reason; we are **Pleased** to find our individual deductions corroborated by the Great **Teacher**.
- 2. It gives to us an eye-witness of the truth; and in our weakness abstract reasoners, we are relieved by the testimony of one who speaks what He doth know.
- 3. It satisfactorily solves many difficulties, which had previously discomposed us; for some questions can not be answered by natural religion.
- III. It gives the greatest perspicuity to our religious knowledge; $\mathbf{fo}_{\mathbf{I}}$
- 1. It leads in the shortest way to the truth; the testimony of succentains succinctly all needful doctrine.

- 2. It teaches truth in plain language; Christ not only instructs us by actions but by words, as a father his children.
- . 3. It presents to us a visible image of the perfect infinite one; who so hath seen Christ hath seen the Father also.

Second Head. The incarnation of Christ is, of all God's revelations, the most desirable for us in our state of weakness, because it gives the greatest power to our hearts.

- I. It inspires them with a living confidence in God; for
- It is the greatest proof of His condescension to our weakness; were it not for this visible evidence, we should not feel emboldened to believe in His willingness to dwell with us.
- It is the most affecting pledge of His tender paternal love; it shows the oneness of our own nature with His, and the dependence of our hearts on His fatherly care.
 - II. It inspires our hearts with an earnest love to the good; for
- 1. It, more than all other causes, shows us the infinite worth of virtue; as something to be revered for its own excellence, and to be connected with eternal glory.
- 2. It, more than all other causes, illustrates the capacities of our nature for moral goodness; the shepherds found the Saviour as small as other infants, but He developed the capacities of the human spirit so as to encourage us in aiming at high attainments in virtue.
- III. It inspires our hearts with animating consolations in trouble;
- 1. It shows that a wise government is exercised over all the events of our life; the sufferings of Christ afford an example of the benevolence of God in afflicting his children.
- 2. It shows us that the events which we experience are expressly designed for our good. "Father of us all, who hast here subjected us to so much weakness, ah! this assurance, this assurance we most deeply need." [After describing the manner in which Christ has sanctified the path of our affliction, he exclaims,] "Blessed be to us, therefore, blessed be to us, thou rough, toilsome pathway through the dust! The footsteps of the Son of God have distinguished thee; thou hast been moistened with His blood. Canst thou conduct us elsewhere than to Him? Oh! with silent resignation, with steadfast, manly firmness, will we pursue Thee, so long as our Father commands. We know, from the example of our Redeemer, how Thou endest; what a victory awaiteth the faithful ones who follow the Son of God."
 - IV. It inspires our heart with a joyful hope; for

- 1. It promises a happy future for our race on earth; the design of the atonement to bless all men will not be lost.
- 2. It promises a blessed eternity to the children of God. "Father, Father of us all! Oh, how hast Thou unvailed before our eyes Thy glory; that glory of which we could not endure the brightness, because we are dust! How considerate of our frailty, how mild, how condescending hast Thou been in the manifestation of Thyself! How highly hast Thou distinguished us among Thy creatures! What feelings, what designs, what immeasurable kindness hast Thou made known unto us. Oh, since He hath appeared, the Day-spring from on high, our earthly darkness hath been transformed into a bright day. Through Him hast Thou changed our trembling into confidence, and doubt into certainty, our fear into hope. With the thankfulness, with the emotion, with the trustful sentiment of happy children, do we this day cast ourselves down before Thee and send up our prayer. Our great Leader whom Thou hast sent to us, and who already hath gone before us, Him do we follow unto Thee, O Father, and to Thy glory. We all follow Him with joy and with Him shall we one day go to Thee, O Father, and to Thy glory. Amen."

DISCOURSE THIRTY-SEVENTH.

DR. FRANCIS V. REINHARD.º

THE SOCIAL AND UNSOCIAL VIRTUES.

'And the child grew and waxed strong in spirit, and was in the deserts till the day of his showing unto Israel."—LUKE, i. 80.

In all times virtue has presented itself in two forms, the one dark. solitary, stern; the other kindly, social, cheerful. There have always been pious men who, in their punctual obedience to the dictates of conscience, in their shrinking back from all those pleasures which might interrupt their still communion with God, in their profound grief over sin, their severe processes of self-mortification and selfdiscipline, have appeared to the world too austere, too rigorous. And there have also been good men who have not repelled the community from them by their hard self-denials, or their impetuous zeal, but have condescended to associate and sympathize with their weak brethren. Religion has been to them not a ruler so much as a friend, not the antagonist but the prompter of joy and cheerful companionship. One would think that this last form of religious activity would have been more impressive on the world than the first. But it is not so. John, the subject of our text, was the best example of the first; and although he performed no miracle, yet he made such an impression upon his age as suggests the theme of the present discourse. The dark, unsocial virtue excites more wonder in the world than the kindly and cheerful.

First, we will endeavor to prove this proposition. 1. It is verified by the history of the Jews before Christ. Who wielded the highest authority over them? Such men as Moses, after he had withdrawn himself from the court of the Pharaohs, dwelt long in the desert, and shown his unconquerable firmness, his irrepressible zeal. Such men as the prophets, unsparing in rebuke, fearless in defense of law, abstaining from indecent self-indulgence, living within themselves and in God, apart from the society of frail men.

^{*} See sketch with preceding discourse.

The description which Paul gives of them in Heb., xi. 26-38, reveals one secret of their authority over the people. 2. The history of the Christian religion is a proof, that men who separate themselves from the world by a life of visible austerity, make a stronger sensation than those who let themselves down to a more apparent congeniality with their fellow-men. John withdrew himself from the sympathies of youth even, spent his early days in the wilderness, dressed himself in an eccentric garb, refused the comforts of life, came forward at last with bold denunciations against sin, and, if he had performed miracles, might have eclipsed the Saviour in popular admiration. As it was, he was supposed to be the Christ; he was obliged often to send applicants away from himself to the " One mightier than he;" men were astonished that he neither ate nor drank, while they looked down upon the more social Jesus as a glutton and a wine bibber; and even after the Baptist's death, there remained a party who believed in and advocated his Messiahship. The apostles of the Saviour were obliged from the first to resist the tendency of the Church to an austere life; but the tendency at length prevailed, and was more and more abused, until mild men who deemed it right to be companionable, were despised; the saints were the anchorites, the most barbarous self-tortures were esteemed the surest signs of inward holiness, and a religion of gloom was thought to be the purest. 3. The history of heathen nations proves that fanatics, who exhibit a peculiar severity of manners, who perform painful exploits, and mal-treat their physical system in the service of the gods, excite more general astonishment and complacency than is excited by tender-hearted and accommodating men.

Secondly, we will investigate the causes of this remarkable phenomenon. 1. The dark and austere virtue is more striking than the cheerful and kindly. A man who disciplines himself visibly in the maceration of his body, arrests more attention than a man who schools his heart in secret. John, with his diet of locusts and wild honey, is more readily noticed than one who is "in all things like unto his brethren, yet without sin." A bold reprover who puts his adversaries to shame, takes a stronger hold upon them than the mild friend who strives to insinuate into them the gentle influence of love.

2. The austere religion is apparently more infrequent than the cheerful. It is an outward exception to the general rule. There seem to be fewer men who renounce the pleasures of the world altogether, than there are who partake of them with moderation. We are naturally most impressed by that which occurs but seldom.

3. The severe virtue is esteemed more genuine than the mild. It is

thought to be far more difficult to spurn all earthly good than make a wise use of it. A philanthropist who deigns to commu pleasantly with men, is regarded as on a perfect equality with the: and it is not considered that he may be influenced, in holding t communion with them, by the pious desire of elevating them to own moral standard. On the other hand, if under the impulses scorn and pride he should violently denounce men, he would be garded as superior to them in moral worth, too high above them sympathy with their follies. He raises himself up to be a mark observation; and it is asked, what other than a good motive ca man have for making himself, in toils and sufferings bodily and m tal, an exception to his race? 4. As the unsocial virtue is esteen the more pure, so it is esteemed the more difficult of imitation, & therefore is the more amazing and impressive. Men imagine tha requires no effort to perform the gentle, winning, refined, and mod duties of the philanthropist, but the penances and harsh discip1 of the hermit are well-nigh superhuman; and it is natural to rev the difficult more than the easy.

Thirdly, we will notice a few ideas suggested by this disposit of men, to esteem the forbidding, more highly than the alluring tues. 1. This disposition suggests a lesson of instruction. though, apart from its abuses, it is in itself right, yet it is not the c tinctive form of Christian piety. The spirit of Christianity is c of love, tenderness, clemency; it flows outward in generous effo for the happiness of men, and does not keep the eye of the phil: thropist introverted upon himself, his heart locked up from the: proach of his neighbors. Our Saviour does not condemn that ty of piety which was exemplified without its natural abuses in Jol but He does not extol it as the most desirable, and His own exam favors the more amiable virtues. These are in less danger of l coming ostentatious, of being regarded as supererogatory, of dege erating into pride, obstinacy, misanthropy, fanaticism, extravagan They are also in fact, although not in appearance and in comm estimation, more infrequent, more pure, more difficult than all t self-inflicted tortures of what are called the religious orders. This disposition, as it has prevailed in past ages, suggest a mortiing reflection on our present state. It must be confessed that v my hearers, do not value the unsocial virtues so highly as the soci We do not honor the man who cuts himself off from human symi thies. Why? Is it because we have imbibed more of the spirit the Gospel? Do you believe this? No. It is because we ha become too effeminate for those self-sacrifices, too soft for those co

fixts, too weak for those toils which once commanded the reverence of mankind, but are looked upon by us in our degeneracy as irrational and ludicrous. We have lost the impetuous zeal of the one class, and the faithful love of the other class of the true friends of their race, and we should therefore be ashamed of our indifference to religion, our pusillanimity, love of repose, enervated wills. 3. This disposition, as it has prevailed among men, suggests to us a solemn We are too sickly to revere the rigorous virtues, and too cold-hearted to practice those that are more genial. We do not reflect on the strictness of life which is involved in a cheerful piety; a strictness more constant, more laborious, requiring more watchfulness and a more earnest spirit, than are needful for the ascetic, monastic state. It demands a greater effort to win men to holiness by a uniform benignant example, than to administer the sharpest rebukes against sin. There is great danger that, mistaking the nature of Christian cheerfulness, forgetting the description of the broad and narrow way, and of our duty to work out our salvation with fear and trembling, we shall become more and more selfish, worldly, fickle and trifling, until we ruin our souls. Wherefore let us have grace whereby we may serve God acceptably with reverence and godly fear, for our God is a consuming fire.

DISCOURSE THIRTY-EIGHTH.

DR. FRED. D. E. SCHLEIERMACHER.

This distinguished theologian and philologist was born at Breslau in 1768, and received his education at the academy of the Moravian brethren at Niesky, and at Halle. In 1794, after having been employed as teacher, he was ordained a clergyman, and appointed assistant preacher at Landsberg on the Warte. From 1796 to 1802 he was minister in the Charité (a great hospital) at Berlin. Here he performed much literary labor. In 1802 he removed to Stolpe, and the same year was appointed Professor Extraordinarius of Theology at Halle, and preacher to the University. In 1807 he removed to Berlin, where he lectured and preached, and in 1809 was appointed preacher at the Trinity Church, and, in 1810, Professor Ordinarius. He died in Berlin, February 12th, 1834.

Schleiermacher is described as a "little hunchbacked, sickly man," of evident piety, and great simplicity of manners. Few men have equaled him in activity. Besides attending to his pulpit duties, and lecturing in various departments, he translated Plato, and Fawcet's sermons, contributed to the "Athenæum," and wrote sermons and various other works in great number for the press.

In some of his theological opinions Schleiermacher was unsound; and he seems to stand between the rationalists and the evangelical party. But he was one of the deepest thinkers of his day, and his eloquence was entrancing. The ready effusions of his exhaustless genius drew after him many enthusiastic admirers. His sermons, which appear to have been designed for academic and educated classes, are sometimes abstruse, discovering the philosophic cast of his mind, but their arrangement is clear, their tone earnest and sincere; and though often weakened by strange conceits, and fanciful applications, yet they contain many original, profound, and striking thoughts upon the meaning and bearings of the Scriptures.

The discourse here given is translated from the Complete Edition of Schleiermacher's Works, Berlin 1834, vol. ii. part 2, p. 176. It has been remarked upon as one of the best which the author ever wrote.

CHRIST'S RESURRECTION A PATTERN OF OUR NEW LIFE.

Praise and honor be to God, and peace be with all those who, with joyful heart call out to one another, The Lord is risen! Amen.

"Therefore we are buried with Him by baptism into death, that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in a new life. But if we have been planted together with Him to a like death, we shall be also like the resurrection. Knowing this that our old man is crucified with Him, that the body of sin might be destroyed, that henceforth we should not serve sin. For he that is dead is justified from sin. But if we be dead with Christ we believe that we shall also live with Him."—Rom. vi. 4-8.

My devout friends, it is natural that the glorious feast of the resurrection of our Redeemer should allure the thoughts of believers into the remote distance, and that they should now be glad in anticipation of the time when they shall be with Him, who, after He had risen from the dead, returned to His Father and our Father, as our united song just now was occupied with this joyful prospect. But in the words of our text the Apostle calls us back out of the distance into that which is near, into the immediate present of our life here below. He seizes on that which lies nearest us, that in which we should now share a part, and which should already in this world form us into the likeness of our Lord's resurrection. We are buried, he says, "with Him into death, that as He was raised through the glory of the Father, we also should walk in a new life." And this new life is that which, as our Lord Himself saith, "all those who believe in Him as having passed through death unto life, even now possess." This the Apostle compares with those glorious days of the resurrection of our Lord; and how could we keep this feast-a feast in which, above all, the greater part of Christians are wont to derive renewed strength for that new life from the most intimate communion with our heavenly Head-how could we keep this feast more worthily, than while we endeavor to appropriate to ourselves this truth which lies on the face of the Apostle's words? Let us, therefore, after this introduction, contemplate the Life of the resurrection of our Lord, according to the representations of the Apostles, as a glorious, though it may be an unattainable pattern of the new life in which we ought all to walk through Him.

I. This new life resembles that of the risen Redeemer, first, in the manner of its origin. In order that He might appear to His disciples

in that state of transfiguration which contained in itself already the traces of the eternal and deathless glory, He must needs undergo the pains of death. It was no light transformation. He must not indeed see corruption, but yet must He suffer the shadow of death to pass over Him. Friends and foes vied with each other to hold Him back in the power of the grave, friends rolling the stone before it that the beloved corpse might remain unmarred, while foes set the watch over it lest it should be taken away. But when the hour came which the Father had prescribed to His power, the angel of the Lord appeared and rolled the stone away from the grave, and the watch fled, and at the call of the Almighty life returned anew into the inanimate frame.

Thus, my good friends, we too become acquainted with the new life which ought to resemble the resurrection of the Lord. An earlier life must die. The Apostle calls it the body of sin, the dominion of sin in our members, which perhaps needs no further explanation. We all know and feel this life, which the Scripture calls being dead in sin, that however pleasantly and gloriously it may shape itself, it is still nothing else than what the mortal body of the Saviour was, an expression and proof of the power of death, since even the most beautiful and strongest phenomenon of this kind is not exempt from change and decay. So the mortal body of the Redeemer, so also the natural life of men which yet is no life from God.

And a violent death in the name of the law, as the Saviour suffered it, must this old man likewise die, not without hard pain and distressing wounds. For if the body of sin in man dies out of itself from satiety of earthly things, and because no stimulus can any longer excite its exhausted powers, oh! that is a death from which we see no new life go forth. Violently must the power of sin in man be slain. He must pass through the pain of self-knowledge which shows him the contrast between his worthless state and that higher life to which he is called. He must hear the voice, as an irrevocable sentence must be receive it, that this life is to be brought to an end. Under the burden of preparation for that end he must sigh and almost sink; all customary life-movements must cease; he must come to feel the wish that it were over with and done. And when he has given it up, and the old man is crucified with Christ, then the world, which knows nothing better than that former life, if only it is lightly and well spent, employs various orts to hinder the origin of the new life, some with kind intena, others selfishly and therefore hostilely. With kind intention,

like those friends of the Saviour, some consult and try every possible device, by turning away all foreign influences, to preserve at least the image of their friend unchanged, and, even though no joyful movement can be again called forth, to retain the form, at least, of the old life. Others, from self-interest and for self-gratification, but in a way by which they almost accuse themselves, seek to hinderonly that this natural state of man should not suffer any abuse, and that fresh, glad life which they themselves lead, and to which they would fain induce others, be brought into disparagement. For they know that after this dying out of the old man, a new life would next demand attention, while yet there could be no other and better life here on earth, rather it would be a vain deception if any should pretend to know such, and a destructive illusion if any should seek to reach it. Hence, wherever they perceive such shades of mind to exist they keep their spies set, to prevent every trick which might be played with such a new life, or at least to expose it at once, and show what delusions prevail in this matter.

But when the hour comes which the Father has set for His own power there appears, in some form or other to such a soul, its lifegiving angel. Yet how little do we know of the agency of the angel in the resurrection of the Redeemer. We know not whether Christ saw him or not; we can not determine the movment when he rolled the stone away from the grave, and the Redeemer came forth quickened with a new life. There was no witness of this, and those of whom we are told that they might have seen it with their bodily eyes, were struck with blindness. Neither do we know how or in what form the angel of the Lord touches the soul which lies, if I may so speak, in the grave of self-mortification, to call forth in it the life from God. Secretly that life emerges in this deep, sepulch ral stillness, nor can it be perceived until it stands forth existent. Its proper beginning is concealed, for the most part, like all beginning, even from those on whom it is bestowed. So much, however, is Certain that as the Apostle says the Lord was raised by the glory of the Father, so according to the Saviour's words no man cometh to the Son except the Father draw him, the same glory of the Father which once called forth the Redeemer out of the grave, and which ever still in the soul become dead to sin awakens the new life like the resurrection of the Lord. Indeed among all things which heaven and earth present to us, there is no greater glory of the Father than just this that He hath no pleasure in the death-like condition of the sinner, but that at some time the Almighty, mysteciously vivifying call to him, should sound forth, "Arise and live!"

II. Not only in its origin out of death, but also, in the second place, in its whole nature, way, and manner, does this new life resemble that primal pattern, the life of the resurrection of our Lord.

First in this, that although a new life, it is still the life of the same man, and most intimately connected with that which preceded it. So with our Redeemer. He was the same, and was recognized by His disciples as the same, to their great joy. It was the identical form; the marks of His wounds He bore, as a memento of His pains and a sign of His death, even in the glory of His resurrection, and He retained the profoundest and most exact recollection of His former state. Even so, my good friends, is the new life of the soul. If the old man of sin is dead, and we live now in Christ, and with Him in God, we are still the same persons which we were before. As the resurrection of the Lord was not a new creation, but the same man Jesus came forth out of the grave who had sunk down into it, so there must have lain already in the soul, before it died the death which leads to the life from God, a capacity for receiving in itself, after the body of sin should have deceased, the life from God; and this life now unfolds itself in the same human soul, under the previous outward relations, and with the same quality of its other powers and faculties. We are wholly the same, except that the fire of the higher life is kindled in us; and we all bear the signs of death also, and the recollection of our former state abides with us. Yea, truly, in various ways and often are we reminded of what we were and did before the new life-summons sounded in our hearts; and not easily do the scars heal over of our wounds, and the manifold traces of these pains amid which the old sinful man must needs die, that the new man might live. But the glad faith of the disciples rested in the fact that they recognized the Lord, in the glory of His resurrection, as the same which He had been; and so our confidence in this new life as a permanent, and to us now, a natural condition rests solely in this, that we find ourselves in it to be the same persons that we were; that there are the same inferior and higher powers of the soul, which before served sin, but are now converted into instruments of righteousness; yes, and in all the vestiges of that death as well as of the former life, we are touched with a lively sense of the momentous change which the quickening call of God has wrought in us, and are incited to the warmest thankfulness therefor.

Again; since the Saviour in the days of His resurrection was the same, His life naturally was a vigorous and active life. Indeed we

might almost say it bears the traces of its humanity, without which it could not be the pattern of our new life, in this, that it was gradually strengthened, and acquired new powers. When the Saviour first appeared to Mary, He said to her, as if His new life were yet timid and sensitive, Touch me not; I am not yet ascended to My God and your God. But after a few days He presented Himself to Thomas and called upon him to feel of Him thoroughly, to thrust his hand into his Maker's side and put his fingers into the prints which the nails of the cross had left, so that He shrank not from contact with even the most sensitive parts. Even on the first day, and as if thereby to become well strengthened, we see Him wander from Jerusalem toward Emmaus, and from Emmaus back to Jerusalem again, and afterward going before His disciples into Galilee, and leading them back again to Jerusalem, where He then went up before their eyes into heaven. And while He thus walked among them, living with them in all respects after the manner of man, and influencing them in a human way, His chief business with them was to speak to them of the kingdom of God, to rebuke and stir up the slowness of their hearts, and open the eyes of their mind.

So, my good friends, is our new life which resembles the resurrection of the Lord. Oh! how very gradually does it in us acquire powers, grow and become strong, while it much more still than the new life of our Lord carries in it the traces of its earthly imperfection. On this point I may appeal to the feeling of us all; it is surely the same in all. How fragmentary in the beginning are the manifestations of this new life, and how limited the circle of its movements! How long does it retain its sensitive places, which may not be touched without pain, nor even without injurious consequences, and they are ever those in which the old man in the hour of that death has been most deeply wounded. But in proportion as it is strengthened, this new life, also, should not give the impression of its being only a ghost-like life, as the disciples at first tremblingly believed they saw a spirit, so that He was compelled to call in the testimony of all their senses, that they might understand He was not a spirit, but had flesh and bones. So our new life from God, if it consisted only in inward dispositions and exercises which had no adaptedness, perhaps no tendency, to pass over into action, which were too peculiar and separate to be shared with others, so as to excite them to good fruits, but could touch them only coldly and shudderingly, what could it be but a ghost-like phenomenon, which might attract attention indeed, but without winning belief, which might indeed disquiet men in their wonted courses, but without effecting any improvement

therein. No, an active life it is, and should become steadily more and more so, not only nourishing itself and increasing ever, in strength, through the word of the Lord and through inward communion with Him, to which He calls us while offering Himself to us as the food and drink of eternal life—but every one should strive to make his new life intelligible to others who stand about him, and by means of it to influence them.

Oh that we might set the risen Saviour more and more steadfastly before our eyes! Oh that we might copy from Him that beatific, heavenly breath, by which He communicated of His Spirit to His disciples! Oh that we might learn like Him to animate the stupid and drowsy hearts to a happy belief in the Divine promises, to active obedience to the will of their Lord and Master, and to the cheerful enjoyment and use of all the heavenly treasures which He has laid open to us! Oh that we spoke with ever-increasing strength to all around us of the kingdom of God and our inheritance therein, that they might see wherefore Christ must suffer, but also into what glory He has entered. So we wish, not with empty wishes! The vivifying Spirit which He has acquired for us, worketh all this in every one according to the measure which pleaseth Him; and when once the life from God is kindled in the soul of man, when once, as the Apostle says, we have become like His resurrection, oh then His powers also evince themselves, through the operations of His Spirit in us, more and more richly and gloriously for the general good.

But, once more, the life of the risen Saviour with all this efficiency and power was, in another sense, a retired and hidden one. Doubtless many besides His disciples may have seen Him, to whom He had been known in His previous life, when He went hither and thither, to show Himself to His disciples, from one end of the land to the other; how could it be otherwise? But the eyes of men were holden now that they did not recognize Him, and He made Himself known only to His own, who belonged to Him in faithful love. Even to those He says, "Blessed are they that see not and yet believe;" and how few were they who were favored with the sight of His countenance, even although we count in the five hundred mentioned by Paul, compared with the multitude of those who afterward believed

Christ through their testimony of His resurrection. So my ad friends, the new life also in which we walk, although it is and all be active and vigorous, and ever-efficient for the kingdom of is at the same time an unknown and to the world whose eyes are holden life, unknown and to the world whose eyes are holden. He, therefore, who forth to thrust the knowled den. He, world, who

would hit upon extraordinary measures to call their attention to the difference between the life of sin and the life of the resurrection, he would not walk in the likeness of the resurrection of the Lord. The cotemporaries of Christ had opportunity enough to inform themselves after His resurrection, for they saw the continued and unbroken association of His disciples; so our cotemporaries see us associating together not with any reference to the things of this world, and if they inquire into the connection, neither shall they lack the answer But we will as little press our inward history upon them as the risen Jesus forced His presence on those who had slain Him, and therefore wished not to see Him. As He appeared only to His own, we too will reveal our inner life only to those who are in like manner ours, and who, glowing with the same love and exalted by the same faith, can say to us again how the Lord has manifested Himself to them.

Not at all as if we ought to practice a secret and exclusive way of life, and those only who have had quite similar experiences should form narrow circles by themselves, for even the days of the resurrection furnish us the example of diversified experiences and of an inner fellowship connected therewith. Not only so; for even those who have no experience at all of this life go not empty away. Only must they first of themselves become conscious, without our pressing it upon them, that here breathes a spirit to which they are strangers, that here a life is revealed of which they have known nothing. Then will we, as was done then, lead them by the word of our testimony to the ground of this new life, and as at that time, when the preached word pierced the heart, when to some the old man began to appear in his true light, and they felt the first pains which precede the death of the sinful man, as to them then arose the faith in the resurrection of Him whom they had crucified, so will it ever be with the recognition of the new life proceeding from Him who rose again. Therefore will we not be anxious; continually will the circle widen of those who perceive this life because they begin to share in it. And no sooner does the slightest suspicion of this arise in the soul of man, no sooner does the perishing and corrupt nature of this world cease to please and satisfy him, no sooner does his soul drink in the first beams of the heavenly light, than his eyes are opened and he feels what a different thing it is to serve righteousness from living in the bondage of sin.

III. But finally, my good friends, we can not thus feel all that is comfortable and glorious in the likeness of our new life to the resurrection of our Lord, without at the same time being touched with sadness at another aspect of this resemblance. For when we put

together all which the evangelists and apostles of the Lord have preserved to us concerning the life of His resurrection, we still are not enabled to form from it the conception of a coherent, complete, and thoroughly self-consistent existence. There are separate moments and hours, particular conversations and transactions, when the risen One is lost to the inquiring gaze. In vain do we ask where He tarries, we must wait till He appears again. Not as if it had been so in itself, but for us, my good friends it is so, and can not be otherwise, and we vainly strive to penetrate into the intervals of these scattered moments and hours. What then? Is not the case of the new life which resembles Christ's resurrection the same? Not at all as if it were limited to the glorious, surely, and beneficent, but still infrequent hours of public worship and devotion, for then we should have reason to fear that it was only a delusion; not as if it were limited to the few and scattered deeds, visible and tangible, so to speak, to the surrounding world which we perform, each in his measure, through the gifts of the Spirit, for the kingdom of God, but in manifold other ways are we conscious of this new life, there is many a stiller and more secret moment when it acts powerfully, though deep within.

Still it remains true, and I think all, without exception, must confess that we are by no means conscious to ourselves of this new life as an entirely continuous existence. Too often it is lost to each of us, not only amid the joys, the distractions and cares, but also amid the commendable occupations of this world. This experience, however, my good friends, humiliating though it be, should not make us unbelieving, as if perhaps the consciousness that we are a new creature in Christ Jesus were a deception, and what we have regarded as expressions of this life only morbid and extravagant excitement. As the Lord convinced His disciples that He had flesh and bones, so can we also convince, each one himself, and mutually convince each other, that this is a real, active life. If so, we must believe too, that even when hidden and unconscious, it still always exists, as the Lord always existed, and even at the time when He was lost to His disciples had neither returned into the grave, nor yet ascended to heaven.

But let us not overlook this difference. In Christ we do not conceive of it as something natural and necessary that during those forty days He should only lead a life in appearance so broken, while perhaps every one must understand that since the influences of this new life can only by degrees become perceptible in our outward conduct, it should often and for a length of time be quite

hidden from us, and especially when we are occupied with our outward doings, and have our attention fixed on them. Still this remains an imperfection, and we should, as we go on, become more and more free from it. Let us, therefore, my good friends, ever anew resort to Him who is the fountain of this new spirit and life! Then shall we find it, though we find it not in ourselves; oh! we find it always with Him, and always afresh it streams forth from Him the Head, to us His members. If every moment in which we do not perceive it, is, when once we become conscious of its absence, a moment of longing, oh, so is it a moment in which the risen Saviour appears to our soul, and breathes on us anew with His quickening power. And thus while drawing only from Him, we ought to come where His heavenly gift in us may constantly grow to be a never-failing, an always-gushing and bubbling fountain of spiritual and eternal life. To this end is He risen from the dead, through the glory of the Father, that we may become like His resurrection. That ended in His return to the Father; our new life should ever more become His and the Father's return into the depths of our affections; there should they both make their abode; and evermore continuous, evermore active and powerful should the life from God in us become, that our life in the service of righteousness may even here, according to the promise of the Lord, be and remain an eternal

To this end do Thou, oh exalted Redeemer, help us evermore, through the contemplation of Thy glory! As Thou art exalted above the earth, so draw us evermore toward Thee! As Thou didst walk in the days of Thy resurrection, so let us evermore live and Walk only in the bonds of love and faith which Thou hast established among Thine own, and from Thee receive more richly nourishment and strength for our spiritual life. And as Thy resurrection was blessed to Thy disciples for the establishment of Thy kingdom on earth, for the raising up of the feeble-minded, for the banishing of despondency from the human heart, and the opening of the Scripture in its deepest mysteries, oh, let our new life also, through Thy Spirit's power, become evermore a proclamation of Thy Word, and of all the mysteries of Thy grace, a loving support of all that is weak, a powerful summons to life for all that is dead, a still and undisturbed enjoyment of Thy love, and of the blessed fellowship with Thee in which Thine own do stand. Amen.

DISCOURSE THIRTY-NINTH

DR. KLAUS HARMS.

The celebrated Archdeacon of Kiel was born May 25, 1778, at Fahrstedt, a village in Holstein. He was the son of a miller, and learned the rudiments of the languages with the preacher of the village, at the same time attending the mill and working on the farm. In his nineteenth year he entered the school at Meldorf, studied till 1799 at Kiel, and became tutor. In 1806 he was chosen deacon, and in 1816 archdeacon at Kiel.

Harms was distinguished as a pulpit orator. His words were said to flow forth with ease and fluency, often rushing, powerful and energetic, as a torrent, and his style is simple, original, and perspicuous.

In 1817 he published Luther's ninety-five Theses, with ninety-five others. The latter were directed against the prevalent rationalism, and led to a violent controversy. In 1819 he refused a call to act as bishop of all the evangelical churches in Russia; and in 1834 he also declined an invitation to go to Berlin to succeed Schleiermacher as a preacher. He was honored for his boldness, openness, and benevolence, even by those who were opposed to his theological views. His influence was widely felt in the revival of evangelical religion in Germany. He is the author of several volumes of sermons, which have passed through repeated editions; such as, a "Summer Postil," a "Winter Postil," a "New Winter Postil," etc. He died in 1852, universally lamented and reverenced.

The sermons of Harms present some striking singularities. At times there is an oddity of method and an apparent straining at effect which mar the impression of the discourse; but his sermons every where exhibit originality in the application of his texts, and a remarkable freedom from routine in his plans, and in the invention of his arguments. An ense ardor of feeling, which forgets conventional restraints, seems to ade his whole train of thought, so as almost to require for its utterat times the help of song; nor does he scruple to avail himself of sum of the congregation, by suspending the sermon (as will be for that purpose.

discourse which follows is one of the Summer and Winter Postils, , 1836, vol. i. p. 83.

THE GOAL AND THE COMPLAINT.

Dear friends, a false rest has crept in among you.-Forgive me this severe expression, thus without any introductory, mitigating preface, and let us hasten to meditations which require haste!-A false rest has crept in among you. For, tell me, on what do you rest? Is it not true? your treasures, which crowd out the care for food, your boasted capabilities, shooting up proudly out of the hard soil of wealth, your friends, who cover you with their protection and foresight against every accident—these are your couch. And do you not consider that this couch is one of danger, and therefore your rest on it a false rest? Nay, but you do not rest! Tell me in what do you rest? Is it not true? In the sweet thought of knowing that which you ought to know, being that which you ought to be, and having done that which you ought to have done? And whence this thought? It was brought to you by teachings in which you learned nothing, by patterns to which you had already attained, by precepts which had long been followed by you, or which you never could follow. This sweet thought cast you into slumber, and your beguilers accompanied it with their song.

Ah! would ye already sleep and rest? Have you already ceased to be children who need still to be learning? Sinners who must make themselves better? Idlers whom one rouses to toil? Rest would you? Have you then no goal lying in the distance, and a prize after which your soul longs? A goal toward which your whole life must proceed, a prize which hangs in eternity? A goal which allows no respite, a prize which grants no hour to forgetfulness? Fortunate men, I envy you! Nay, no irony here! I envy you not, for your rest is a false rest, and I hope, if Thou wilt, O God, to come to the true rest. Now have I indeed no rest; now must I complain, ever complain, when I look up to my goal; I see my heaven and tread it not, I know my salvation and reach it not, I search after my happiness and find it not, and my conscience says to me then, "Thou art a child, a sinner, an idle servant."

Would you not learn my goal and hear my complaint?

For a man shall give me the text for this discourse who himself discoursed the doctrine of God, who could say to men, "Follow me!" who built up the Church of Christ in the lands of the heathen, and who still was obliged to confess that he yet ever fell short of his goal, never yet had attained his goal. Paul says:

" Not that I have already apprehended it, or am already perfect, but

I follow after it, if that I may apprehend that for which I am apprehended by Jesus Christ. Brethren, I count not myself to have apprehended it. But one thing I say; I forget what is behind and reach after that which is before, and press forward toward the goal, the prize which the heavenly calling of God in Christ holds forth." Phil. iii. 12–14.

These words of the Apostle teach me, allow me to speak out today, MY GOAL AND MY COMPLAINT.

Pardon me, friends, for speaking of myself. Why should I turn the language so as if I spoke not while yet out of my heart it flows?

MY GOAL - When Paul, in the verses preceding our text, counts every thing as naught compared with religion, that heavenly guide, when he esteems every thing as loss and dross which before had kept him from the better knowledge of Jesus, the Sent of God, when he praises Christianity because he hopes to find in it the true righteousness, or the peaceful, gladdening, strengthening, beatific consciousness of the Divine favor, and calls that his prize, which he would apprehend; then he teaches me to name my goal; My goal is blessedness in God. Or, God is my goal; there, far removed above all that is visible on the earth, He is the Invisible of heaven! Away beyond the years of time, He is the Eternal of eternity! Yea, in the sun-bright glimpses of Faith, my dull spirit bath caught a vision of the Invisible; I have pressed the Eternal to my mortal heart-no longer mortal now-but eternal like Him. Therefore is God my goal; to know Him better, my soul's desire; to love Him more warmly, my heart's wish. For this have I been whole years a diligent scholar of the learned, whole years have I studied in learned books, and God, in discourses and books, God have I not found. God is not contained in human science, not an object and discovery of science, otherwise He, the Creator, would have cast from His hand, as if in contempt, those who lacked all capacity for science; otherwise I would murmur against Thee, my Creator, because Thou hast not given me more understanding, more acuteness, firmer thoughts; and oh! the thousands, the millions whom Thy

ill has turned to the soil that they may till it, or led into a worko toil for their daily bread. Creator, Thou wert not a Father,
ould behold Thee only with the telescope of science which
ot use. God is not science, God is a thought, a thought
from above, one which, when it arises in the soul, is acby this other. "These thoughts I have already had
in as Jacob exclaimed, "God is in this place, and I

knew it not;" so the "believer in God, when the Bible message comes to him, "I knew not that God was in me, that I had His thought." Take this thought from the soul, and you have made a gash in its tenderest life, you have extracted the marrow of its strength, you have extinguished the light of its eye. God is a thought; how shall I awaken, confirm, and expand this thought? To know God better is my soul's desire. For with Him only do I live. Why should I care for a life which I can live without God? Is that a life when I pursue animal lusts, unmindful that I am a being of noble birth? Is that a life when I stoop to graze in the fields of sensual joy, in company with those who are ignorant of the pastures of the soul? Is that a life when I delight myself in idleness, when with good health, and free from oppressive thoughts, Isleep soundly and have no other aim than what I can half accomplish while asleep? God is my goal and my life. To know Him better is my soul's desire. For God is my strength. I have proved how weak I am without Him. When I would avoid a sin without His fear, I was not able. Would I practice a virtue without His love, I could not do it. Did I encounter sorrow and God not at my side, I trembled and fainted before the least sorrow. God is my strength. With Him I have the courage to go on improving myself; with Him I have the power to persevere in good works; with Him I am not afraid to pursue my earthly pilgrimage though enemies encamp around my path, nor to descend into the fearful jaws of the grave.

God is my goal and my strength. To know Him better is my soul's desire. For God is my light. Hear it; I perceive nothing without God, I know nothing without God, I see nothing without God. Ye men round about me, should I, without Him, look upon you as what you are, my brethren? Worldly good, should I without Him regard this as the gift of the gentle Father in beaven? My health, should I look on it as a boon which I must esteem and cherish? My life, would I drag it on to the seventieth: and eightieth year if I did not consider it in God's light? God is my light. Where I carry Him all is bright, in my science, in my profession, in the general course of things, in my personal fortunes. Oh, that I could carry God every where, God, my light! That I had God with me at all times; God my strength! That I constantly and every where felt God in me; God my life! How blessed should I be! God is my goal. To know Him better is my soul's desire. To know Him is to have Him, to have Him is to love Him, to love Him is to trust in Him. Oh, when shall I come to know

Him fully, that I may have Him fully, love Him fully, trust in Him fully? Daily will I read, when He discourses, the words of the holy men who speak in the Bible, moved by His Holy Spirit; daily will I go on to observe God and His way through the world; daily will I go on to watch my soul and its divine exercises; daily will I pray to God, since prayer is at once the contemplation and the study of God; and will go on till the vail falls from my eyes, till the world disappears and I see Him face to face, and am blessed, blessed in God. That is my goal. Is it not also your goal? Then let us sing, every one from a full heart, the sixth and seventh verses of hymn—391. (This Hymn begins, "How blessed am I when my soul.")

"I too (and thus His truth hath said),
I too shall once be blest.
Hail, soul, by God's own finger made,
That thou in Him mightst rest!

Here seest thou through a dawning light What angel's better trace; Thou, too, shalt there enjoy the sight Of Jesus, face to face."

And thanks be to Thee, O God! especially for Thy divine word, in which the knowledge of this goal was first brought to our ears! Thanks to Thee, oh Jesus, that Thou hast shown the way thither and hast gloriously gone before!

The Apostle Paul was an Israelite, and according to the laws of Moses, had led an irreproachable life. If any other man could boast, he more. But after Christ had apprehended him, and led him to Christianity, he had come under other, higher laws, the observance of which appeared harder to him, their righteousness impossible. Yet did he long after this as his goal, confiding in the promise of Jesus that God would regard every man as righteous who walked according to the rules of Christianity and cherished this belief. That is Christian virtue; my goal is, secondly, virtue. I have grown up among men such as the world gives; I have learned the corrupt doctrines of the vile; my heart is contaminated by evil examples; in short, I have not continued in innocence. Therefore have I been obliged to labor and must still labor to restore it; which is to become virtuous, for virtue consists in the restoration of our primitive innocence. At first I did not deem this necessary. "Wherefore" thought I, "should not thou do what thy heart lusteth after, what pleaseth thine eyes?" But I soon saw how speedily that would be at an end. Then I thought to restrain myself and live

after the former way, indeed, but within the restraints of decorum and respectability. The world applauded the youth, but his heart was not pure, his way tended from bad to worse, for he had brought understanding into a wicked life. I planted certain virtues in my soul which pleased men and gained me advantage, industry, energy, friendship—but they throve poorly for they stood in a poor soil. There was no rest, no peace, and every joy left a bitter taste behind. So spend thy life, so sacrifice thy youth, merely for youthful gratification? Shall youth so swallow up youth, and life itself so consume life? Wherefore then that power which is not employed for this, and yet in this is lost? Wherefore this heart which beats high, and underneath is not satisfied? "Then virtue dawned upon me, I collected her features in the disposition of good men, I sought her expression in the actions of great men; then stood forth her beautiful image before my soul. Virtue is my goal, virtue is purity of soul. The whole ground is cleared of the weeds of evil inclinations and desires. The strongly-rooted, far-branching stem of selfishness is plucked up. The noble plants are cleansed from the vermin of groveling motives. Measures are taken against the fear of man, which is as a frost, and the mildew of false love.

Virtue is soul strength. In pure souls dwelleth God and His strength. She contends with the serpent of restrained lusts, which would coil about the good heart and extort from it a sin; she contends with the dragon of passion, which with fire and fangs would constrain it to desist from its good purpose, to break its holy vows; she contends against the wolves in sheep's clothing for free doctrine and a free path, for her life in her faith; she contends with the cunning ones in the guise of doves for her own and her upright neighbor's honor, tears the false mirror from their hands and dashes it against the wall. She contends even against fortune, against the pressure of poverty, against the infirmities of disease, against the hardships of an inferior condition. She is oppressed but not suppressed, deprived of power but not of will, hindered but not held back. Virtue is my goal.

Virtue is freedom. What can constrain the strong unless he impose fetters on himself? What can bend him unless he take burdens on himself? The old fetters are broken; he has escaped from the enticing look of the harlot, she is escaped from the sweet words of the sectucer, he has broken off from the society of profligates, she has ceased to hold intercourse with backbiting friends. The former burdens are thrown off, the tears of anxious parents, the impressive ad monitions of well-meaning instructors, the heavy words of departings friends; the thought of troubled joys and of sorrow brought

upon ourselves, the feeling of happiness mocked and of misery deserved, the fear of man, the pangs of conscience, the trembling dread of God—in heartfelt repentance such burdens are thrown off. Free and lightly the spirit advances toward ever more beautiful deeds, produces ever more glorious works, its aims ever more pure, ever more comprehensive its plan, ever higher its endeavor, ever more rapid its course; nor does it look about it until it is at the goal. Virtue is my goal. Virtue is blessedness. It can not be otherwise in a disposition which nourishes the most beautiful thoughts and carries in itself the consciousness of good deeds. It can not be otherwise in a heart which preserves the purest feelings, and cherishes the most transparent designs. Not otherwise can the soul think itself, which imitates God, and receives the favor of the Most High as a pledge of a still happier time—not otherwise than blessed. is blessedness. Virtue, when shall I attain unto thee? Can it possibly be while I wander in this dying body, while I live among sinners? Alas! far distant am I yet from thee, from my goal! Yet I know thee, and my soul hangs on thee and will not let go thy image which has made so lively and indelible an impression on my heart. Am I still far away? Courage: I go on forever! Friends. virtue is my goal; is she not also your goal? Then let us sing the first verse of 103.

"Fair virtue, worthy highest honor,
Entire affection, warm desire!
With all my powers to hang upon her,
My wishes oft and hopes aspire,
How blest could I attain to this!
For holiness is surely bliss."

Who is it that stands on the sunny heights of virtue and calls down to us sinners, "Follow Me!" That is Jesus. Behold, Lord, we come!

No other Apostle had labored more than Paul. Although not scorning to render lesser service to human society by the work of

his hands, he pursued the great business of gaining adherents to the Church of Christ. For this he shunned no danger on the land or on the water; from this he desisted not, though scourged, and stoned, and cast into chains; and how carefully did he watch over the congregations which had been established! He praised and reproved, he admonished and encouraged, he turned away false teachers and commended the true, and supported these with his countenance and advice. Individuals also found refuge with him, comfort, advocacy. Silver and gold had he none, but what he had, what he could, he devoted to the common weal. This was usefulness, universal beneficence.

My goal is, in the third place, usefulness. Men commonly begin with this, because it stands lower. With this, too, I was inclined to begin. But this is not the way, for then corruption and vanity lurk behind. No, the true order is first to gain the heights, and then descend to what is lower, first to strive to become virtuous, and then useful. True usefulness is virtue itself brought practically into human life. It has a wide field. All, all are embraced in my love. I would serve all. Herein I recognize no relationship; we all spring from one blood, and one blood was shed for us all. Herein no nearness avails; the heart is created wide, and I would reach forth a neighborly hand of love to all, however remote. Herein fatherland counts nothing; we have all one Father, and let me fraternally share with all. Herein I know no diversities of language; I see thy grief in thy countenance; thou betrayest thy necessity in sighs which are every where intelligible; and I will hasten to stand by thee. No differences of religion! God's sun with friendly my shines over all, and shall I be unfriendly to him who worships God not in my way? No distinction of rank! Ye are building the earth, I heaven; thus are we both laborers for God. Ye are for rectitude, I for virtue—they are fruits of one stem, on which we graft. Ye make sure the body and goods, I the soul and eternal salvationreceive our thanks for relieving us from so many hindering cares; ye all serve and help me; I can, I will be useful to all of you; that is my goal.

Usefulness is my goal. It has a wide field and many gifts. But the whole world is also one great scene of poverty. Here one lacks a friend, and he seeks my friendship; these have lost father and mother, and appeal to me for assistance; there weeps an unfortunate, and longs for comfort from me; and here a child of misery sighs, to whom I must give help and deliverance. One complains of injustice which he has suffered; and I will speak in his behalf. Another cries out by reason of the oppressor, and I will lend him my arm. This one I see pursuing a dangerous way, and I will go with him and be the light of his feet. That simple one would plunge into the abyss of eternal ruin, I hasten and become his delivering angel. There an association of the friends of humanity are gathered for philanthropic ends; I will contribute to them what I have, my views, my powers, the cool repose of my reflection, the warm blood of my love. Here an office is laid upon me, in other words, the way is pointed out in which I should be useful, the men are indicated to me to whom I should be useful; to these men, therefore, is my time, my toil, my meditation, my care, my anxiety,

my vigilance devoted; and with it all my love, all-purifying, allquickening, all-elevating, and all-mightily-strengthening love. Usefulness is my goal. It has a wide field, it has many gifts, and it gives with pleasure. It gives and seeks not how little it may give. It gives and defers not till a set time comes. It gives and asks not "what shall I have in return?" It gives and reckons not whether it gives too much. Thus it gives of its property, of its time, of its powers of body and soul, of its health, of its blood, of all things it gives to all at all times. In return, it has the love of all, the confidence of all, the prayers of all-greater treasures in exchange for less-and the approbation of the Father of all, who beholds this, and looks upon it as if it were given to Him. Usefulness is my goal. Thou, Jesus, didst attain to the goal by the struggles of Thy short life; on the high cross Thou wert at the high goal. To Thee will we often lift our eyes, and will strive to follow Thee in the path of beneficent activity. Let us sing the fourth verse of 766: (It begins, "Dear as is my own existence.")

"All to succor, freely blessing
All, as once the Saviour blest,
Guiding, soothing, wrongs redressing,
Word or deed, as serves them best;
Foe to each unrighteousness,
Friend of all the human race!"

Now, as you have seen my goal, listen also to MY COMPLAINT
I must first thank God, friends, that He has set that high goal
before my eyes, that He has brought me to the knowledge of the
Divine life, that He has afforded me proofs of His strength, that He
has directed the beams of His light to me. Others He leads in other
ways, and may also with me sooner or later proceed in a different
way. I followed this heavenly call; I began a Divine life, I tasted
the delight of the life in God; I hastened to the battle, and was
refreshed by God's angels after the stifling hour; led by the gleaming of the heights, I went down confidently into the dark deeps
of human life, and many an appalling mystery became to me as
clear as the sun. How light the heart then! How blessed the soul!
Fleet thoughts, bring me, O bring the hours of joy, the moments
of heavenly delight, all back!

"What has been should be forgotten when the brighter goal is seen !"

Onward, therefore, I must go; not basking in recollection with fortable idleness. More lively must the life of God become in lis strength stronger and His light more clear; in a word I ought to know God better. How I am to begin I know well: if I search the Scripture; if I mark God and His way through the world, if I observe my soul and her higher exercises; if I pray without ceasing; so shall I know God better.

Ah! here must I complain, and my complaint respects, first, my earthly-mindedness. It is that which sets up for me a goal in time and in the visible world, riches, honor, pleasure, and it has the advantage of nearness and attainableness on its side. It is that which fills me with pleas ure in earthly things, when I mingle with them only in needful ways, which imperceptibly binds my heart to them. It is that which not only solicits my participation, but claims my time and my strength for the goal which it has set up. I ought to read my Bible; indeed that is my book; that is to me the book. But too often I take the time from it and bestow it on other books, which should give me still more light and joy than the Bible; and a thousand times deceived, I suffer myself always to be deceived yet again. I ought to mark God and His ways through the world; but the carnal mind teaches me to give heed to myself and consider how I shall come out. I ought to observe my soul and her higher exercises; but the earthly mind turns my attention to my bodily state, to the insinuations of my lower nature, and to the thousand things, beneficial or injurious, to gratify or disturb me, which stand in connection with it. I ought to pray -that is not a matter of the earthly mind, it flies from prayer as from death, and prayer is its death-and then it has many evasions and delays and proposes difficult questions to the soul. "When," it asks, "has God heard thee? Can the Allwise regard prayer? with whom law avails and not the creature?" Man's wish is fleeting, the law is eternal; and when I attempt to pray, the earthly mind now brings before my eyes the parti-colored waves of the worldmarket, or awakens the recollection of some loss experienced, or leads my thoughts to some negligence in business, and my pious thoughts of prayer must depart. Therefore must I complain, complain of that worldly-mindedness by which I am hindered in my course.

Oh that men would only help me; would encourage, stimulate, impel me forward; would go with me on the way to the goal! Example is the food of sense, yea, the food of the earthly sense. If I complain of it, O men, I must at the same time complain of you, earthly-minded ones round about me! Whom do I see leading a truly godly life? Who goes before me in heavenly strength? Whom do I find walking in the light of God? And whom do I not find deluding himself in the unreal gleams of earthly suns? Who trusts not proudly and presumptuously in his own weakness? Whom do

I not see thinking of the world, longing after the world, spending hours in the invisible, years in the things which are seen? That is my complaint, that the path to the goal of godliness is so deserted I look around me and perceive no one; I listen and hear no one; I call and no one answers; I wait and no one follows me. Therefore do I complain!

Is not the path of virtue so desolate? No! many are climbing that path. I myself even have made happy progress therein. I am no longer the sensual man whose desires set up the goal for him before whom the prize glances in lust. I am no longer the hypocrite, who, with the shield of good standing and respectability, would belie the wicked practices of his soul. I am no longer the false lover of virtue, who loves her when and where she is tolerated, when and because she brings some advantage. What joy had I then which has not brought sorrow upon me? what honor which did not cause me shame? what advantage which has not turned out an injury? I deem myself happy that I have reached this stage; that I have outlived that.

"What has been should be forgotten, when the brighter goal appears."

Yes, truly, I am far from having attained as yet. I am still far off from perfection. Three rounds, the three lower rounds of the heavenly ladder, I have mounted; and a thousand more I must yet ascend. How much have I to accomplish before my soul becomes pure as innocence; before my soul becomes strong as virtue; before my soul becomes free and blessed as the saints made perfect are now!

The thought extorts from me a new complaint. My complaint has respect to my weakness. I spy still many a weed in my soul, but I lack that unwearied perseverance which ceases not until they are thoroughly cleared away. I am forever lopping off selfishness, but I lack the resolution, sustained by subsequent diligence, to lay the ax to its root. I do not ask first after advantage, but I often propose to myself many other questions no better; and I have not always power over myself at once to set them all aside. I strive and give way. I contend and retreat. I struggle and fall. Alas! therefore it is that I come not to the consciousness of purity of heart; that I come not to feel strength of will; that I come not to the glad experience of freedom in my soul! My weakness! my weakness! while I bear it, I can not win the prize at the goal! Weakness! They call thee inheritance of man—art thou indeed so? Then bringest thou ort with thee! Or, art thou my own work; conceived and born

in my sin; nourished by my indolence; grown up during my heedlessness; a badly trained child; and now mistress over me? There-

fore I complain of my weakness.

And where shall I gain strength? Who finds equanimity among mourners? Who gets courage among those that are in distress? No more can I acquire strength among the weak. And if I complain of my weakness, I must at the same time complain of the weak who are round about me. I see many lying prostrate; withered by the hot blasts of blazing lusts; and see still more caught by the storms of excited passions, hurled hither and thither; and see that all find a soft satisfaction in the breath of prosperity and sensual joy. I see many lured by the bait of human applause; and I see still more retire thunderstruck by the appalling sentence, "Then thou art not Cæsar's friend!" and I see that all look around them to discover what signs are made. It occurs to few to contend with their fortune; still fewer begin the contest; and who holds out until he has triumphed over poverty, disease, and inferiority of condition, unless luck soon comes to his aid? What can such profit me? I will rather pursue my way alone; wander solitary; and if it goes slowly,

> "Still courage shan't forsake me; He who the goal has shown, He to the goal will take me."

Alone, and yet not parted from men; solitary, and yet in the midst of my brethren; I will henceforth live. He who can not help me, him I perhaps can help; and, according to my ability, must help. To that have I applied my years, my youth, my powers; and my brightest joys have been when something had been effected through me for the welfare of my brethren. Be still, my soul, be still!

"What has been should be forgotten, when the brighter goal appears."

Allow thyself no thought of that; still less speak of it; think of thy selfishness, and mourn over it. Say freely, without concealment, "It is no angel that stands before you, sent forth to serve others, with no destination, no employment, no joy, but this simple service." It is a man that stands before you, one who has to care for himself also; one who has permission to build his own fortune, but who often goes beyond this, and builds his own fortune where another's fortune lies in ruins; and with too little sorrow on that account. Who often pleads the needful cares of himself to excuse his perhaps unbecoming and unnecessary rigor. Who devotes to you love, but is beloved in return. Who devotes to you his strength, but never all. Who devotes to you

his time, but never the most of it. Who is not insensible to the result of his efforts, not at all insensible to human applause and the reproach of men. Who zealously follows the good when it is noticed, and diligently portrays the beautiful when it is perceived and appreciated; and who in all these respects, very often, alas, sees himself wanting. A man, in fine, who has the goal of usefulness before his eyes, and would gladly reach it, but is yet far from having reached it, and therefore complains, complains of his unsubdued selfishness.

Yet let me offer by way of apology, that the task is hard. Indeed if in the whole neighborhood; if in the whole place; if in the whole congregation; if in the whole land, an effort after usefulness were visible, I should have more encouragement and incentive, and should advance more happily toward my goal. But where every one first perceives his own advantage, and never last; where men press forward for honor's sake, and shrink back for convenience, or from fear of man; where few labor for the common cause, and almost no one with the right earnestness; where few contribute to the common advantage, and almost no one any thing of importance and value; where the schools and eleemosynary institutions cry with a thousand voices, "The good spirit of beneficence rules not over us, pray have compassion"—there I will not complain of myself alone; there I will not complain any more at all.

And I have done for to-day. What I said in the beginning, "Dear friends, a false rest has crept in among you," I believe I have now shown. I would not beat the air, neither would I harm any one; therefore I laid hold of myself and spared not. My aim is reached if your rest has been disturbed by to-day's discourse; if your eyes have been opened to discern the goal; if my complaint has awakened your complaint, and you have resolved to break up and pursue the goal which is set before you. So will you "find rest for your souls;" true rest. Ah, it is quite possible that we are all too far off still from the Man who, in the language just uttered, has pointed us to Himself. The word stands written in Matt. xi. 29.

DISCOURSE FORTIETH.

DR. LUDWIG FR. FRANZ THEREMIN-

THEREMIN was born in the year 1783, at Gramzow, in the northern part of Prussia, where his father was preacher in the French Church. He studied with his father, and at Berlin and Halle. After this he spent a year in Geneva and was ordained in 1808. Two years after this he was called to the Werder Church, Berlin, where, in 1815, he was appointed Court Preacher, and in 1840 *Professor Honorarius* in the University at that place. He died in 1846.

Theremin was held in the highest estimation for worth of character, and in the view of no inconsiderable part of the German people, had no superior as an eloquent and efficient preacher. It has been remarked that in his religious character he resembled Thomas à Kempis and Fénélon, though in decision and boldness, as well as oratorical power, he was more like Massillon.

His published works best known are "Evening Hours," "Adelbert's Confessions," "The Doctrine of the Kingdom of God," "Eloquence a Virtue, or outlines of a system of Rhetoric," and several volumes of sermons. His published writings are considered among the most classical in the German language. The sermon here given is translated from volume vi. of his discourses, and is one of his famous series of "Sermons on the Cross." It contains passages of singular beauty, and force of expression; and is rarely excelled in fresh and tender effusions of feeling, and a pious zeal to loosen the affections from earth, and attach them to things above.

THE VOICES OUT OF THE GRAVES.

"And there was Mary Magdalene, and the other Mary, sitting over against the sepal Sher."—MATT. xxvii. 61.

The great offering was completed. In His tomb lay the Divine Dead; the stone was rolled before the door; the shadows of night

had already settled upon Jerusalem, Mount Olivet, and Golgotha. There sit two women, vailed in the darkness of night, and in the deeper darkness of their own sorrow. They sit by the grave. They cling to the spot which inclosed all that was left to them of the best beloved of beings. The night grows darker and darker: the stars step forth and look down upon the Holy City: then the two Marys arise, and take their departure from the grave, with a long, long, lingering look behind. And now, it is alone, in the midst of the darkness, metabod calls by the bests of marges angels.

watched only by the hosts of unseen angels.

Only once a year, beloved Christians, is the grave of Jesus Christ exhibited to you: this grave, once sealed, and now again, as it were, already here opened before your eyes. Yet the graves wherein ye deposit your loved ones, they open, they close daily, though never more to open before you again while here below. Especially has this year been abundant in the offerings of death, which have populated, in crowded rows, the resting-places of the departed. Go ye also hence: sit down by the grave: that fresh one, or that other already long moss-covered one, which incloses the remains of those unspeakably beloved by you. Hasten not away: linger there! Listen! There rise voices out of those graves, which impart to you weighty instruction. And what do they teach?

A twofold and difficult art.

First, how we should die; and secondly, how we should live.

Who can describe the grief of those two Marys, as they sat over against the grave of Jesus? What they experienced was something inexpressible; something fearful. It was the most extreme anguish which any pious, God-given-heart could ever experience. In order to feel like them, must we have loved Christ as they did? must we have known Him in His gracious manifestations upon earth, and been the witness of His crucifixion?

Not so great, but yet surely great enough, will be the grief with which we shall sit by the graves of our friends. In every man there is something striking, something beautiful: there is some feature of the Divine image, which oftentimes while he lived, was less observed, but after his death reveals itself more distinctly to view. Formerly we thought of his failings. At his grave his virtues hover about us. These are now hallowed by the close and divinely established connection between us and him. It was our friend, the playmate of our youth: it was our brother, our sister, born and nurtured by the same parents: it was a father, a mother, a wife, a child. What fullness of excellence, and in respect to us, what a fullness of love, of happiness, has gone down and lies here buried!

How, then, is all this dissolved! O, sad story! it is befitting that we repeat thee often in sight of the graves! As when the disease began which terminated in death, so now again do we feel strangely, sadly, anxiously. Then as the malady progressed, rising and falling, so rose and fell also the anxiety within our inmost souls. Earnest efforts for their recovery alternated with exhaustion and rest; clearness of mind with the dull stupefaction of grief. At last thou camest, thou great, God-sent, solemn, terrible moment, of the last gasp, of the closing eye, of the stiffening hand! Shattered, and crushed to dust, lay now that temple built by God! The mortal wreck attracted, and then again repelled; you could neither linger by it nor keep aloof from it: not long could it be suffered to remain in the house: it was carried away: ye followed, and it was as if ye were led to your own burial. Ye came to the place where the earth was opened for its reception: it was let down quickly: the dirt was hastily heaped upon the dull-sounding coffin. Then arose the mound against which you now sit, and experience these feelings

Yet this is not by any means the most fearful part of it. The Lord has so ordained that a sense of loss is ever accompanied with a sense of guilt. That man is not to be found, who, when he suffers, can say, I suffer innocently, I have not deserved it. Conscience cries, Thou hast deserved it, and if a thousandfold worse had befallen thee, thou wouldst still have deserved it all. God ever maintains the right when man is judged. There are times when the distinction between trial and punishment, (which is indeed oftentimes a very just distinction,) vanishes; and when, to the person tried, the conviction pierces through the joints and marrow, "I am punished. Punished! although not for this or that particular sin, yet because of my whole sinful heart and life." Ah! and in comparison with this crushing feeling, this sense of loss deserved, incurred by your own guilt, your pain at the loss itself appears but trifling.

And should these feelings be intensified? Shall we call them up in sight of the graves, where they will pierce our hearts yet far more keenly! Will the heart itself then not be torn thereby? Yes! and this should be so; it should be torn by them; yea, it should die thereby. But this dying which the graves instructs us in, is not simply that which awaits us at the end of our days, but it is one to which we are obligated even while we live. It is that which the Apostle intended, when he said, "I die daily." It is the death of a world-devoted, sensuous, sinful, ambitious, covetous, vain,

proud life which must of necessity cease, if the true life in God

through Christ is to begin in us.

What lies here buried? "It is," so ye say, "the bliss of my life; it is my own heart, which has been torn out from my breast, in order to be interred here." Then, with your bliss, it is all over also with your light, careless, joyous life. Would that you might look unto this; that you might impress it deeply upon your mind! That ye might without any weak lamentation, give yourself up to this earnest conclusion. The true joys which yet may bloom for you, they are not the joys of the seen, but of the unseen world. They are the joys of faith, of holiness, of beneficence; of communion with God in Christ. But every thing which is derived from this world, its goods and its attachments, even though it be but an innocent pleasure, for you no more exists. Seek, then this heavenly joy, and cease once for all to pursue the joys of earth. How! when that fearful blow smote you. had ye not then all that your heart desired, gold, preferments, distinctions, houses, goods! Are ye less unhappy because ye possess all these things? Have ye wrung your hands less in pain? Have ye sat upon your couch through the long nights and wept less? Then see what help there is in such objects! They can help you nothing, nothing! This should every one know; and if ye know it not after such experiences, then is it altogether unpardonable. If your bliss is dead, as ye say, then must not ye also be dead with it? Your bliss, if it has been a true bliss, lies indeed not here buried. It is preserved for you in heaven. But, O, would that every wish which desires aught from the goods and joys of earth, might here lie buried! All floods of tribulation have come; one foaming wave after another has swept over your heart: it has been washed and purified: all the filth of this world has been cleansed away: and now shall this filth again so soon settle upon you? In your dwelling you have sat like Job, dumb, surrounded by dumb and speechless friends; the anguish was so great that of itself it closed the mouth to sympathy: and now shall this dwelling be again the scene of thoughtless mirth, and resound with vain laughter? No, no! with Christ was the world crucified unto His friends; with our friends let every worldly feeling be buried!

Gladly indeed will I assume that ye, my beloved, no more belong altogether to the living, that is, to those in whom this sinful, vain, proud life fully rules. Yet ye sit not before me as altogether dead; nor do I, as one such, also speak to you. What are we then? We are hovering between living and dying; we are engaged in a eath-struggle. Ye have learned to know, what this state is, in that

which lies buried before you. It is an unrest, an anxiety, a turning hither and thither, a struggle, a grasping, a confusion of thoughts. So, precisely so, does it stand with you. Sin is in the process of dying but it is not yet quite dead. Ye would slay it, and yet ye can not be altogether delivered from it. The last deep germ of sinfulness, complacency in yourselves, yet remains. Therefore have ye no peace! Ye turn from the world to God and from God to the world. The sin ye commit is, thanks be to God for it! a torment to you; but the virtue which ye practice, O how sad! this is so likewise. Oh! have mercy upon yourselves, and crush at a blow this yet dominant sinful life! When the conflict of your departed friends was over, what rest came in at once; how did an expression steal over those peaceful features, which one could almost call a smile! Truly the rest of death has something of the rest of heaven. So will you feel; so quiet and so calm will you remain, amid all the noise and all the confusion around you, as one serenely smiling in death, when you have slain the last remnant of sinful life in yourselves.

But there are perhaps among you such as have not yet at all come to this death-struggle; and who, in the full bloom of their sinful life, are still traveling on in the highways of this world. These also have their graves. For where is there one among you from whom something dear has not been snatched away. They have their graves; and yet, can they be so vain, light-hearted, and thoughtless! O youth, youth! couldest thou have formed these equivocal associations, while thinking of the place where rest the ashes of thy father and thy mother, and of the feelings with which thou sawest their coffin sink out of sight? Ye widowers, ye widows! ye who, as the Scripture requires, should be in solitude, placing your hope in God, and remaining in prayer and weeping day and night, would ye seek such false consolations, if ye thought of the spot where that one rests, whom ye called the half of your heart and of your life, by whose side ye expect to lie down at last? Ye mothers, seek ye still to please the world, enjoy ye yet its soul-poisoning favors, while the lovely countenance of your child is dissolving in corruption, deep under the earth? "I will turn back," so spake that old man whom the Scripture exhibits to us, and so shall we all speak, young and old, men and women-"I will turn back, that I may die and be buried by the grave of my father and my mother." "I will turn back;" the way in which I walk, this way of sinful life leads to death-yea, to death eternal, to the abyss of frightful darkness. "I will turn back, that I may die," that I may now die to sin, that I may live for God, and in the future dwell eternally with Him, and enjoy His light. "That I may die!" every thing comes indeed to this—this is the great problem which must be solved. Without dying there is no life and no blessedness. By "the grave of my father and my mother," by the grave of my wife and my child,—so shall my sorrow over them be sanctified, and my deepest affliction become the most powerful means of securing my bliss.

But ye say, "Never have we learned the art of dying at the graves of our loved ones; properly, literally to die; to look on death without dread." Nay, indeed, ye have learned this from what I have said already: for spiritually to die, this is the best, this is the only sufficient preparation for actual dying. What excites us so against death? What makes us so recoil from the thought of our own pale and lifeless corpses? Not surely a divine and holy life; for this ex ults in view of the moment when it shall break through all restraints and reach the primal source of all blessedness. Not the love to our relatives and friends; for we know very well, and our unerring consciousness teaches us, that all we who love in the Lord, shall in His own presence find again that the separation is short, and the reunion unspeakably blissful. That which excites us against death, on the contrary, is this earthly, sinful life in us, which feeds upon the pains that the world prepares for us, and nevertheless clings fast to the world, and refuses to let it go. Let this life be mortified, and death is easy. But it died at the grave of our friends. It must there have died. There appeared to us the angel of death, and spake, "Set thine house in order, for thou must die." And we answered, "It is done. My sins are confessed and repented of; and for the expiation of this great guilt, have I pointed to Him who has pledged Himself upon the cross for me. My account with the world is settled; let it keep its joys, its goods, and its honors. I need them not. Long have its occupations seemed to me but as a sad drama which soon terminates. I yearn not eagerly after it. This he only does who loves it, and whom it scorns. I quietly await God's command; and when He beckons, then will I, cutting loose from all earthly things, lay myself joyfully down,-and sleep."

Which is the more difficult, living or dying? I know not: yet to live rightly appears to me the hardest. It is hard to deny one's self; to undergo privations; to mortify all sinful inclinations; to sever all the ties which bind us to the world; and, when God calls, to resign the spirit back into His hands with joy. But perhaps it is arder still to walk on in this dark vale with patient courage; to content not to see, and to take up with the blindness of faith; to ad in the footsteps of the Saviour without backsliding, and never,

either from inclination, or from weariness, or from compliance, to yield to temptation, turning neither to the right nor to the left; to endure the weaknesses and the failings of brethren, and also our own, without distrusting ourselves or them; to love our brethren as ourselves, and ourselves not more than our brethren; and in labors of love toward them to continue on until hearts shall break in death: so to live, I say, is perhaps more difficult than to die; or rather we attain the one, as well as the other, through the Divine grace. Only must our hearts stand perpetually open to the reception of this grace, and the disposition to receive it, we strengthen and preserve, while lingering by the graves of our friends.

Ye Marys both! O, had ye yet longer lingered by that grave! On Saturday morning was the watch set and the stone sealed; that Saturday—and the night of Saturday passes over to Sunday. Had ye been there, what had ye seen? The earth quakes! A form bright as the sun, and in its movements swift as the lightning—it is an angel of God—rolls the stone from the grave! There is Jesus Himself, He who was dead, there rises He bright and glorious! This would ye

have seen-such visions are to be had at the grave!

There sit we, with a grave before us. It is a bulwark cast up between time and eternity. Our eye may not pierce it. Below, works coruption, and the form whirch once contained a beloved spirit, is crumbling into earth. Has that alone died? No; we also are following after. Soon our dust will rest by the side of his; the dust of our children and of our children's children will soon be added; generations bloom and generations fade; ever more and more, of those who enter upon the surface of the earth, are sinking again below it. The world is bothing more than one single, great, continuous grave. As it swings around the sun in its accustomed orbit, like a true mother, it carries the dust of her children in her bosom! Ye heavenly hosts, ye look down upon it from above, and we are almost among you. Thither flies the spirit, at the moment when it parts from its earthly shell. There shall we be ever united with all who have gone before us, and those who follow after us; and often shall we direct our glances of sympathy and sorrow towards our early home. Finally comes the hour; the seed is ripe for the harvest; the human race is ripe for judgment. The Lord descends with His angels; the graves open upon the heaving earth; and the glorified dust is united with the soul's spiritual body. This we see in the spirit-herein are we absorbed-for this conviction we thank the Saviour whose grave quaked in the hour of His resurrection; and more mighty, more powerful grows in us the life of that faith, which does not doubt, of what it has not yet seen.

Comfort yourselves with these hopes, these prospects What sor row—even that not excepted which is excited by this grave—what sorrow, would be yet unendurable were we only to think upon dying and immortality? But this dear deceased one, has fought many an ardent conflict, endured many severe tribulations. All this is now passed! There is no longer cause for weeping. His heart is tuned to one eternal triumphant song. Soon, soon, wilt thou also be sufficiently proved, and shalt strike in with His jubilant strains! Carry all thy sorrow to this grave! If oppressive care lies heavily upon thy heart, if men assail and defame thee, if in the faithful discharge of duty, the shame of Jesus Christ falls to thy lot, then come to this grave—here supplicate that fatherly hand which has thus far led you through life, with eyes closed, in a way that you knew not. Here wilt thou suffer; yet thereby, also, learn to live, for living is sufering.

But besides, with these sufferings, many joys were mingled. Oh! what a time was it, when in company with those whose bodies now molder, the sun rose and set upon us; when we with them worshiped the Lord in the beauty of His visible creation; with them celebrated His festivals in the bosom of the congregation; and with them united in His holy Supper! What a time was it, when in each interview respecting the most important events of humanity, we became conscious of a deeper inward harmony with each other; when we mutually encouraged each other to stand fast and unmoved in the faith which works by love, though the world around might turn to the right and the left! And are these seasons forever gone? Yes, from earth—but not from heaven. What lies behind us was beautiful; what lies before us, is more beautiful still. With them shall we there behold the everlasting sun, which never goes down; with them shall we celebrate those holy festivals which in heaven ceaselessly continue; the Lord, concerning whom we have so often spoken, shall we with them behold, face to face; and perfect will be the harmony of our spirits, which, while here below, could unite in nearly all, but not in every point. Then in place of enjoyment, let earnest aspirations arise. The life of desire is superior to the life of enjoyment. The life of desire is the true life of the heart, which can be satisfied by no earthly happiness, not even the greatest. Paul experienced this desire when he spake, "I have a desire to depart and to be with Christ, which is far better." John experienced this desire when he cried out, "My beloved, now are we the children of God, and it doth not yet appear what we shall be, but we know that when He shall appear we shall be like Him.

for we shall see Him as He is." By the grave of our friends will our hearts break forth into this holy longing.

What, then, befits those who have these desires in their hearts, and heaven in their eye? Should they keep holiday and rest? Though our happiness may be gone, our work is not yet done. Hereafter will our body find rest by the dust of our friends, and our spirit in the midst of beloved spirits; hereafter will they call to us, saying, "Blessed are the dead which die in the Lord, for they rest from their labors, and their works do follow them." Works! what works? there are yet none done. Where is our talent? There it is, wrapped up in a napkin, and buried; but it has not yet increased. Works! even good works, have we done, perhaps many; but it was because we must, or because we did not wish to stand with shame in the presence of our fellow-men, or for the sake of our own honor and distinction. But solely and altogether for the sake of that Jesus from whom alone we are expecting happiness, what have we done? Nothing! And would we appear before Him thus? would we enter thus into that circle to which those belong, who ever were wont to think on Him first, and on themselves last? Well, there yet perhaps lie before us some few days and years. And these should be prized by us, not as days and years of this miserable earthly life, but as days and years of activity for God's kingdom, and the more speedily we accomplish that which devolves upon us, the more swiftly will they fly.

What, then, should we properly do? Can we ask this question at the grave of our deceased friends? Wherefore was the funeral solemnity adorned with the glistening of so many tears? Wherefore did all come and depart with moistened eye? Wherefore is the memory of their dear spirits yet treasured up in many hearts where all else is vanishing? Perhaps it was because the deceased was young, rich, lovely? O, if he had been nothing but this, survivors might perhaps shrug their shoulders and say, "How extraordinary! how sad!" but they would feel no sorrow. Perhaps, again, he excelled greatly in science, in art, or in state service. If nothing more than this could be said, then you might, for sooth, hear the exclamation, "Science, art, the state, have lost much;" but no heart would feel as if it had lost any thing. Perhaps, further, he was distinguished by high honors and dignities; alas! had these constituted his whole worth, then might his badges of distinction, all spread out upon his coffin, speak, if they could, but the language of sighs and of tears would be wanting. No, ye dear departed ones! ye are so heartily lamented, because ye so heartily loved! Your memory is thus faithfully cherished, because

ye were faithful in your affections. When the objects of your love here rested in the arms of slumber, then did ye watch over them in solicitude and in prayer. If some poor sufferer needed support, or one deeply bowed with grief required to be comforted, none hastened to them sooner than ye: and to whom did men apply so readily as to you, when they sought for sympathy either in joy or in distress? They knew well, that the interest ye would take in both the one and the other, would be the same as if it had happened to yourselves. Therefore it is that men have not been able to remain indifferent to your memory; and for the sake of your love will ye be lauded here upon earth, as well as yonder in heaven. Love, love is what we must cherish toward our brethren, if over our death we would have them weep on earth, and those in heaven rejoice!

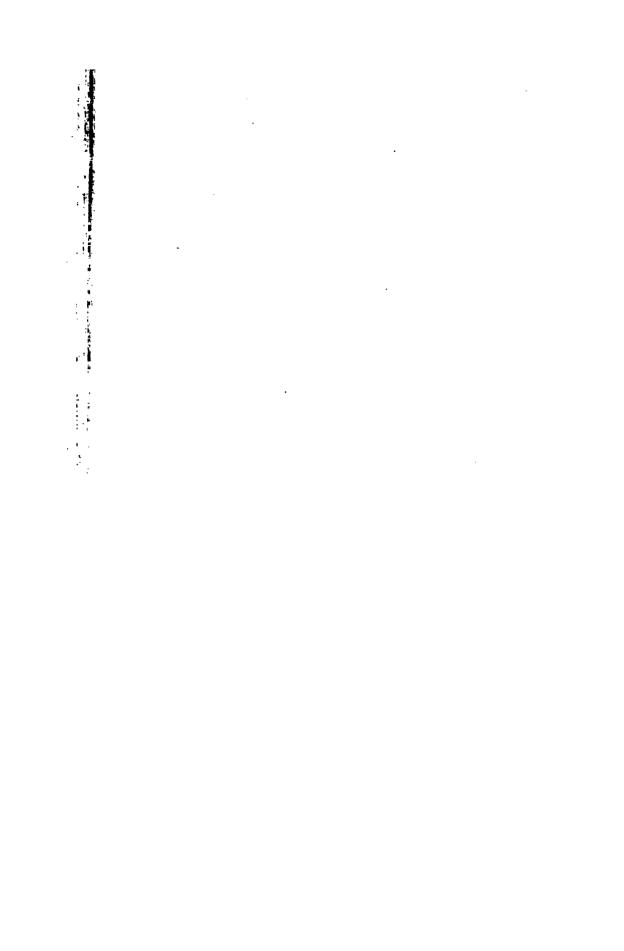
But what accusations are these sounding forth from the graves upon our ears? It is not as if they, the dear departed ones, were accusing us. But our own consciences are uttering the charge! O my father! my mother! ye whose earthly remains are slumbering beneath the sod, have I duly requited your abounding loveyour watchfulness, your anxieties, your privations, endured on my behalf? Have I never grieved you? Have I never been disobedient to you? Have I, when I could not but perceive that ye erred, yet honored your error? Have I, when all was dark around you and within, when both the light of the eye, and the light of the spirit was quenched, have I still been dutiful toward you with filial reverence and love? O my child! my darling child! thou so early snatched from me! Verily parental love is great, it is the strongest here upon earth, and with this am I indeed conscious of having loved thee-yet, oh, have I never sacrificed thy training to my pleasures, or preferred to thee thy brothers or sisters? O my brother! my brother! Alas! that brotherly affection should suffer such interruptions! Alas! that a self-chosen friend should ever be dearer to us, than he whom God has given to us! Alas! that one should weep too late when a brother is taken away! O my husband! my husband! would that I had performed that which I vowed before God, and thee, and myself, to fulfill on the day of our espousals! Would that I had not so often let my self-will and the caprice of my eve prevail, instead of following the dictates of affection! O m wife! should I not have loved thee according to thy worth? Now mow since thy dust rests under the mound, I feel, I feel how far reaffection came short of thy deserts!

Listen to these complaints, ye happy parents! children! spou

to them, and let them warn you. A separation awaits you all, and then will it be an unspeakable balm for the wounded heart, to think that ye have loved these departed ones—that ye have loved them not for your own sake, but for theirs; and have cheerfully brought to them all the offerings of affection. But a tormenting sting will be added to your grief—a scorching fire will burn in your bosoms, if ye fulfill not the expectations of the dear deceased ones, who look to you, next to God, for their happiness, and thus deceive their hopes. As often as feelings of dissatisfaction and bitterness arise as often as ye grow cold in your love, and in your attentions, O, ask yourself, would I be guilty of this word, this act, this neglect, were he on the morrow to lie cold and lifeless before me? To-morrow! who knows it? In fact he does lie before you, cold and lifeless. Press back that morrow into the past, and dare to be the severe judge of your own conduct! To-morrow there will be no more time to love, to enjoy, to comfort, to edify! O do it to-day, and so be laying up comfort for the morrow!

But ye, ye who stand by the graves of your dead, and mourn that ye have not loved them enough, what should ye do? So much the more love that Jesus, by whom ye can obtain forgiveness for your sin; so much the more love those who still survive to you. "Me ye have not always," spake Christ, "but the poor ye have always with you." And His disciples loved the poor—they loved one another for the Lord's sake. Those ye have no more; but many still remain among you, toward whom you may still prove helpful, comforting, gladdening. Do it for Jesus's sake—the best-beloved among all the dead! Do it, in order that you may find those again, whose loss you deplore, in that kingdom where love only reigns!

It is enough; we must here break off. Sweet, indeed, is it to linger by the graves; but it is time to leave them. Only one petition must we add. May the Lord, who has Himself rested in a grave, so bless the spots where our dust shall hereafter lie, that none shall be able to visit them, without feeling strengthened to new life in Christ!—Amen.



Sketch of the Frish Pulpit.

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THE IRISH PULPIT.

THE materials for a history of preaching in Ireland are so scanty and unconnected that a brief sketch is all that can be given. Indeed, the limited extent to which evangelical religion has there flourished, would

of itself justify this.

The period and the circumstances of the introduction of Christianity into Ireland, notwithstanding the numerous particulars and confident traditions which have been given to the world, are not well authenticated. Approaching the time of the Reformation, however, it is known that Ireland participated in the changes effected by that great movement. In 1536, Robert Brown, who had been provincial of the Augustinians, was appointed Archbishop of Dublin. In compliance with directions received from England, he engaged zealously in the work of reformation, and was particularly active in the removal of images and other relics of superstition from the churches. Dowdal, Archbishop of Armagh, violently opposed him, calling an assembly of his clergy and denouncing fierce curses against all who should own the king's supremacy in things ecclesiastical. But little, therefore, was accomplished. Even during the brief but beneficent reign of Edward VI., the work did not progress. The Protestants were few in number, and were exposed to all kinds of annoyance from the furious papists. The Archbishop of Dublin, however, persevered in his efforts. Dowdal was banished, and the primacy was transferred from Armagh to Dublin.

John Bale, appointed Bishop of Ossory, in 1552, was a devoted and

efficient laborer in the good cause.

The fierce persecutions under Mary, in which nearly three hundred individuals, many of whom were ministers of the Gospel, glorified God in the fires of martyrdom, did not reach Ireland. A singular dispensation prevented it. Inquisitors had been appointed, and the most oppressive proceedings ordered; but Dr. Cole, the bearer of the commission, addressed to the Lord Deputy of Ireland, arriving at Chester on his way, and stopping at an inn, was overheard by the landlady, to say of the contents of a leather box which he bore, holding the commission, "Here is what shall lash the heretics of Ireland." The mistress of the inn, who was a Protestant, and who had a brother residing in Dublin,

watched her opportunity, and when Dr. Cole was in another room, opened the leather box, took out the commission, and placed in its stead a pack of cards. Arriving at Dublin, Dr. Cole declared his errand to the council which had been assembled, and proceeded to lay before them the royal commission; when, lo! upon the opening of the box by the Secretary instead of the commission, a pack of cards was found, with the knave of clubs placed uppermost. All were startled; and as they could not proceed without a commission, Dr. Cole went back to England to procure another; but Queen Mary was smitten by death before he could return to Dublin, and papal persecutions were stopped.

Of the struggles between Popery and Protestantism in Ireland during the time of Elizabeth and some succeeding reigns, which were often of a decidedly political character, it falls not within our province to speak. The established religion has remained that of the Church of England; but the masses of the people have been under the influence of the see of Rome. Ireland has always been a priest-ridden land, and a mighty school for the propagandists of the Romish faith. There are at this time, with a population of six million five hundred and sixty thousand, two thousand four hundred parish priests, as many regular brothers, one hundred and forty convents, nunneries, and monasteries, and twenty colleges, at the head of which is the royal College of Maynooth, with its five hundred students.

But the papal influence is far from universal. This is especially the case in the North of Ireland. In Ulster, the Protestants were, a few years since, as one to two; and in Leinster, as one to five and a half. The number of Protestant Episcopal churches in Ireland, in 1700, was four hundred and ninety-two; in 1800, six hundred and twenty-six; in 1830, one thousand one hundred; in 1848, one thousand three hundred and fifty-four. The present number of Episcopalian ministers, or those of the established Church, is about one thousand six hundred. The following outline of the character of the Episcopal pulpit, is from a clergyman whose familiarity with the state of things in that counters enables him to speak intelligently:*

"In the Protestant Episcopal Pulpit of Ireland, there is a combination of British thought and Hibernian illustration. The fact that I land has been deemed, since the union, a colony of Great Britain been deemed, since the union, a colony of Great Britain been ded to foster the spirit of English supremacy among the Anglical dignitaries, and hence the English clergy are received into the Irish pit, while the Irish brethren are not received on equal terms into the pulpits of the Established Church on the other side of the channel. This circumstance, combined with the means of training a native minimum try, in Trinity College, Dublin, for the Irish branch of the Episcopal Church, has given a sui generis character to the Irish pulpit. Hence it is that while the British theology is identical with that of the Irish

^{*} Rev. Robert Irvine, Hamilton, Canada West.

Church, there is a fervor and an eloquence in the Episcopal Church of Ireland, which eclipse the Anglican divines. It is to this fact in a main degree, that such men as Dr. McNeil and Mr. Falloon, of Liverpool, are by far the most popular men of that commercial metropolis. These men have been preaching for years to crowds, while many of the Orford and Cambridge divines, in the same city, are preaching to empty walls. Both of these men are natives of the province of Ulster, and their ministry has been signally blessed. There is a considerable infusion of the Oxford element in the Irish pulpit, though as a general thing, it is by no means so glaring as in England.

"The Protestant Episcopal Church in Ireland is much more evangelical than in England. This arises from the rampant spirit of the papacy in the South and West, and from the controlling influence of Presbyterianism in the North of Ireland. The hostility between the two practical systems in the one region, and the predominating influence of Presbytery in the other, have conspired to keep down the arrogance and the intolerance of an establishment. Besides, a very considerable number of the leading dignitaries in the Irish Church are evangelical men. Though Archbishop Whately's views on evangelical religion are somewhat dubious, still his political opinions have always rendered him unpopular with the High Church party. Then Lord John of Tuam, the grandson of a Presbyterian, has been a truly evangelical man for a good number of years, having, it is said, been led to the Saviour by the filial and pious advice of a beloved daughter on her dying bed. Bishop Dailey of Waterford and Cashel, is an eminently pious and excellent man, truly evangelical, and most devoted. These worthies, with others whose names it is not necessary to mention, have done eminent service to the cause of God in Ireland, and within the range of their respective Episcopates hundreds of conversions from Popery have recently taken place. There is, on the whole, very little sympathy with Oxonian Theology on the western side of the British channel, while many of the Episcopal pulpits are filled with men of distinguished talent and eminent Pietv."

A strong Presbyterian influence has also existed in Ireland for two centuries. The rise of these churches, and the character of their pul-Pit ministrations are thus sketched by the same pen:

"The Presbyterian Church of Ireland had its origin in the settlement of immigrants from Scotland, on the 10th day of June, 1642. The first Presbytery was constituted at Carrickfergus, the borough town of county Antrim. It embraced some five ministers, with as many elders. The sermon was preached from Psalm li. 18, and it is worthy of note, that on the same day of the month, being the Lord's day, in 1842, precisely two hundred years afterward, every minister of the General Assembly of the Presbyterian Church of Ireland, preached from the same text. Thus it was that from five hundred pulpits, on the

same day, the glorious Gospel was preached from one and the same text—the Church having multiplied precisely one hundred fold in two centuries. That solemn day was thus commemorated by appointment of the General Assembly.

"After the Secession under the Erskines and Fishers, in Scotland, the adherents to their views planted churches in Ulster, and these were, for a century, or nearly so, the two distinct branches of Presbytery, the one called the 'General Synod of Ulster,' and the other, 'The Secession Synod.' These two bodies represented respectively the Established Church of Scotland and the Secession Body. In 1840, these two branches of Presbyterianism merged into one, and assumed the name of 'The General Assembly of the Presbyterian Church of Ireland.'

"One thing which tended very much to keep the two bodies apart for such a length of time was, the fact that Arianism had found its way into the Synod of Ulster, and from 1826 till 1829, the controversy between truth and error was maintained with great vigor, the champion on the side of Arianism being Dr. Montgomery of Dunmurry, and on the side of Trinitarianism, Dr. Cooke of Belfast.

"During the five years embraced between 1824 and 1829, the whole of Ulster rang with the cry of 'subscription' or 'non-subscription' to the Westminster Confession of Faith, as a test of admission to the ministry. The Arian party opposed subscription, the Trinitarian insisted on it. The latter succeeded, and in 1829, every man having Unitarian views was excluded from the Church.

"From that day it seemed as though the Holy Spirit descended on the Presbyterian Church of Ireland. A missionary spirit sprang up in every direction. The South and West of Ireland became her field, and from 1829 till 1840, the year in which the two bodies united, on an average about ten churches annually were added to the Synod. Then she organized a mission in the province of Katiowar, in India, where she has six efficient missionaries laboring, the pioneer and chief agent in this mission being Rev. James Glasgow, D.D.

"Soon after, she undertook a mission to the Jews, and she sustains three missionaries in Damascus, and one in Hamburg, who are laboring for the ingathering of the remnants of Israel.

"The Presbyterian Church of Ireland has an efficient Theological Institute at Belfast, the commercial metropolis of Ireland, with a stanford efficient Professors. The Church insists on a full course of philosopical education prior to the study of Divinity, as essential to prepher ministers for the sacred office, and from this Church have gone for into the British colonies, as also into Scotland and England, some of most distinguished men. The Presbyterian ministry in Ireland combithe theology of the Scottish Pulpit with the elegance and taste of English. They are all well grounded in the dogmas of the General School, and they unite with their sound theology, a warmth and an elegance

quence which generally render them acceptable in foreign pulpits. The pulpit of Ulster is less dogmatic than formerly, the prelections of the rostrum are more generally confined to their appropriate place than formerly, and while the leading principles of a Calvinistic Theology permeate the whole of the Presbyterian pulpit in Ulster, they are accompanied by an evangelical unction which mollifies and sweetens the truth."

The number of Presbyterian clergymen in Ireland, at this time, is not far from six hundred and fifty; embracing five hundred and thirty-five in the list of the General Assembly as active preachers, besides over seventy licentiates and ordained ministers, who are without charge, and under the care of the Assembly; over thirty who are connected with the two Reformed Presbyterian Synods; and less than twenty who belong to the Associate and Seceding Presbyteries.* Besides the Presbyterian, there are about one hundred and fifty Methodist, and forty Baptist ministers in Ireland. From this it will be seen that the number of Protestant preachers in Ireland is nearly, if not quite, equal to the number of Roman Catholic parish priests.

The Irish Protestant pulpit, embraces, to a certain extent, the best elements of both the English and the Scottish. There is much of the intellectual strength and compass of thought which is seen in the Scotch writers, and of the purity of style seen in the English, with far more of passion than is evinced by either. The national characteristics—vivacity, quickness, shrewdness, imagination, and lively sensibilities—are discoverable in the prevailing style of preaching. Eloquence is far more natural to the Irish than to their eastern neighbors. They have furnished England with her best orators; and although the Irish school of eloquence is condemned as too florid and hyperbolical, yet is it, in no small degree, simple, chaste, rich, and elevated, as well impetuous and energetic, and therefore highly successful.

^{*} See "McComb's Presbyterian Almanac," for 1855.

DISCOURSE FORTY-FIRST

JEREMY TAYLOR, D.D.

This celebrated prelate was born, the son of a barber, at Cambridge, in 1613, and was educated in the grammar-school of his native place and at Caius College. When he had taken orders he removed to London, where he was introduced to Laud, who procured for him a fellowship at All-souls' College, Oxford, in 1636. He was subsequently made chaplain to Laud, and afterward to Charles I., and obtained the Rectory of Uppingham. During the civil war he sustained himself by teaching, until he was interdicted from this employment. Lord Carberry then appointed him his chaplain; and in this position he wrote some of his celebrated pieces. He was twice imprisoned by the Republican government. At the restoration he was made Bishop of Down and Conner, along with which see he held that of Dromore, and the vice-chancellorship of Trinity College, Dublin. He died in 1667.

The writings of Jeremy Taylor are well known; the most celebrated being his "Liberty of Prophesying;" "Holy Living and Holy Dying;" together with his sermons. His style is distinguished by the charms of imagination. No writer ever knew better than he, how to captivate and ravish with the gayety and richness of a luxuriant fancy. No writer excelled him in poetic splendor of imagery, in exuberance of learning and wit, and in the graceful manner in which illustration glides into argument, and comes forward to attract and to please. Some of his compositions are like "a wilderness of sweets." The thoughts hardly have opportunity to breathe, amid so much of dazzling beauty and rich fragrance. In this direction his style is considered by many to be open to criticism. There is a profusion of ornament—so much of glitter and show, as to call off attention from the body of thought to its gay adornings. The eulogy of Dr. Rust, the friend and chaplain of

ylor, is worth appending: "He had the good humor of a gentleman, eloquence of an orator, the fancy of a poet, the acuteness of a siman, the profoundness of a philosopher, the wisdom of a counthe sacacity of a prophet, the reason of an angel, and the picty int." The discourse which we give is one of the most cele-

In ated. There are two upon the same text—it being a double sermon. The second is taken, as presenting most of the author's peculiarities of style, and as being in itself more complete than the first.

THE FOOLISH EXCHANGE.

" For what shall a man be profited, if he gain the whole world and lose his own soul?" what shall a man give in exchange for his soul?"—MATTHEW, xvi. 26.

When the soul is at stake, not for its temporal, but for its eternal interest, it is not good to be hasty in determining, without taking just measures of the exchange. Solomon had the good things of the world actually in possession; and he tried them at the touchstone of prudence and natural value, and found them alloyed with vanity and imperfection; and we that see them "weighed in the balance of the sanctuary," and tried by the touchstone of the Spirit, find them not only light and unprofitable, but pungent and dolorous. But now we are to consider what it is that men part with and lose, when, with passion and impotency, they get the world; and that will present the bargain to be an huge infelicity. And this I observe to be intimated in the word lose. For he that gives gold for cloth, or precious stones for bread, serves his needs of nature, and loses nothing by it; and the merchant that found a pearl of great price, and sold all that he had to make the purchase of it, made a good venture; he was no loser: but here the case is otherwise; when a man gains the whole world, and his soul goes in the exchange, he hath not done like a merchant, but like a child or prodigal; he hath given himself away, he bath lost all that can distinguish him from a slave or a miserable person, he loses his soul in the exchange. For the soul of a man all the world can not be a just price; a man may lose it, or throw it away, but he can never make a good exchange when he parts with this jewel; and therefore our blessed Saviour rarely well expresses It by ζημιοῦν, "loss," which is fully opposed to *έρδος, "gain;" it is such an ill market a man makes, as if he should proclaim his riches and goods vendible for a garland of thistles, decked and trimmed up With the stinking poppy.

But we shall better understand the nature of this bargain if we consider the soul that is exchanged; what it is in itself, in order, to of nature, but to felicity and the capacities of joy; secondly, hat price the Son of God paid for it; and, thirdly, what it is to

lose it; that is, what miseries and tortures are signified by losing a soul.

I. First, if we consider what the soul is in its own capacity to happiness, we shall find it to be an excellency greater than the sun, of an angelical substance, sister to the cherubim, an image of the Divinity, and the great argument of that mercy whereby God did distinguish us from the lower form of beasts, and trees, and minerals.

For, so it was, the Scripture affirms that "God made man after his own image," that is, "secundum illam imaginem et ideam quam concepit ipse;" not according to the likeness of any of those creatures which were pre-existent to man's production, nor according to any of those images or ideas whereby God created the heavens and the earth, but by a new form, to distinguish him from all other substances; "He made him by a new idea of His own," by an uncreated exemplar. And besides, that this was a donation of intelligent faculties, such as we understond to be perfect and essential, or rather the essence of God, it is also a designation of Him to a glorious immortality, and communication of the rays and reflections of His own essential felicities.

But the soul is all that whereby we may be, and without which we can not be, happy. It is not the eye that sees the beauties of the heaven, nor the ear that hears the sweetness of music, or the glad tidings of a prosperous accident, but the soul that perceives all the relishes of sensual and intellectual perfections; and the more noble and excellent the soul is, the greater and more savory are its perceptions. And if a child beholds the rich ermine, or the diamonds of a starry night or the order of the world, or hears the discourses of an apostle; because he makes no reflex acts upon himself, and sees not that he sees, he can have but the pleasure of a fool, or the deliciousness of a mule. But, although the reflection of its own acts be a rare instrument of pleasure or pain respectively, yet the soul's excellency is, upon the same reason, not perceived by us, by which the sapidness of pleasant things of nature are not understood by a child; -even because the soul can not reflect far enough. For as the sun, which is the fountain of light and heat, makes violent and direct emissions of his rays from himself, but reflects them no further than to the bottom of a cloud, or the lowest imaginary circle of the mide region, and, therefore, receives not a duplicate of his own heat:

the soul of man; it reflects upon its own inferior actions of parsense, or general understanding; but, because it knows little wn nature, the manners of volition, the immediate instruments standing, the way how it comes to mediate; and can not disdepending upon preceding premises; therefore, about half its pleasures are abated, and its own worth less understood; and, possibly, it is the better it is so. If the elephant knew his strength, or the horse the vigorousness of his own spirit, they would be as rebellious against their rulers as unreasonable men against government; nay, the angels themselves, because their light reflected home to their orbs, and they understood all the secrets of their own perfection, they grew vertiginous, and fell from the battlements of heaven. But the excellency of a human soul shall then be truly understood, when the reflection will make no distraction of our faculties, nor enkindle any irregular fires; when we may understand ourselves without danger.

In the mean this consideration is gone high enough, when we understand the soul of man to be so excellently perfect, that we can not understand how excellently perfect it is; that being the best way of expressing our conceptions of God Himself. And, therefore, I shall not need by distinct discourses to represent that the will of man is the last resort and sanctuary of true pleasure, which, in its formality, can be nothing else but a conformity of possession or of being to the will; that the understanding, being the channel and conveyance of the noblest perceptions, feeds upon pleasures in all its proportionate acts, and unless it be disturbed by intervening sins and remembrances derived hence, keeps a perpetual festival; that the Passions are every one of them fitted with an object, in which they rest as in their center; that they have such delight in these their Proper objects, that too often they venture a damnation rather than quit their interest and possession. But yet from these considerations it would follow, that to lose a soul, which is designed to be an immense sea of pleasure, even in its natural capacities, is to lose all that whereby a man can possibly be, or be supposed, happy. And so much the rather is this understood to be an insupportable calamity, because losing a soul in this sense is not a mere privation of those Telicities, of which a soul is naturally designed to be a partaker, but It is an investing it with contrary objects, and cross effects, and dolorous perceptions: for the will, if it misses its desires, is afflicted; and the understanding, when it ceases to be ennobled with excellent things, is made ignorant as a swine, dull as the foot of a rock; and the affections are in the destitution of their perfective actions made tumultuous, vexed, and discomposed to the height of rage and violence. But this is but the doxn obliver, "the beginning of those throes," which end not but in eternal infelicity.

II. Secondly: If we consider the price that the Son of God paid for the redemption of a soul, we shall better estimate it, than from the weak discourses of our imperfect and unlearned philosophy. Not the spoil of rich provinces, not the estimate of kingdoms, nor the price of Cleopatra's draught, nor any thing that was corruptible or perishing; for that which could not one minute retard the term of its own natural dissolution, could not be a price for the redemption of one perishing soul. And if we list but to remember, and then consider, that a miserable, lost, and accursed soul, does so infinitely undervalue and disrelish all the goods and riches that this world dotes on, that he hath no more gust in them, or pleasure, than the fox hath in eating a turf; that, if he could be imagined to be the lord of ten thousand worlds, he would give them all for any shadow of hope of a possibility of returning to life again; that Dives in hell would have willingly gone on embassy to his father's house that he might have been quit a little from his flames, and on that condition would have given Lazarus the fee-simple of all his temporal possessions, though he had once denied to relieve him with the superfluities of his table; we shall soon confess that a moment of time is no good exchange for an eternity of duration; and a light unprofitable possession is not to be put in the balance against a soul, which is the glory of the creation; a soul with whom God has made a contract, and contracted excellent relations, it being one of God's appellatives, that he is, "the Lover of the souls."

When God made a soul, it was only "Let us make man in our amage." He spake the word, and it was done. But, when man hath lost this soul which the Spirit of God breathed into him, it was not so soon recovered. It is like the resurrection, which hath troubled the faith of many, who are more apt to believe that God made a man from nothing, than that He can return a man from dust and corruption. But for this resurrection of the soul, for the re-implacing the Divine image, for the rescuing it from the devil's power, for the reentitling it to the kingdoms of grace and glory, God did a greater work than the creation; He was fain to contract Divinity to a span, to send a person to die for us, who, of Himself, could not die, and was constrained to use rare and mysterious arts to make him capable of dying; He prepared a person instrumental to His purpose, by sending His Son from His own bosom, a person both God and man, an enigma to all nations and to all sciences; one that ruled over all the angels, that walked upon the pavements of heaven, whose feet were clothed with stars, whose eyes were brighter than the sun, whose voice is louder than thunder, whose understanding is larger

than that infinite space which we imagine in the uncircumscribed distance beyond the first orb of heaven; a person to whom felicity was as essential as life to God-this was the only person that was designed, in the eternal decrees of the Divine predestination, to pay the price of a soul, to ransom us from death; less than this person could not do it. For although a soul in its essence is finite, yet there was many infinites which were incident and annexed to the condition of lost souls. For all which, because provision was to be made, nothing less than an infinite excellence could satisfy for a soul who was lost to infinite and eternal ages, who was to be afflicted with insupportable and undetermined, that is, next to infinite pains; who was to bear the load of an infinite anger from the provocation of an eternal God. And yet if it be possible that infinite can receive degrees, this is but one half of the abyss, and I think the lesser. For that this person, who was God eternal, should be lessened in all His appearances to a span, to the little dimensions of a man, and that He should really become very contemptibly little, although, at the same time, He was infinitely and unalterably great; that is, essential, natural, and necessary felicity should turn into an intolerable, violent, and immense calamity to His person; that this great God should not be admitted to pay the price of our redemption, unless He would suffer that horrid misery which that lost soul should suffer; as it represents the glories of His goodness, who used such rare and admirable instruments in actuating the designs of His mercy, so it shows our condition to have been very desperate, and our loss invaluable.

A soul, in God's account, is valued at the price of the blood, and shame, and tortures of the Son of God; and yet we throw it away for the exchange of sins that a man is naturally ashamed to own; we lose it for the pleasure, the sottish, beastly pleasure of a night. I need not say, we lose our soul to save our lives; for, though that was our blessed Saviour's instance of the great unreasonableness of men, who by "saving their lives, lose them," that is, in the great account of doomsday; though this, I say, be extremely unreasonable, Yet there is something to be pretended in the bargain; nothing to excuse him with God, but something in the accounts of timorous men; but to lose our souls with swearing, that unprofitable, dishon-Orable, and unpleasant vice; to lose our souls with disobedience, or rebellion, a vice that brings a curse and danger all the way in this life; to lose our souls with drunkenness, a vice which is painful and sickly in the very acting of it, which hastens our damnation by shortening our lives, are instances fit to be put in the stories of fools and

madmen. And all vice is a degree of the same unreasonabless; the most splendid temptation being nothing but a pretty, well-weaved fallacy, a mere trick, a sophism, and a cheating and abusing the understanding. But that which I consider here is, that it is an affront and contradiction to the wisdom of God, that we should so slight and undervalue a soul in which our interest is so concerned; a soul which He who made it, and who delighted not to see it lost, did account a fit purchase to be made by the exchange of His Son, the eternal Son of God.

To which I also add this additional account, that a soul is so greatly valued by God that we are not to venture the loss of it to save all the world. For, therefore, whosoever should commit a sin to save kingdoms from perishing-or, if the case could be put, that all the good men, and good causes, and good things in this world were to be destroyed by tyranny, and it were in our power, by perjury, to save all these, that doing this sin would be so far from hallowing the crime, that it were to offer to God a sacrifice of what He most hates, and to serve him with swine's blood; and the rescuing of all these from a tyrant or a hangman could not be pleasing to God upon these terms, because a soul is lost by it, which is, in itself, a greater loss and misery than all the evils in the world put together can outbalance, and a loss of that thing for which Christ gave His blood a price. Persecutions and temporal death in holy men, and in a just cause, are but seeming evils, and, therefore, not to be bought off with the loss of a soul, which is a real, but an intolerable calamity. And if God, for His own sake, would not have all the world saved by sin, that is, by the hazarding of a soul, we should do well, for our own sakes, not to lose a soul for trifles, for things that make us here to be miserable, and even here also to be ashamed.

III. But it may be, some natures, or some understandings care not for all this; therefore I proceed to the third and most material consideration as to us, and I consider what it is to lose a soul. Which Hierocles thus explicates: "An immortal substance can die, not by ceasing to be, but by losing all being well,"* by becoming miserable. And it is remarkable, when our blessed Saviour gave us caution that we should "not fear them that can kill the body only, but fear Him," (He says not that can kill the soul, but ror durance wai qualte and another an experience wai qualte and another and another and signifiest not "death," but "tortures." For some have chosen death for sanctuary, and have fled to it to avoid intolerable shame, to give a

 ^{&#}x27;Ως οίον τε τῆ άθανὰτω οὐσία θανάτου μοιρας μεταλαχείν, οὐ τῆ εἰς τὸ μὴ εἰνων ἐκ βάσει ἀλλὰ τῆ τοῦ εὖ εἰνα: ἀποπτώσει.

period to the sense of a sharp grief, or to cure the earthquakes of fear; and the damned perishing souls shall wish for death with a desire as impatient as their calamity; but this shall be denied them, because death were a deliverance, a mercy, and a pleasure of which these miserable persons must despair forever.

I shall not need to represent to your consideration those expressions of Scripture which the Holy Ghost hath set down to represent to our capacities the greatness of this perishing, choosing such circumstances of character as were then usual in the world, and which are dreadful to our understanding as any thing; "hell-fire" is the common expression; for the eastern nations accounted burnings the greatest of these miserable punishments, and burning malefactors was frequent. "Brimstone and fire," so St. John calls the state of punishment, "prepared for the devil and all his servants;" he added the circumstance of brimstone, for by this time the devil had taught the world some ingenious pains, and himself was newly escaped out of boiling oil and brimstone, and such bituminous matter; and the Spirit of God knew right well the worst expression was not bad enough. Σκότος εξώτερος, so our blessed Saviour calls it, "the outer darkness;" that is, not only an abjection from the beatific regions, where God, and His angels, and His saints dwell forever, but then there is a positive state of misery expressed by darkness, ζόφον σκόιους, as two apostles, St. Peter and St. Jude, call it, "the blackness of darkness forever." In which, although it is certain that God, whose justice there rules, will inflict just so much as our sins deserve, and not superadd degrees of undeserved misery, as He does to the saints of glory (for God gives to blessed souls in heaven more, infinitely more, than all their good works could possibly deserve; and therefore their glory is infinitely bigger glory than the pains of hell are great pains), yet because God's justice in hell rules alone, without the allays and sweeter abatements of mercy, they shall have pure and unmingled misery; no pleasant thought to refresh their weariness, no comfort in another accident to alleviate their pressures, no waters to cool their flames. But because, when there is a great calamity upon a man, every such man thinks himself the most miserable, and though there are great degrees of pain in hell, yet there are none perceived by him that thinks he suffers the greatest; it follows that every man loses his soul in this darkness, is miserable beyond all those expressions which the tortures of this world could furnish to the writers of the Holy Scriptures.

But I shall choose to represent this consideration in that expression of our blessed Saviour, which Himself took out of the prophet

Isaiah, "Where the worm dieth not, and the fire is not quenched." This is the συντελείας έφημωσις spoken of by Daniel the prophet: for although this expression was a prediction of that horrid calamity and abscission of the Jewish nation, when God poured out a full vial of His wrath upon the crucifiers of His Son, and that this, which was the greatest calamity which ever did, or ever shall, happen to a nation, Christ, with great reason, took to describe the calamity of accursed souls, as being the greatest instance to signify the greatest torment: yet we must observe that the difference of each state makes the same words in the several cases to be of infinite distinction. The worm stuck close to the Jewish nation, and the fire of God's wrath flamed out till they were consumed with a great and unheard-of destruction, till many millions did die accursedly, and the small remnant became vagabonds, and were reserved, like broken pieces after a storm, to show the greatness of the storm and misery of the shipwreck: but then this being translated to signify the state of accursed souls. whose dying is a continual perishing, who can not cease to be, it must mean an eternity of duration, in a proper and natural signification.

And that we may understand it fully, observe the place in Isaiah. The prophet prophesies of the great destruction of Jerusalem for all her great iniquities: "It is the day of the Lord's vengeance, and the year of recompenses for the controversy of Sion. And the streams thereof shall be turned into pitch, and the dust thereof into brimstone, and the land thereof shall become burning pitch. It shall not be quenched night nor day, the smoke thereof shall go up forever: from generation to generation it shall lie waste, none shall pass through it forever and ever." This is the final destruction of the nation; but this destruction shall have an end, because the nation shall end, and the anger also shall end in its own period, even then when God shall call the Jews into the common inheritance with the Gentiles, and all "become the sons of God." And this also was the period of their "worm," as it is of their "fire," the fire of the Divine vengeance upon the nation: which was not to be extinguished till they were destroyed, as we see it come to pass. And thus also in St. Jude, "the angels who kept not their first estate," are said to be "reserved" by God in everlasting chains under darkness: which word, "everlasting," signifies not absolutely to eternity, but to the utmost end of that period; for so it follows, "unto the judgment of the great day;" that "everlasting" lasts no longer. And in verse 7 the word "eternal" is just so used. The men of "Sodom and Gomorrah are set forth for an example, suffering the vengeance of eternal fire;" that is, of a fire which burned till they were quite destroyed, and the cities and the country with an irreparable ruin, never to be rebuilt and reinhabited as long as this world continues. The effect of which observation is this:

That these words, "forever—everlasting—eternal—the neverdying worm—the fire unquenchable," being words borrowed by our blessed Saviour and His apostles from the style of the Old Testament, must have a signification just proportionable to the state which they signify: so that as this worm, when it signifies a temporal infliction, means a worm that never ceases giving torment till the body is consumed: so when it is translated to an immortal state, it must signify as much in that proportion: that "eternal," that "everlasting," hath no end at all; because the soul can not be killed in the natural sense, but is made miscrable and perishing forever; that is, the "worm shall not die" so long as the soul shall be unconsumed; "the fire shall not be quenched" till the period of an immortal nature comes. And that this shall be absolutely forever, without any restriction, appears unanswerable in this, because the same "forever" that is for the blessed souls, the same "forever" is for the accursed souls: but the blessed souls, "that die in the Lord, henceforth shall die no more, death hath no power over them, for death is destroyed, it is swallowed up in victory," saith St. Paul; and "there shall be no more death," saith St. John. So that, because "forever" hath no end. till the thing or the duration itself have end, in the same sense in which the saints and angels "give glory to God forever," in the same sense the lost souls shall suffer the evils of their sad inheritance: and since, after this death of nature, which is a separation of soul and body, there remains no more death, but this second death, this eternal perishing of miserable accursed souls, whose duration must be eternal; it follows, that "the worm of conscience," and "the unquenchable" fire of hell, have no period at all, but shall last as long as God lasts, or the measures of a proper eternity; that they who provoke God to wrath by their base, unreasonable, and sottish practices, may know what their portion shall be in the everlasting habitations. And yet, suppose that Origen's opinion had been true, and that accursed souls should have ease and a period to their tortures after a thousand years; I pray, let it be considered, whether it be not a great madness to choose the pleasures or the wealth of a few years here, with trouble, with danger, with uncertainty, with labor, with intervals of sickness; and for this to endure the flames of hell for a thousand years together. The pleasures of the world no man can have for a hundred years; and no man hath pleasure for a hundred days together, but he hath some trouble intervening, or at least a weariness and a loathing of the pleasure; and therefore, to endure insufferable calamities, suppose it to be for a hundred years, without any interruption, without so much comfort as the light of a candle, or a drop of water amounts to in a fever, is a bargain to be made by no man that loves himself, or is not in love with infinite affliction.

If a man were condemned but to lie still, or to lie in bed in one posture without turning, for seven years together, would be not buy it off with the loss of all his estate? If a man were to be put upon the rack for every day for three months together (suppose him able to live so long), what would not he do to be quit of his torture? Would any man curse the king to his face, if he were sure to have both his hands burnt off, and to be tormented with torments three years together. Would any man in his wits accept of a hundred pounds a year for forty years, if he were sure to be tormented in the fire for the next hundred years together without intermission? Think then what a thousand years may signify; ten ages, the ages of two empires. But this account, I must tell you, is infinitely short, though I thus discourse to you how great fools wicked men are, though this opinion should be true. A goodly comfort, surely, that for two or three years' sottish pleasure, a man shall be infinitely tormented but for a thousand years! But then when we cast up the minutes, and years, and ages of eternity, the consideration itself is a great hell to those persons, who, by their evil lives, are consigned to such sad and miserable portions.

A thousand years is a long while to be in torment: we find a fever of one and twenty days to be like an age in length; but when the duration of an intolerable misery is forever in the height, and forever beginning, and ten thousand years have spent no part of its term, but it makes a perpetual efflux, and is like the center of a circle, which ever transmits lines to the circumference: this is a consideration so sad, that the horror of it, and the reflection upon its abode and duration, make a great part of the hell: for hell could not be hell without the despair of accursed souls; for any hope were a refreshment, and a drop of water, which would help to allay those flames, which as they burn intolerably, so they must burn forever.

And I desire you to consider, that although the Scripture uses the word "fire" to express the torments of accursed souls, yet fire can no more equal the pangs of hell than it can torment an immaterial substance; the pains of perishing souls being as much more afflictive than the smart of fire, as the smart of fire is troublesome beyond the softness of Persian carpets, or the sensuality of the Asian luxury. For the pains of hell, and the perishing or losing the soul, is, to suffer the wrath of God: καὶ γὰρ ὁ Θεὸς ἡμῶν πὸρ κατανάλισκον, "our God is a consuming fire," that is, the fire of hell. When God takes away all comfort from us, nothing to support our spirit is left us; when sorrow is our food, and tears our drink; when it is eternal night, without sun, or star, or lamp, or sleep; when we burn with fire without light, that is, are laden with sadness without remedy, or hope of ease; and that this wrath is to be expressed and to fall upon us, in spiritual, immaterial, but most accursed, most pungent, and dolorous emanations; then we feel what it is to lose a soul.

We may guess at it by the terrors of a guilty conscience, those "verbera et laniatus," those secret "lashings and whips" of the exterminating angel, those thorns in the soul, when a man is haunted by an evil spirit; those butchers—which the soul of a tyrant, or a violent or a vicious person, when he falls into fear or any calamity, does feel—are the infinite arguments, that hell—which is the consummation of the torment of conscience, just as manhood is the consummation of infancy, or as glory is the perfection of grace—is an infliction greater than the bulk of heaven and earth: for there it is that God pours out the treasures of His wrath, and empties the whole magazine of thunderbolts, and all the armory of God is employed, not in the chastising, but in the tormenting, of a perishing soul. Lucian brings in Radamanthus, telling the poor wandering souls upon the banks of Elysium, "For every wickedness that any man commits in his life, when he comes to hell, he hath stamped upon his soul an invisible brand" and mark of torment, and this begins here, and is not canceled by death, but there is enlarged by the greatness of infinite, and the abodes of eternity. How great these torments of conscience are here, let any man imagine that can but understand what despair means; despair upon just reason: let it be what it will, no misery can be greater than despair. And because I hope none here have felt those horrors of an evil conscience which are consignations to eternity, you may please to learn it by your own reason, or else by the sad instances of story. It is reported of Petrus Ilosuanus, a Polonian schoolmaster, that having read some ill-managed discourses of absolute decrees and Divine reprobation, began to be fantastic and melancholic, and apprehensive that he might be one of those many whom God had decreed for hell from all eternity. From possible to probable, from probable to certain, the temptation soon carried him: and when he once

Οπόσα ἀν τις ὑμῶν πουηρὸς ἐργάσηται παρὰ τὸν βίου, καθ ἐκαστον αὐτῶν ἀφανἢ πίγματα ἐπὶ τῆς ψυχῆς περιφέρει.

began to believe himself to be a person inevitably perishing, it is not possible to understand perfectly what infinite fears, and agonies, and despairs, what tremblings, what horrors, what confusion and amazement, the poor man felt within him, to consider that he was to be tormented extremely, without remedy, even to eternal ages.

This, in a short continuance, grew insufferable, and prevailed upon him so far, that he hanged himself, and left an account of it to this purpose in writing in his study: "I am gone from hence to the flames of hell, and have forced my way thither, being impatient to try what those great torments are, which here I have feared with an insupportable amazement." This instance may suffice to show what it is to lose a soul. But I will take off from this sad discourse only I shall crave your attention to a word of exhortation.

That you take care, lest for the purchase of a little, trifling, inconsiderable portion of the world, you come into this place and state of torment. Although Homer was pleased to compliment the beauty of Helena to such a height, as to say, "it was a sufficient price for all the evils which the Greeks and Trojans suffered in ten years,"* yet it was a more reasonable conjecture of Herodotus, that, during the ten years' siege of Troy, Helena, for whom the Greeks fought, was in Egypt, not in the city; because it was unimaginable but the Trojans would have thrown her over the walls, rather than, for the sake of a trifle, have endured so great calamities. We are more sottish than the Trojans, if we retain our Helena, any one beloved lust, a painted devil, and sugared temptation with (not the hazard, but) the certainty of having such horrid miseries, such invaluable losses. And certainly it is a strange stupidity of spirit that can sleep in the midst of such thunder; when God speaks from heaven with His loudest voice, and draws aside His curtain, and shows His arsenal and His armory, full of arrows steeled with wrath, headed and pointed, and hardened with vengeance, still to snatch at those arrows, if they came but in the retinue of a rich fortune or a vain mistress, if they wait but upon pleasure or profit, or in the rear of an ambitious design.

But let us not have such a hardiness against the threats and representments of the Divine vengeance, as to the little imposts and revenues of the world, and stand in defiance against God and the fears of hell; unless we have a charm that we can be disputed to represent the Judge" of heaven and earth, are impregnable against, or are sure we shall be insensible of, the miseries of a perishing soul

Οὐ νέμεσις Τρώας καὶ ἐνκνήμιδας 'Αχαιούς
 Τοιἢ δ' ἀμφι γυναικὶ πολύν χρόνοι ἄλγεα πὰσχειν.—ΙΜΑΣ. γ.

There is a sort of men, who, because they will be vicious and atheistical in their lives, have no way to go on with any plaisance and without huge disturbances, but by being also atheistical in their opinions; and to believe that the story of hell is but a bugbear to affright children and fools, easy-believing people, to make them soft and apt for government and designs of princes. And this is an opinion that befriends none but impure and vicious persons. Others there are, that believe God to be all mercy, that He forgets His justice; believing that none shall perish with so sad a ruin, if they do but at their death-bed ask God forgiveness, and say they are sorry, but yet continue their impiety till their house be ready to fall; being like the Circassians, whose gentlemen enter not in the Church till they be three-score years old, that is, in effect, till by their age they can not any longer use rapine; till then they hear service at their windows, dividing unequally their life between sin and devotion, dedicating their youth to robbery, and their old age to a repentance without restitution.

Our youth, and our manhood, and old age, are all of them due to God, and justice and mercy are to Him equally essential: and as this life is a time of the possibilities of mercy, so to them that neglect it, the next world shall be a state of pure and unmingled justice.

Remember the fatal and decretory sentence which God hath passed upon all mankind: "It is appointed to all men once to die, and after death comes judgment." And if any of us were certain to die next morning, with what earnestness should we pray! with what hatred should we remember our sins! with what scorn should we look upon the licentious pleasures of the world! Then nothing could be welcome unto us but a prayer-book, no company but a comforter and a guide of souls, no employment but repentance, no passions but in order to religion, no kindness for a lust that hath undone us. And if any of you have been arrested with arms of death, or been in hearty fear of its approach, remember what thoughts and designs then possessed you, how precious a soul was then in your account, and what then you would give that you had despised the world, and done your duty to God and man, and lived a holy life. It will come to that again; and we shall be in that condition in which we shall perfectly understand, that all the things and pleasures of the world are vain, and unprofitable, and irksome, and that he only is a wise man who secures the interest of his soul, though it be with the loss of all this world, and his own life into the bargain. When we are to depart this life, to go to strange company and stranger places, and to an unknown condition, then a holy conscience will be the best security, the best possession; it will be a horror, that every friend we meet shall, with triumph, upbraid to us the sottishness of our folly: "Lo, this is the goodly change you have made! you had your good things in your lifetime, and how like you the portion that is reserved to you forever?"

The old rabbins, those poets of religion, report of Moses, that when the courtiers of Pharaoh were sporting with the child Moses, in the chamber of Pharaoh's daughter, they presented to his choice an ingot of gold in one hand and a coal of fire in the other; and that the child snatched at the coal, thrust it into his mouth, and so singed and parched his tongue, that he stammered ever after. And certainly it is infinitely more childish in us, for the glittering of the small glow-worms and the charcoal of worldly possessions, to swallow the flames of hell greedily in our choice: such a bit will produce a worse stammering than Moses had: for so the accursed and lost souls have their ugly and horrid dialect; they roar and blaspheme, blaspheme and roar, forever. And suppose God should now. at this instant, send the great archangel with his trumpet, to summon all the world to judgment, would not all this seem a notorious visible truth, a truth which you will then wonder that every man did not lay to his heart and preserve there, in actual, pious, and effective consideration? Let the trumpet of God perpetually sound in your ears. "Rise from the dead, and come to judgment!" Place vourselves, by meditation, every day upon your death-bed, and remember what thoughts shall then possess you, and let such thoughts dwell in your understanding forever, and be the parent of all your resolutions and actions. The doctors of the Jews report, that when Absalom hanged among the oaks by the hair of the head, he seemed to see under him hell gaping wide ready to receive him; and he durst not cut off the hair that entangled him, for fear he should fall into the horrid lake, whose portion in flames and torment, but chose to protract his miserable life a few minutes in that pain of posture, and to abide the stroke of his pursuing enemies: his condition was sad when his arts of remedy were so vain.*

A condemned man hath but small comfort to stay the singing of a long Psalm; it is the case of every vicious person. Hell is wide open to every impenitent persevering sinner, to every unpurged person.

Τί γὰρ βρότῶν ἄν σὰν κακοῖς πεμιγμένον
 Θυησκειν ὁ μέλλων τοῦ χρονον κέρδος φέρει.—SOPH.
 Noctes atque dies patet atri janua Ditis.—Æn.

And although God hath lighted His candle, and the lantern of His word and clearest revelations is held out to us, that we can see hell in its worst colors and most horrid representments; yet we run greedily after baubles, under that precipice which swallows up the greatest part of mankind; and then only we begin to consider, when all consideration is fruitless.

He, therefore, is a huge fool, that heaps up riches, that greedily pursues the world, and at the same time (for so it must be), "heaps up wrath to himself against the day of wrath." When sickness and death arrest him, then they appear unprofitable, and himself extremely miserable; and if you would know how great that misery is, you may take account of it by those fearful words and killing rhetoric of Scripture: "It is a fearful thing to fall into the hands of the living God;" and, "Who can dwell with the everlasting burnings?" That is, no patience can abide there one hour, where they dwell forever.

DISCOURSE FORTY-SECOND.

WALTER BLAKE KIRWAN.

DEAN KIRWAN, as this great Irish pulpit orator is usually called, w born of Roman Catholic parents, at Galway, about the year 1754. 1 was educated at the college of English Jesuits, at Omers. At the a of seventeen, he embarked for the Danish island of St. Croix, W. Indies, where resided a relative of great wealth. After six years returned to Europe, and repairing to the University of Louvain, receiv priest's orders, and was soon honored with the chair of Natural a Moral Philosophy. In 1778 he became chaplain to the Neapolitan e bassador at the British Court, where he obtained great celebrity as preacher. With the desire of accomplishing more good than now ! in his power, he determined, in 1787, to leave the Roman Catholic boand unite with the established or Episcopal Church. On the 24th June, the same year, he preached to his first Protestant congregatic which created an astonishing sensation. He soon gained a wide reput tion for his charity sermons; and in 1788 was preferred to the preber of Howth; and the next year to the parish of St. Nicholas. In 1800 was raised to the deanery of Killala. In this position he attained to tl most unbounded popularity. Men of all professions vied with each oth to evince their attachment and admiration, and crowds flocked from : parts of Ireland to listen to his discourses. But in the midst of his st cess he sank under his labors, and died on the 27th of October, 1805.

Kirwan evidently abstained from polishing his sermons, to allow extemporaneous effusions. His thirteen discourses, which are very rar are not finished or elaborated; but still there runs through them strain of masculine, impassioned exhortation, such as is not often to lound. As charity sermons, probably they never were excelled. The following was for the schools of St. Peter's parish. Mr. Grattan's satisfied for the latent virtues of the human heart, as taught men to discover within themselves a mine of charity, of which the proprietors had been unconscious. He came to interrupt the repose of the pulpit, and shakes one world with the thunder of the other. The preacher's desk becomes the throne of light."

SEEKING ANOTHER'S WEALTH.

"Let no man seek his own, but every man another's wealth."—1 COR x. 24.

The possession of happiness is the principle and end of all our actions and passions, our pleasures and our pains—the common or universal center, to which all animated nature is hurried by rapid and irresistible movement. Men are united in society only to procure it. The arts and sciences have been invented only to perfect it. All states and professions are so many channels in which it is sought. The great and mean, rich and poor, infancy and age, passions and talents, virtues and vices, pleasures and toils, are all engaged in the unremitting pursuit of it. In a word, from the people that inhabit the most civilized cities to the savage that prowls in the bosom of the wilderness; from the throne of the monarch to the hut of the most abject peasant, the world is in labor to bring forth true peace and tranquillity of soul.

My object on the present occasion is not to inquire into the secret of this sublime and inexhaustible science. I am inclined, however, to believe, that if it has any existence upon this earth, it is probably in the soul of a true Christian. Nor is there any description of our brethren, however abject and forlorn, to whom this tender and consoling invitation of our blessed Lord is not oftentimes addressed with effect: "Come unto Me, all ye that labor and are heavy laden, and I will give you rest."

The wisdom of the Gospel, my friends, is chiefly addressed to the heart, and therefore is easily understood by all. It is in touching that it enlightens us, in touching that it persuades. Directed by the light of faith, the eye of the true Christian is intensely fixed on the great sphere of eternity. He hears the solemn voice of his religion, which tells him that in man there are two distinct beings, the one material and perishable, the other spiritual and immortal. knows and contemplates the rapid advance of that futurity which is not measured by the succession of days and nights, or the revolution of years and ages. Before these profound and magnificent impressions all worldly glory fades. No interests can possess or transport his heart, but those to which he is invited from above. No, not a desire in his breast, not a movement in his life; no evil in his apprehension, or happiness in his conception, that refers not to eternity; he is all immensity of views and projects; and hence that true nobility of spirit, that calm, majestic indifference which looks down on the visionary enterprises of men, sees them, unstable and

fleeting as the waves of a torrent, pressed and precipitated by those that pursue, and scarce tell you where they are, when you behold them no more: hence likewise that equality of soul, which is troubled at no reverse or vicissitude of life, which knows not those tormenting successions, those rapid alternations of pleasure and pain, so frequent in the breast of worldlings; to be elevated by the slightest success, depressed by the slightest reverse, intoxicated at a puff of praise, inconsolable at the least appearance of contempt, reanimated at a gleam of respect, tortured by an air of coldness and indifference, unbounded in all wishes, and disgusted after all possession, is a spectacle of human misery that would enhance the peace of a true Christian, did all the influence of a Divine religion not infuse into his heart as much pity for his mistaken brethren, as it does superior dignity and elevation into his sentiments.

But without pursuing this character any further, of which, I would please myself in thinking, there are some living illustrations before me, I beg leave to observe, in nearer conformity with my text, that, as self-love is the most active principle of the human soul, and to seek our own wealth or happiness is to obey an innate and irresistible impulse, neither reason nor religion go to hinder or discourage a just and reasonable attention to our own temporal interests; nor should any of the Gospel precepts be explained in a manner which is inconsistent with that eternal law, which the finger of God hath traced on our hearts. No. Attention to our own concerns can become culpable only when they so far enslave and engross us as to leave us neither leisure or inclination to promote the happiness of our fellow creatures. Then does self-love degenerate into selfishness. This, indeed, is a dark and melancholy transformation of our natural character, and the last term of its abasement.

When the light of benevolence is entirely put out, man is reduced to that state of existence which is disavowed by nature and abhorred by God! Let one suppose him, I say, but once radically divested of all generous feelings, and entirely involved in himself; it will be impossible to say what deeds of horror and shame he will not readily commit: in the balance of his perverted judgment, honor, gratitude, friendship, religion, yea, even natural affection, will all be outweighed by interest. The maxim of the Roman satirist will be his rule of life, "Money at any rate." If the plain and beaten paths of the world, diligence and frugality, will conduct him to that end, it is well; but if not, rather than fail of his object, I will be bold to say, he will plunge, without scruple or remorse, to the most serpentine labyrinths of fraud and iniquity While

his schemes are unaccomplished, fretfulness and discontent will lower on his brow; when favorable, and even most prosperous, his unslaked and unsatisfied soul still thirsts for more. As he is insensible to the calamities of his fellow-creatures, so the greatest torment he can experience is an application to his charity and compassion. Should he stumble, like the Levite, on some spectacle of woe, he will, like the Levite, hasten to the other side of the way, resist the finest movements of nature, and cling to the demon of inhumanity, as the guardian angel of his happiness. Suppose him, however, under the accidental necessity of listening to the petition of misery; he will endeavor to beat down the evidence of the case by the meanest shifts and evasions; or will cry aloud, as the brutal and insatiable Nabal did to the hungry soldiers of David, "Why should I be such a fool as to give my flesh, which I have prepared for my shearers, to men that I know not from whence they be?"

But, admitting that a remnant of shame, for example, in the face of a congregation like this, may good him for once to an act of beneficence, so mean and inconsiderable, so unworthy of the great concern would it probably be, that the idol of his soul would appear more distinctly in the very relief he administers, than in the barbarous insensibility which habitually withholds it. Merciful and eternal God! what a passion! And how much ought the power and fascination of that object to be dreaded, which can turn the human heart into a pathless and irreclaimable desert. Irreclaimable, I say; for men inflamed with any other passion, even voluptuousness, the most impure and inveterate, are sometimes enlightened and reformed by the ministry of religion, or the sober and deliberate judgment of manhood and experience.

But who will say that such a wretch as I have described, in the extremity of selfishness, was ever corrected by any ordinary resource or expedient? Who will say that he is at any time vulnerable by reproach, or, I had almost added, even converted by grace? No; through every stage and revolution of life, he remains invariably the same; or if any difference, it is only this, that as he advances into the shade of a long evening, he clings closer and closer to the object of his idolatry; and while every other passion lies dead and blasted in his heart, his desire for more pelf increases with renewed eagerness, and he holds by a sinking world with an agonizing grasp, till he drops into the earth with the increased curses of wretchedness on his head, without the tribute of a tear from child or parent, or any inscription on his memory; but that he lived to counteract the distributive justice of Providence, and died without hope or title to a

blessed immortality. "Seek not your own, but every man another's wealth."

That there are few examples of such a passion, I will readily ad-So abominable an infatuation is too far out of the line of nature ever to become extensive in its influence. But if avarice be rare, Mammon has still numerous, very numerous adorers of another description; and allow me to ask, What great difference does it make to the prolific order of human misery, whether it be spurned by a heart of adamant, or not relieved by those who live splendidly and luxuriously? Here, my friends, is, I fear, the true state of the case. Can it be denied that a passion for splendid luxury begets an attachment to money, as the means of gratifying that passion? Who will deny that it sometimes leads to the most shameful degradation of the human character? Is it not well known that a man shall at once be both supple and proud, haughty and creeping; shall exact all homage within his own house, and descend to every baseness abroad? An imperious master assuming supreme majesty among his inferiors and dependents, a timid and complying slave where his fortunes can be advanced; who will play every personage, take and lay down every form, adore with profoundest abasement the patron he would propitiate, prevent his desires, sacrifice to his caprices, constrain his own inclinations, applaud what he secretly despises, caress what he cordially detests, shut up in his heart all his pleasures and his pains; in a word, shall neither think or act, or speak or be silent, or love or hate, but as he is moved and impelled by a vile consideration of personal interest!

And what is his object? merely to procure the means of a little luxury, to eat and drink in splendor, to drown for a moment the consciousness of his servility and degradation. Oh, if man can so utterly renounce himself, why is it not for God! The greatness of the Master would ennoble the service; but to offer up so noble a victim as the dignity of the human character, to so contemptible a divinity as the world, to make such sacrifices for a fugitive and unsubstantial object, more capable, on experiment, of irritating his desires than of satisfying them, to be obliged to despise himself, and not always even to be rewarded for the humiliation! "No," says the prophet Isaiah, "there is no judgment in his ways." Fortune, if I may use the expression, places a bandage over his eyes; he certainly must not see the greatness of his destination, and the nobility of his origin. Imagination, that flattering impostor, hurries him in search of happiness from chimera to chimera: the experience of every instant should cure his delusion; his delusion remains in spite of experience: born to the lofty ambition of an infinite good, his fears and hopes, his views and designs, his profoundest meditations are still obstinately inclosed within the little spot that intervenes between his cradle and the grave! his days are all passed in the midst of humiliation and care, only to die overwhelmed with riches and surrounded with splendor! Truly hath the prophet spoken, "The way of peace they know not, and there is no judgment in their goings; they have made themselves crooked paths, whosoever goeth therein shall not know peace."

But whatever may be the folly and turpitude of these sacrifices that are made for a perishable interest, my object is, more properly, to evince the too universal prevalence of selfishness over the feelings of humanity. Great God! were I to draw a contrast between the sums that are daily lavished in frivolous and degrading gratifications, and the trifle occasionally, perhaps annually, consecrated to the finest of all human affections—were I to say that the passions and vices of the day are unfathomable gulfs into which money is poured without decency or limitation—that the great object of contention among the rich is, who shall manifest the happiest invention of expensive follies—that play alone swallows up more resources than would educate and feed all the orphans of the nation, who could fairly or honestly accuse me of misrepresentation?

And who that studies and contemplates the deplorable increase of misery in these times, but must shudder at such a crying misapplication of God's bounty? Where, let me conjure you to reflect, is the gratitude we owe to Him? What have we that we have not recived? Is it to indulge this abominable prodigality that He has mercifully distinguished us from those multitudes that suffer all the excesses of human misery? Which of us can look round at the spectacles which every where present themselves, without feeling the most ardent acknowledgment to Heaven for the blessings he enjoys? There is not probably one man in this vast congregation, who commands not even some of the superfluities of life; not one, at least, without a sufficiency of its common comforts: but how many has a gracious Providence endowed with large hereditary fortunes? how many with the most abundant mediocrity? how many enriched by successful industry? how many conducted by the hand to lucrative employments? how many, almost fatigued, if I may say so, with increasing prosperity? and shall it be possible that the objects of such tender and special predilection can prove eminently unworthy of it.

Nor is the unexampled, and, I may say, cruel dissipation of money, in such times as the present, confined to the upper orders of

society alone. No; the example has descended, and there exists in the middling orders of life a melancholy proof how ruinous example is when it beams from a height. The luster of station, attracting every eye, brings its habits in contact with the whole body of the community. The manners of the great are a volume of established precedents, which their inferiors consult to fortify themselves with a case in point for every possible trespass against virtue and economy: hence the industrious are led to copy an expensive mode of living, which ultimately leads to bankruptcy and ruin; and hence it follows irresistibly, that, if the higher orders of the community are desirous any longer of being distinguished from those whom they are pleased to consider as beneath them, the only way I can perceive they have left, is a prompt return to a system of Christian frugality and moderation.

But I may be told, that notwithstanding the excesses I complain of, mercy is often remembered. Yes, I confess it: and how should it not be remembered? All human beings occasionally remember mercy—the miser alone excepted. It is the doctrine of all ages and people: in the darkest periods of human reason, when vice the most atrocious was seated upon altars, and honored by the incense of nations, sensibility to distress remained a sacred though solitary virtue, amid the prevailing corruptions of the world. In regions bound in by eternal frost, uncivilized and almost inaccessible, where element and sterility combine to render subsistence precarious, and seem to shut up the heart relief is extended to those whom age and infirmity render unable to toil. Why then should we talk of occasionally obeying a sentiment which in the children of nature is a burning and invariable instinct?

Were I to tell the wildest barbarian that our bread is often withheld from the hungry—that some of us are clothed in soft raiment, and wallow in all the enjoyments of luxury and ease, while multitudes are suffered to perish from the absolute want of aliment—while poverty stalks round us ravenous and despairing—while mothers almost devour their young, and orphans dispute offals with the brutes—all barbarous and uncivilized as we call him, I should fill his honest heart with astonishment and horror! And yet we flatter ourselves we are merciful! Oh, my friends, we are too apt to give

selves credit for the practice of a virtue, of which, in fact, we as
ow little but the name. I am positive when I say this; what
can I have in uttering any thing like reproach? what object
t the vindication of truth, and the good of the cause with
ourselves have intrusted me? I am, in fact, but pleada persons against your own passions.

your hands honestly on your hearts, and decide the ques-

tion yourselves; I desire no other umpire between us. Look into the Divine volumes of our law; mark the rule of mercy it lays down, and confess the immensity of our distance from it. What does it declare us to be but trustees to the estate? Does it not adjudge every shilling we can spare from the reasonable support of our stations, to the widow and the orphan, or charge us with their blood? The observation, you may tell me, is trite; but is it the less awful for being trite? Is our security the greater, because every effort of the human mind, and every pulse of zeal have been long exhausted to warn us of our danger? Is it possible to believe in future retribution, and not to know some uneasy moments on this head? Is it possible then, that rational and thinking beings must not occasionally tremble at the uncertainty of life, and certainty of judgment? How many might I mention, in the very first class of our community, who have passed to their account since I last met you in the cause of these children, in the course of a little year; some of whom-I could mention several-who heard me on that day, and, for aught I know, with the same tranquillity and indifference, or the same assurance of many years, that you may now! They are gone; and whatever their eternal destiny may be, this is certain, that it may be ours to consider the wealth of worlds as a happy exchange for one hour of that time which is still within our power.

Tell me, is there a single Christain before me, who, if the offer were made him at this moment, would be satisfied to stake his salvation on the question of his charity? Oh, not one! and yet our consciences are at rest; we flatter ourselves we are merciful. Heavens! If there be any just ground for such a thought, why has it become necessary to prostitute, in some degree, the most sacred of all functions for the purpose of moving and inspiring us to the practice of this virtue? Why has the pulpit been obliged to descend to the very language of flattery, in order to extort from your vanity what it is hopeless of obtaining from a principle of religion? Why is it become necessary to hold out, on almost every occasion of this nature, the too dangerous doctrine, "that Charity covereth a multitude of sins;" and thus run the hazard of misleading you on the subject of your own salvation, in order to force you to become the instrument of salvation to others? Why are we obliged to use the arts and coloring of profane eloquence to make appeals to your passions; to search and probe the great body of human misery to the bone; to bring it, I may say, before your hearts, naked and expiring, quivering and disjointed; to expose all its miseries and horrors; to mingle our own tears with the tears of the unhappy objects that invoke us? And after all, why do we often fail? Yes, most deplorably fail? Why does misery often perish in the horrors of famine? or, what is infinitely worse, shoot up in swarms of infamy and guilt?

"Let no man seek his own, but every man another's wealth."

Having endeavored to the best of my power, to enforce this noble and disinterested maxim of the apostle, it remains to consider the case which calls us to the exercise of it. But if, in considering the general duty of charity, I have had to struggle with a subject not a little exhausted; what field does the education of poor children present, but one equally barren? The fact is, that the many eminent blessings flowing to society from attention to this object, the magnitude and variety of public evils resulting from the neglect of it, the superior happiness, or superior misery of these our fellow-creatures, according as they are early protected or abandoned, are all themes so completely worn out, so ground down, if I may use the expression, by repeated attrition, that I should consider it a manifest abuse of your indulgence, to trouble you with any of them. That your indulgence is great, I have long had reason to declare. I ought therefore to presume on that indulgence but as little as possible.

There is a circumstance, however, regarding your institution, which I am called on to mention; and which I do with the more confidence and willingness, as notwithstanding what my zeal for the cause I have in hand, may have induced me to say in the preceding part of this discourse, I know you are not unacquainted with it. When first I had the happiness of appearing in behalf of these children, their number consisted of only about thirty. I took the liberty to remonstrate on the smallness of that number; you felt with what justice, and increased it to forty. There has it stood. There, during a long term of eight years, has it stood; and some of them such years! Great God! No not a single child has been added! As we stand in the presence of the eternal God, and hope for eternal life, how can this be justified? How can we reconcile it with the commonest feelings of humanity? How rest on our beds in peace, when we reflect what it is in our power to do, and what we have omitted to do? What inexpressible happiness we might diffuse, what inexpressible happiness we have deliberately withheld?

I tell you, did my words burn like coals of fire, they could not convey the greatness of the call upon you! No, never in justice, should a minister of mercy descend from this place, until be discovered by your countenances and emotions, that you felt the necessity, and were determined to the exercise of superior mercy at this day. I say, though I should continue to speak until my observa-

tions became incoherent, and language confused, there would be still a mode left of conveying the ardent wishes of my heart; you would understand at least my tears; they are the true language of entreaty; and as long as there was one pulse of feeling within me for the world of perishing infants without these walls, these eyes should flow to soften and conjure you!

What, my friends! in the Old and New Testament, we see astonishing influences even of divine interposition in the day of calamity! Elijah on the top of a bleak and desert mountain; without any resource but a firm confidence in his God. Was he suffered to perish? No: even the most rapacious of birds was charged with the ministry of a protecting providence, and brought him his nutriment at morn and eve. And how did that vast multitude which Moses conducted into the wilderness, subsist during a course of forty years? The hand of Divine mercy spread their food upon the earth, and gave them water from the body of a dry rock. Think of the five thousand people that followed and invoked Jesus Christ in the extremity of hunger and distress: did He refuse to succor them? did He spurn them? No: the Gospel tells us expressly, that His heart bled for them. Where, says He, shall we find bread that they may eat? A small quantity of provisions grew, under His miraculous power, into profusion. The multitude was filled, their gratitude was unbounded; and they retired loudly proclaiming Him to be the Messiah that was to come; more convinced perhaps of this truth, from the uncommon benignity of His character, than from the prodigy which they had witnessed.

And look to the first ages of Christianity, and see the faithful make, on occasions like the present, what great and almost incredible Yes, in defect of all other resources, we find them selling their very persons, surrendering their very liberty into the hands of barbarians; and leaving the price of this first of human blessings behind them, for the relief of their famishing brethren. What a prodigy of humanity! Great God! And shall we, whom He has fondly excepted from a too general visitation, deliberately refuse to vindicate His providence? Shall we turn aside from such depths and abundance of human misery, as perhaps never before occurred in the history of any people. O! it is not by a delegated voice that misery should implore; it should plead for itself; you should see it with your own eyes, hear it with your own ears: one beseeching glance from a famishing child; one sigh from the breaking heart of its parent, would go deeper into yours, would do more with you in a moment, than my words, were I speaking to you forever!

What power have I to affect you? None; comparatively, at least, none. When my mind represents you shocked and abashed at scenes that would be new to you, comparing them with your own situation; dreading, at every instant, some more horrible discovery; the God of mercy, spurring you to minute investigation; your nature recoiling at every issue of it; in fine, putting this solemn question to your souls, Is it possible that the deplorable beings we now see before us, separated from the living and the dead, holding to the world only by a sense of their sufferings, can be creatures of the same God with ourselves, members of the same society, our brethren in Christ Jesus?—Oh! then it is that humanity would triumph! Then would the gates of your institution fly open to remedy the unavoidable consequences to the living, and quiet the shades of the dead. Then would the mourning widow forget the bloody day that deprived her babes of a father and protector; since they had found fathers and protectors in you. To be roused to the height of mercy you should have personal experience of what passes around you; you will then carry the impression to your graves. Sermons and preachers are rapidly forgotten. One single morning devoted to explore the recesses of misery in this metropolis would preach to you through life; would stamp you merciful forever.

While I press you to an increase of your institution, full well do you know the necessity of it. But, alas! I want the power of determining you, of melting you down to the extent of my wishes. God has not given it to me. If He had, be assured I would use it. I would encircle you with my little clients; hang them on your garments; teach their fatherless arms to entwine about your knees; their innocent eyes to fasten upon yours, and their untainted lips to cry, " Mercy, for we perish!" Do you think you could resist? I would bid you observe the force of nature in the breast of a parent. Mothers crying to you with extended arms to save their children. "No, think not of us," would they say, "we are satisfied to suffer. Let us expire, if you will, we shall expire in peace; but save, O save our children!" There would you see all personal considerations swallowed up in the immensity of parental feeling. Peace and serenity spread over the face of woe. Even death itself losing its sting, at the prospect of life and happiness being insured to these objects whom nature has endeared to us above our own existence. Do you think you could resist the luxury which such a moment held out to you? Oh, how truly has it been said, that it is better to go to the house of mourning, than to the house of joy!

DISCOURSE FORTY THIRD.

ALEXANDER CARSON, LL.D.

Dr. Carson was born in Tyrone County, North of Ireland, in the year 1776; his ancestors having come from Scotland. Having been educated at the University of Glasgow, where he took the highest honors of the institution, he was ordained a Presbyterian minister at about the age of twenty-two, and settled at Tubbermore. In the year 1805 he became a Baptist, and assumed the pastoral charge of a church in Tubbermore, made up of those who sympathized with his views, most of whom seceded with him from their former connection. In this relation he remained until the time of his death, which occurred from injuries received from a fall, on the 24th day of August, 1844.

The leading characteristics of Dr. Carson were piety, humility, benevolence, vigor of intellect, untiring assiduity, ripe scholarship, and unquenchable zeal for the purity and progress of Christ's kingdom. He wrote extensively upon a wide range of subjects, controversial, philological, scientific, theological and practical, and his productions gained for him a wide celebrity. Among his more elaborate treatises is one in defense of the doctrine of the Trinity, and one on the principles of Interpretation, discovering great familiarity with the laws of translation and the principles of philology. His treatises on the "Plenary Inspiration of the Scriptures" was used by Dr. Chalmers as a text-book in his theological instructions, and commended in terms of admiration to his students. Several volumes of his writings have been published in this country, and also a memoir by Rev. Geo. C. Moore.

As a preacher, Dr. Carson attained to great eminence. His pulpit preparations were very thorough, though almost wholly mental. He seldom or never wrote his discourses. Exposition was his strong forte, but he occasionally soared aloft in utterances of the most brilliant pulpit eloquence. The "London Primitive Church Magazine" thus describes his preaching: "It was characterized by great originality. He possessed the secret of making every subject interesting. There was great variety in all his addresses; but his chief glory was the Gospel theme. Here he shone out in full luster—here all the powers of his mighty mind found

ample scope—his manly eloquence was at home. None ever listened to him ungratified. Strangers who, from report, had formed high expectations, exclaimed, 'The half had not been told us'—such a torrent of magic thought would be poured forth in a style of burning, blazing, volcanic eloquence."

It would seem that it was a habit of Dr. Carson's to write out and expand the substance of many of his pulpit productions after delivering them, thus giving to them a permanent value. The sections of some of his doctrinal and devotional works are little else than sermons more fully developed. Thus his seven sections on the Atonement are virtually seven discourses (though of more than ordinary length), each presenting a single point. In the last of these he takes a survey of the future inheritance, or happiness of the saints, which furnishes us, with a slight change in its form, and some abridgment, with the following eloquent discourse.

THE GLORY OF THE SAINTS IN HEAVEN.

"For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us."—ROMANS, viii. 18.

In their accounts of heaven and hell, the wisdom of men has thought it useful to allure and frighten by the creations of fancy. This has produced the dreams of superstition and the reveries of enthusiasm. My object is not to make a momentary impression by a glowing picture, but by presenting, in a clear point of view, the testimony of the Holy Spirit, scattered through the Scriptures, to nourish the faith of the Christian and elevate his hopes. Pagans have a heaven, Mohammedans have a heaven, philosophers have a heaven, and enthusiasts of all kinds have a heaven, in which they are indulged in their favorite gratifications. My heaven shall be the heaven of the Scriptures. I shall not drink a favorite beverage out of the skulls of my enemies, nor rove in quest of the fattest game, in company with the Pagan. I shall not indulge in more refined luxury in the paradise of Mohammed, nor shall I enter into learned conversation with the philosophers about the system of the universe, delighted to unvail the mysteries of nature inscrutable to the present state of our faculties. As little shall I in dulge in the seeming wisdom of theological conjecture, and attem ot to reveal what God has kept secret. I shall barely point to wh God has declared; and, after the example of the apostles, reasor on the import of it. For Profi Scripture is Scriptural every thing that can be fairly deduced

truth. Our Lord Himself quoted Scripture not always with verbal exactness, but substantially. The direct import of every expression is as much its genuine meaning as the direct object which it is used

to express.

We shall first take a view of one or two passages that speak of the future glory of the bodies of believers. In reasoning, in his first epistle to the Corinthian Church, on the subject of the resurrection, Paul takes occasion to give us some agreeable information with respect to the change of the body. To the question, "How are the dead raised, and with what bodies do they come?" he replies in the following language, "Thou fool, that which thou sowest is not quickened except it die; and that which thou sowest, thou sowest not that body that shall be, but bare grain, it may chance of wheat, or of some other grain: but God giveth it a body as it hath pleased Him, and to every seed His own body. All flesh is not the same flesh; but there is one kind of flesh of men, another flesh of beasts, another of fishes, and another of birds. There are also bodies celestial and bodies terrestrial; but the glory of the celestial is one, and the glory of the terrestrial is another. There is one glory of the sun, and another glory of the moon, and another glory of the stars, for one star differeth from another in glory. So also is the resurrection of the dead: it is sown in corruption; it is raised in incorruption: it is sown in dishonor; it is raised in glory; it is sown in weakness; it is raised in power: it is sown a natural body; it is raised a spiritual body. There is a natural body, and there is a spiritual body." What a difference, then, are we, from these words, taught to expect between the present and the future state of the bodies of believers! In one view, the body that rises is the same that died; in another, it is different. The identity of person in all men, from their birth to their death, is universally believed; yet in the end of that period, there may not be a particle of the matter that composed them at its commencement.

We need not, then, puzzle ourselves by an attempt to accommodate philosophy with Scripture on this subject, when philosophy can not show a reason why it agrees with common sense. The proudest philosopher on earth can not give a reason why he believes himself to be the same person to day that he was yesterday; yet he can not but believe this truth. The body of the man who dies at the age of an hundred years is the same that he had when an infant, yet there is not a common particle of matter in their composition. How, then, can they be the same? Infidelity has exerted its ingenuity to show the impossibility of the resurrection, of the same

identical body. The dead body of one man is converted into vegetables, or being eaten by fishes, becomes a part of their substance; these again being eaten by other men become a part of their body. Ye fools, you do err, not knowing the Scriptures, neither the power of God. Learn from the apostle that identity of the particles of matter is not necessary to identity of person. "Thou sowest not that which shall be, but bare grain," which dies, and God gives it a body according to its nature. If ye despise the apostles, ask common sense; she will tell you that the infant and the man of age are the same person. Let it be observed, however, that this is an illustration merely of a single point. It is designed to show that perfect identity of the particles of matter is not necessary to the identity of person; and that the corruption and gross matter of the body will have no part in the risen body of the saints. It was this view of the resurrection that gave such offense to the wise men of those times.

Celcus considers the resurrection of a vile, corrupted corpse as an abominable doctrine, and a thing neither to be expected nor to be desired. But the apostle replies to this idea that none of the grossness, evil, corruption, or infirmity of the body will have place in the believer after his resurrection. To extend the illustration further, and make the example coincident with the subject illustrated in every point, would overthrow the doctrine of the resurrection altogether. In the corn that springs up from the grain that is sown, there is, properly, no resurrection; the grain in the ear is not in any sense the same with that which died under the clod. The one is merely produced from the other. Now, though this admirably illustrates the apostle's doctrine in the point for which he brought it, yet it will extend no further; for the body that rises is, in some sense, the very body that dies. The whole phraseology employed about the resurrection implies this. The very word resurrection implies it; for if it is not the same, it is not a resurrection. It is said, also, that He shall change our vile body, and fashion it like to His glorious body. The present body, then, is to be changed: it is this that is to be re-fashioned. This corruptible shall put on incorruption, and become a body like that of the Son of God on the throne of His glory.

Followers of Jesus, amid the reproach of the cross lift up your eyes to view this glorious prospect. Revive your drooping spirits by looking at the glorious body of Jesus. "When Christ who is our life shall appear, then shall we also appear with Him in glory." At His coming the righteous shall shine forth as the sun in the king

dom of their Father." What object in nature is so glorious as the sun? Who can look on the brightness of his beams? Who can measure the extent and the distance of his shining? Such shall be your glory, ye servants of the Lord, who despise the glory of this world, through faith in His word. Look up to that heaven studded with stars, see those bright orbs darting flames. This is but a faint image of your glory. "They that be wise shall shine as the firmanent, and they that turn many to righteousness as the stars forever and ever.

That the future happiness of the saints is exceedingly great, we may learn from the contrast between this and their present calamities. The Apostle Paul asserts that our light afflictions work for us a far more exceeding and eternal weight of glory. And again he says, "I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us." Now we know that the sufferings of God's people in this world are in themse ves heavy afflictions, and to some grieviously heavy. If, then, the afflictions of the most afflicted among the saints, are light contrasted with their future happiness, how great must that happiness be!

It is sometimes said that existence even in misery is a thing desirable. I can not think so. It is said that a short time of pleasure an equivalent for a long time of preceding pain. On the contrary I think that a slight and short pain, is a dear price for a long time of exquisite pleasure. It is true, indeed, rather than go out of exstence, we are willing to submit to great sufferings. But this results om a natural horror we have at non-existence, and not from a conviction of the value of simple being. In my opinion, there are so many evils attached to human nature in its present state of degradation and sin, that without a view to future existence in glory, existence this life is not an object of rational desire. I have never admired the wisdom of some sages, who have left this world professing that they were happy. Their happiness, in my opinion, was the result Of the blindness of their minds with respect to the real state of human nature. Their happiness is the happiness of insanity. It is an in sensibility to the misery of their situation, and a misconception of the true dignity of man. All men in one way or other, are miserable, and any happiness they enjoy is a happiness not suited to their rational nature. But the Christian has peculiar sufferings, which nothing but the hope of being acquitted at the bar of God, and of reigning with Jesus, could make him patiently endure. If, then, these sufferings are not worthy to be compared with the glory that shall be revealed in them, that glory must indeed be great.

We may be assisted in estimating the future glory of Christians, by the relation which they are said to bear to God, and the titles bestowed on them from that connection. They are called the children and heirs of God. It is not possible for the Almighty God to invest created beings with higher honor. Had the utmost exertion of infinite power been put forth in creation of any being, could be have been made worthy of higher honor than this? There is a sense in which Adam, when created, was the Son of God: there is a sense in which men are still the sons of God, as being created by Him. But it is not as the objects of His creation that the saints are called His children. It is as they are born again of the incorruptible seed of the Word that testifies of the atonement of Jesus. He hath begotton us again to a hope of life by the resurrection of Jesus Christ. We are the children of God by faith in Christ Jesus. We are bis children as we are the brethren of His only-begotton Son. The passages that mention this title, show that it is the utmost dignity. "Behold," says John, "what manner of love the Father hath bestowed upon us, that we should be called the sons of God." "Beloved, now are we the sons of God." This title, therefore, we enjoy in a sense in which it is not due to the highest angel in heaven. We are connected through our participation with Jesus, in a relation to God, that no other created beings can boast. As the brethren of our Lord Jesus Christ, we are nearly related to the throne of heaven. This sets us, beyond comparison, above the highest of the angels of God. These are the servants, but they are not the brethren of Jesus. In the sense in which we claim the title, they are not the sons of God. Nor are they ever called His heirs-a title which belongs exclusively to His redeemed from among the children of men, as His children through Jesus Christ.

Children of God, what a transporting view does this give you of your dignity! Compared with you, what are the descendants of kings? Ye base things of this world, you are the high-born sons of God! Even in heaven, among created beings, you have no superiors. What amazing love hath the Father thus bestowed upon in advancing us from wretchedness to the highest dignity! On how besotted are we ever to forget this high relation! Why do not exult with eestatic joy? Why are not our hearts forever heaven? Why are we led astray by the allurements of the value things of this world? Why are we tempted by any earthly honors. Why do we ever sigh on account of the reproach of the cross, regret the loss of the honor that cometh from men? Why are we heavy on account of our present afflictions? Why are we at any

time ready to be ashamed of such a glorious connection? Why should we be ashamed of obedience to such of His commandments as are offensive to the world? Why do we not glory in being reproached for manifesting love to such a Father? We despise a man who disgraces high descent by mean sentiments or habits. What a disgrace in any of the children of God, to manifest a low attachment to this world, or any of its vanities! The son of a nobleman, who should manifest a low taste for the sports of the vulgar, who should be found associating with the scurf of society, instead of attending to the high concerns of his country, would be justly the contempt of all men. And what are you, my fellow-Christians, when you turn aside from the truth, and mix in the follies of men? It would not be so inconsistent in the heir of a throne, to associate with a company of strolling gipsies, as for you to join with the world in their sentiments, interests and ways. You are the sons of the King of kings: be ye therefore holy, for He is holy! "Having, therefore, these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God." Ah, my brethren, why will you, by your misconduct, bring a reproach on the name of Jesus? Why will you give occasion to men to speak evil of the way of truth? Why will you stumble the world by your inconsistencies, and thus counteract the Gospel of Christ? Ah, shame, shame! Is this the return for so much love, for so much honor? Walk worthy of the Lord, or renounce His name.

As children of God, they are heirs of all things. Instead of glorying in being the disciples of eminent men, Paul informs the Corinthians, these very men were made eminent on their account, and given to them for their service. He goes further, and tells them that all things, both in this world and in the world to come, are theirs: "Therefore, let no man glory in men. For all things are yours; whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come, all are yours; and ye are Christ's, and Christ is God's." Even this world is theirs. Though they actually possess little of its wealth or power, yet He that rules the rulers of the world makes all things subserve His own cause, and contribute to the ultimate good of his people. Even in their persecutions, their enemies are ministers to them of good. suffer, not from the indifference or weakness of their Heavenly Father, but that they may be made perfect like their great Head. Shall the Duke of Wellington regret the strife of nations, through which he is placed at the head of the children of renown? Shall

the Christian not rejoice, when he is called to suffer for Christ's sak knowing that his reward will be great in heaven? Death itself, well as life, serves these heirs of God. It is the vestibule of glor To die is their great gain. Their greatest enemy is constrained serve them. Things present and things to come, all, all are their

This relation, and the consequences of it, are exhibited in the fourth chapter of Galatians: "And because ye are sons, God ha sent forth the Spirit of His Son into your hearts, crying, Abban Father. Wherefore, thou art no more a servant, but a son; and if a son, thou art an heir of God through Carist." As the sons of God, Christians in this state of minority enjoy the first-fruits of the Spirit of God. "If any man have not the Spirit of Christ, he is none of His." This gives them a filial boldness and confidence in approaching God through the atonement of His Son. Now the above passage infers that they are heirs, because they are sons. If so, this relation can not be ascribed in any figurative sense, as it is to angels; for though they are His children by creation, they are not therefore His heirs. They must be sons in a sense that connects them to God as nearly as children are related to parents. "If some, then heirs." Their sonship is a real relation, and consequently they are superior to all created beings.

In the Epistle to the Romans, the apostle teaches the sarthing. "For as many as are led by the Spirit of God, they are the sons of God. For ye have not received the Spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby werry, Abba Father. The Spirit itself beareth witness with our spirit that we are the children of God, and if children, then heirs heirs of God, and joint-heirs with Christ; if so be that we suffer with Him, that we may be also glorified together."

Now we may estimate the greatness of our inheritance by the riches of Him of whom we are heirs. Here reason goes infinitely beyond imagination. The latter can form a conception of but a trifle out of the inexhaustible treasures furnished by the former. What inconceivable glory, what boundless bliss, must be the portion of those whom God dignifies with the titles of sons and heirs! They are said to be even co-heirs with Christ; to participate in the inheritance of Him who now rules the universe, and is the heir of all things. Let us turn to a passage that exhibits the extent of this inheritance of Christ. "For by Him were all things created that are in heaven, and that are on earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by Him and for Him; and He is before all things, and

by Him all things consist," Here we find that all the various orders of angels, called principalities, thrones, dominions, powers, were created by Christ, and for Him. He is then the Lord of angels. Now if we are joint-heirs with Him, we must share with Him in His dominion over the bright angelic hosts. This is a bold thought, but it is demonstratively the result of Scripture language. No mathematical corollary was ever deduced from a proposition with more convincing certainty than this is deducible from the word of God. Without the most explicit evidence from Scripture, to put men in such a situation, I acknowledge, would be the most frantic fanaticism. But I fear not the charge of enthusiasm, I fear not the common opinion; I build on the testimony of God; I point the hopes of Christians to dominion over all created things.

I have not consulted a wild imagination in drawing a picture of my heaven. I look full in the face of the philosopher, and sternly say, Dare you question this reasoning? Without overturning the Scriptures, you can not deny my conclusion. All enthusiastic flights I despise, I abhor. They are the delusions of the prince of darkness, assuming the appearance of an angel of light. The joys they communicate are like the joys of dreams or drunkenness. They end in misery or disappointment. But shall we fear to proclaim our mighty destination, which we learn from the Word of Truth, lest that pretended sages should ascribe our views to the heat of our imagination? No, no, my fellow Christians, let us freely give over fanaticism to the devil and his philosophers, whom it may serve. We have no need of it. The charter of our privileges is more extensive than the warmest imagination could ever have represented them. No man would ever have conceived such a destination for any of the human race. It must be from God; for it is so far above the expectations of man, that though it is most expressly revealed, most Christians are still unacquainted with the fullness of its extent. They fear to touch the scepter that rules over angels and archangels.

Come, then, my brethren, let us again, for a moment, pause and rejoice. From this commanding eminence take a view of the regions of the promised land. Behold all the hierarchies of heaven under the scepter. Behold your thrones next to the throne of God. Is any joy so rational as yours? Moderation here is madness. Are you raised from infinite misery to the highest dignities of heaven? What bounds, then, should you set to your exaltation? It is not possible to exceed. But let us always walk worthy of such dignity. "Receiving a kingdom that can not be moved, let us have grace whereby we may serve Him with reverence and godly fear: for our

God is a consuming fire." Let our hearts at all times overflow with gratitude to Him through whom we arrive at this eminence. If Jesus has bought us by His blood, and raised us by His favor to share His dominions, as one with Himself, how ought we to love Him? Let us account His reproach our highest glory. Let us rejoice to be accounted worthy to suffer shame for His sake. "Unto Him that loved us, and washed us from our sins in His own blood, and hath made us kings and priests unto God and His Father; to Him be glory and dominion forever and ever, Amen."

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With respect to the nature of the glory of the heaven of heavens, the Scriptures do not appear to afford much precise and specific information. It would appear in general, from the Book of Revelation, that the chief employments and happiness of the saints consist in the praises of their ever-blessed Redeemer. On earth, though they have not seen Him, they love Him above all things. But in heaven their happiness is perfect in the perfect love of Him.

The representation of the new Jerusalem is evidently figurative, and, therefore, we are not warranted to say that any of the specific objects mentioned in this description actually exist. We ought not to conceive heaven as being really a city, with such walls, gates, pavements, etc. This representation has no doubt an important meaning, but this importance would be infinitely diminished by supposing that it is a literal description. A city thus built would be the most glorious that the imagination could conceive to be made of earthly materials, but it is a faint figure of the glory of the true heaven.

Some have thought that the risen body will not possess any powers of sensation. With respect to sight and hearing this is manifestly false. How much of the pleasure of the heavenly inhabitants consists in the sweet and loved songs of praise to God and the Lamb? And for what is all the glory of heaven, if not to gratify the eye? Light is the most glorious object on earth, and the enjoyment of the light of heaven appears to be among the most eminent felicities.

The angels of heaven are called angels of light—as distinguished from the angels that kept not their first love, who are reserved in chains of everlasting darkness to the judgment of the great day. Now it appears to me that the former are so called from the light in which they dwell, rather than from their knowledge, or from the nature of their works, as Macknight understands the passage. It would be difficult to point out a distinguishing ignorance in the fallen spirits, and angels of light would be a very indefinite and distant ex-

pression to denote that they are continually employed in promoting truth and virtue. Believers may be distinguished from the children of this world, as the children of light, because they are enlightened in that great truth of which the others are ignorant.

God is also said to dwell in light—"who only hath immortality, dwelling in the light which no man can approach unto; whom no man hath seen, nor can see." This light is so exceedingly glorious that no man in his present state can approach it. But the time will come when even the eyes of the saints will be able to bear that light, for "they shall see God." "Flesh and blood shall not inherit the kingdom of God," but the glorious spiritual bodies of the saints will enjoy it. What must be the brilliancy of the light of heaven when a glance of it now overpowers any of the human race? "At mid-day, O king, I saw in the way a light from heaven above the brightness of the sun, shining round about me and then which journied with me. And when we were all fallen to the earth," etc. "And when I could not see for the glory of that light, being led by the hand of them that were with me," etc.

Some have supposed that God will never be visible, and that the promise that we shall see God means only that we shall see the light in which He dwells. It is dangerous to advance too far on such a subject. But I am not willing even here to limit Scripture-language by views of possibility. That one spirit may have a perception of another corresponding to what we call visible, is surely not only possible but certain. If so, why may not our spirits have such a perception of God? And that it is impossible for the glorified eye of the saint to have a perception of God, is more than I will say. Let it suffice us that "we shall see God." Let us leave the manner of this to Himself. "Take heed," says Christ, "that ye despise not one of these little ones; for I say unto you, that in heaven their angels do always behold the face of My Father which is in heaven." And if angels behold the face of God, it will not be impossible for us. To behold His face must imply to view Him in His glory; we need not, therefore, confound ourselves by any subtle inquiries about the way of seeing a spirit. God is everywhere: it is possible to make us sensible of His presence, whatever part of space we may at any time occupy. This is an unfathomable subject, but though it represses arrogant inquiries beyond what is written, it opens up a boundless field of expectation to our future state. Having such a God as a Father, what may we not expect?

There is nothing in the state of the future world about which Christians seem more interested, than the question whether they

will know each other. It is a consoling thought that relatives and friends shall meet again and have peculiar satisfaction in each other'society. There is, perhaps, little enough evidence to prove this point, but a very little is sufficient in a matter so agreeable to our wishes. I am not sure that the peculiar affection for kindred wil exist in the future world. What our Lord says, in reply to the Sadducees, with respect to husbands and wives, appear to be against this view. "They neither marry nor are given in marriage," and the seven husbands, were they all in heaven, appear to have no disagreeable feelings from a situation that would have been a hell upo earth. Yet if any one can show from Scripture that relations will still retain that peculiar love for each other, I am very willing tbelieve it. We must not, however, wrest Scripture, even for this amiable purpose—the most harmless, certainly, for which the worof God was ever perverted. One thing I think is certain: we must lose that peculiar love with respect to our relatives and friends wh shall go into everlasting punishment. Were our affection to be it is now, all the glories in heaven could not make us happy. What an agony is it now to think of the damnation of a parent or child Christians have continual heaviness of heart on account of thei brethren of mankind. Who can think of the Scripture denuncia tions against the wicked-who can read the accounts of the torments of hell, without feelings of the keenest sorrow? If so, how can they think of the perdition of those for whom they could lay down their lives? This part of our frame must, therefore, be altered. We must perfectly accord with the will of God in all that He does, and not only submit, but approve. Of this we can now have no conception.

But the personal knowledge of each other is independent of this. That the saints may not only recognize each other as formerly acquainted, but that they may personally know every one of the innumerable multitude, is no extravagant opinion. The nature of their intercourse, and the happiness of their society seem to require this. Yet, perhaps, the passages usually alleged to prove this are not perfectly decisive. The apostles knew Moses and Elijah on the Mount of Transfiguration; but it must be observed that the apostles were still themselves in the flesh, and that this might have been learned from the conversation, or some intimation by Jesus. Certainly it was not from recognizing their persons: for with Moses and Elijah, they had no previous acquaintance. Moses was not in the body, but being clothed with his house from heaven, it is likely he had his personal likeness, as nearly as the state of glory would ad-

mit. If this passage proves any thing on the subject, it is that the glorified persons of the saints impress all that behold them with the knowledge of them.

Dives knew Abraham and Lazarus, but this is a parable, and the nature of it required this circumstance independent of any indirect intention to prove personal recognition of each other in a future state. However, this knowledge I do not question. Adam, from an intuitive knowledge of the nature and properties of the various animals, could give names to them before he could have had any actual acquaintance with them. The glorified saints will possess knowledge and every other attribute and perfection of their nature in a degree infinitely above Adam in a state of innocence.

The glory of the future condition of the saints may also be estirnated from the love of Christ toward them. Of this immensely great love we have the fullest proof in His humiliation and death. Read the history of Jesus; witness the degradation and infamy of the Son of God, behold Him an outcast from society, and at last a willing sacrifice for our sins, even while enemies, and then let us ask ourselves what is the extent of His love? It is beyond all description, and even beyond conception. If He loved us so while enernies, what will He not confer on us as friends and brethren? Paul bowed his knees unto the Father of our Lord Jesus Christ, praying "That being rooted and grounded in love," the Ephesian Christians " might be able to comprehend with all saints what is the breadth, and length, and depth, and height; and to know the love of Christ that passeth knowledge, that they might be filled with all the fullness of God." If, then, it is a matter of such importance to know this love; if the real extent of it is beyond knowledge; what is likely to be the height of glory to which they will be advanced?

The reward of the saints is frequently exhibited with very animating effect, under the figure of the crowns of the victors in the Grecian games, and of the conquerors who obtain a triumph on their return to their country. In these games the greatest men of the times entered as competitors for the glory of victory, and even kings thought themselves honored by obtaining the prize. The victor was rewarded with a crown of leaves, and was received with unbounded honor by the vast multitudes assembled from all parts of Greece. Now, after all the self-denial of their former lives and unwearied diligence in preparatory exercises; after all the toils, dangers, and sufferings in the arduous struggle, they thought this crown of leaves a high recompense. It raised them upon a pinnacle of glory, to be viewed with admiration by all countries. Yet, as the apostle says, they

had in prospect only a corruptible crown; we have in our view an incorruptible crown. Their crown was the greatest the world could bestow, but it was fading, and is already withered many a hundred years. The crown of the Christian flourishes on his head with unfading freshness, and will bloom through eternity. Its glory will be witnessed not by the people only of one age, but by all the principalities in heaven. What a noble excitement to ambition!

Such are the high prospects of the believers of the Gospel. Can the proudest of the children of men boast of equal pretensions? Speak, ye thrones of this world, tell us the glory of your dignity. Is it comparable to that of the meanest saint in heaven? Speak ye of being born of the mighty of many generations? No more; the Christian is a son and heir of God. Boast ye of your vast dominions and the power of your empires? Be silent; the Christian is

to reign with Christ over all worlds.

Ye conquerors, come forward with all your dazzling glories, that we may view your honors in contrast with those of the Christian. You have triumphed, and now inherit a deathless name. The history of the nations is the record of your exploits; the children of all countries are familiar with your names; learning, and genius, and power unite in raising your temples, and burning incense on your altars. And what can the imagination conceive more glorious on earth? Thrones and kingdoms could not purchase the glory of Wellington. Illustrious man! When we speak of worldly glory thou standest at the head of the human race. Compared with thine, the glory of kings is but a vulgar glory. Who would not rather enjoy the glories of thy name than sway the most powerful scepter in the world? Every age produces a multitude of kings; but ages pass away without conferring thy fame on an individual of the human race. Yet all this honor is fading; the glory of the most obscure of the children of God is infinitely to be preferred. The Christian conqueror is to sit down on the throne of Christ, as He has conquered and sat down upon the throne of His Father.

DISCOURSE FORTY-FOURTH.

CHARLES WOLFE, A.B.

Wolfe was born at Dublin in 1791, and distinguished himself in his academic course for proficiency in classical studies, and powers of Greek and Latin versification. His poetic genius was quite remarkable. He is widely known as the author of the ode on the burial of Sir John More, commencing,

"Not a drum was heard, not a funeral note."

Besides this, he wrote several other less celebrated pieces. He was ordained a minister of the Church of England in 1817, and entered a temporary curacy at Ballyclog, Tyrone County, where his preaching drew together many, not only of his own faith, but also of the Dissenters. But his sun went down ere it was noon. He died in Cork, 1823, aged thirty-two years. His sermons, and other writings, have been published in a single volume, which is now entirely out of print.

Wolfe was evidently a young man of decided piety, genius, and literary culture. Dr. Miller, of Trinity College, Dublin, said of him, "He combined eloquence of the first description with the zeal of an apostle." He ascribes to him a vigorous and manly intellect, a vivid fancy and great enthusiasm in his profession. One night, during his sickness, he said to a friend, "I want comfort to-night," and upon being reminded of his having been the means of saving souls, he faintly exclaimed, "Stop, stop—that is comfort enough for one night."

The sermons of this divine present little of abstract or metaphysical reasoning, and no display of learned criticism. They are not so much adapted to direct as to impel. There is in them a vein of beautiful simplicity, and occasionally we meet with passages of singular eloquence. As an example, we may refer to the paragraph in the following sermon, beginning with the exclamation, "Such is our yoke and our burden."

THE YOKE EASY AND THE BURDEN LIGHT.

"My yoke is easy, and my burden is light."-MATTHEW, xi. 30.

It is almost always by comparison that we judge of the ease or the hardship of our situation. You will generally find, that any man who complains of the severity of his lot, compares it either with some happier state that he had himself formerly enjoyed, or with the more prosperous circumstances of those by whom he is sur rounded; at least you would think him entitled to very little pity, if he continued to murmur and repine when his situation was neither worse than what it was before, nor worse than that of most of his neighbors.

If you should attempt to reconcile him to his situation, what would be the most natural method of proceeding? By comparison: by showing him how much worse it might have been. Now this is the best way of estimating the case of the Christian yoke, and of weighing the burden that our Redeemer lays upon our shoulders; and thus shall we soon discover how gracious are those commandments which we think it hard to fulfill; how indulgent are those laws which we often neglect and despise then, when we have compared them with other yokes and other burdens, shall we learn how easy is that yoke to which we often refuse to submit; how light that burden which we often fling with impatience to the ground.

Let us first look abroad for matter of comparison. The greater part of the world have never yet been visited by the Gospel of Christ; have never yet heard the message of love and salvation. Now it may be curious to observe what are the religious yokes and burdens which these people have imposed upon themselves; that is, in other words, what are the religious duties by which they hope to become objects of the Divine favor, and partakers of the blessings He bestows-to turn away His anger, to purchase His favor, to escape His vengeance, and conciliate His mercy. Perhaps it would be impossible to invent a new kind of bodily torture which many among these wretched people have not willingly undergone for these objects. All those who are anxious to render themselves acceptable in the sight of God actually devote themselves to misery, and go in search of some new kind of suffering, by which they think they can become more worthy of his approbation. It would be a kind of punishment to us even to hear some of them described. Death, in its ordinary shape, appears much too easy, and would be a relief to their sufferings; but they contrive to lengthen out its agonies, so that many of them are dying for half their lives in lingering torments, in which they conceive the Supreme Being takes peculiar delight. Sometimes those miserable men offer their children, their relations, or their friends, as a sacrifice to appease His fury; and at other times they fly from the company of men, and all the comforts of society, to devote themselves to the service of

the Almighty in caverns and wildernesses. Now observe, this arises from no command of God—no revelation from heaven; it is the sentence of man upon himself—the yoke and the burden that he has laid upon his own shoulders.

Suppose God had said to us-"Wear the voke which you find your fellow-creatures have voluntarily chosen: I will allow you to attain eternal life through these sufferings. Go, be your own torturer-bring your children to My altar, and honor Me with your blood; and banish yourself from the company of your fellow-creatures for ever, and you shall be an inheritor of My kingdom;"which of us could complain? Measure these sufferings and miseries, great as they are, with life everlasting-with the glories of God's presence, and the unseen riches of a future world, and you would say, Lord, here I give Thee my body, which Thou requirest to be burned—here it is, ready for the agony; and here are the children whose blood Thou requirest of my hands, and here am I, prepared to fly from the fellowship of my brothers and hide my head in the woods and the wilds from the sight of human kind-yet still I feel it is only through the voluntary bounty of Thy goodness and Thy mercy, that even all this can be made to avail, and it will still be the effect of Thy loving-kindness if even thus I become an inheritor of Thy kingdom.

Such, then, is the yoke and the burden of our neighbors, and

such is what our yoke and our burden might have been.

It is now time to look to what it is. Where now are our stripes, —our agonies—the writhings of our body, and the woundings of our flesh? Where is the lingering death which we are to endure, and the visitation of the wrath of God upon our souls? "He was wounded for our transgressions: the chastisement of our peace was laid on Him." There was a beloved Son, whose blood was shed for our sakes; but the lamb was not taken from our flock, nor the child from our bosom; there was one who left His home on high for this wilderness beneath, and has left us in our cheerful homes, and our peaceful habitations: His yoke was indeed severe, and His burden was heavy, for it was our toil that He endured, and our burden that He bore. "Surely, He hath borne our griefs, and carried our sorrows!" and He has borne and carried them away.

There is not a single pain of body or mind that we are called upon to endure because it is pain—or for the sake of the suffering itself. There is, indeed, self-denial and mortification. But it seems to be a law that can not be broken—that where there is sin there must be pain; as long as there is sin alive within, there will still be

the struggle and the battle. But, even here, He is still with us; for "I am with you, even to the end of the world;" and His holy and

powerful Spirit is ever ready to sustain us.

Now look at the imaginary god of the Indians, watching with kind of savage delight the agonies of his votaries; and then look at your Redeemer, bearing away all the sufferings to which you were devoted, and assisting you in the conflict that you have yet to undergo! He was verily and indeed crucified for our sakes, and His body nailed to the tree; but when He turns to us, He lays the cross gently upon our shoulders, and when He commands us to be crucified with Him, He asks for no torments, no blood, but that we should "render our bodies a living sacrifice, holy and acceptable. which is our reasonable service;" that we should offer them as terraples for His Holy Spirit, that we may glorify Him in our body and in our spirit. He left the bosom of His Father to become your atonement; but when He speaks to you, He tells you to live still in the midst of your family, to tell them how good the Lord is, to teach them His judgments and His statutes, to show them the path of li fe, and to lead the way, to educate a family for heaven, that your "some may be as the young plants about the house of your God, and your laughters as the polished corners of the temple." The earth was to Him a desert and a wilderness; He was a stranger and a pilgri "that had not where to lay His head:" but when He speaks to yo so far from commanding you to desert your common brethren a fellow-creatures, He has united you to them by a bond as strong that which holds the world together; for He has said, "As I have loved you, so love one another; and, by this shall all men kno that ye are My disciples." To perpetuate this Divine benevolence He has ordained that the day which He has chosen for Himself should be a day of common assembling among those that love Hirz, that they may show how they love one another. He has pronounced a blessing upon Christian fellowship-" Where two or three are gathered together, I am in the midst of them;" and the sacrament that He left as a memorial of Himself, He left, at the same time, as a memorial of Christian brotherhood and affection.

Such is our yoke and our burden! Let him, who has thought it too hard and too heavy to bear, be prepared to state it boldly when he shall appear side by side with the poor mistaken Indian before the throne of God at the day of judgment. The poor heathen may come forward with his wounded limbs and weltering body, saying, "I thought Thee an austere Master, delighting in the miseries of Thy creatures, and I have accordingly brought Thee the torn rem-

nants of a body which I have tortured in Thy service." And the Christian will come forward and say, "I knew that Thou didst die to save me from such sufferings and torments, and that Thou only commandedst me to keep my body in temperance, soberness, and chastity, and I thought it too hard for me; and I have accordingly brought Thee the refuse and sweepings of a body that has been eorrupted and brutalized in the service of profligacy and drunkenness -even the body which Thou didst declare should be the temple of Thy Holy Spirit! The poor Indian will, perhaps, show his hands, reeking with the blood of his children, saying, "I thought this was the sacrifice with which God was well pleased:" and you, the Christian, will come forward with blood upon thy hands also, "I knew that Thou gavest Thy Son for my sacrifice, and commandedst me to lead my offspring in the way of everlasting life;" but the command Was too hard for me to teach them Thy statutes and to set them my humble example: I have let them go the broad way to destruction, and their blood is upon my hand—and my heart—and my head!" The Indian will come forward, and say, "Behold, I am come from the wood, the desert, and the wilderness, where I fled from the Cheerful society of my fellow-mortals because I thought it was pleasing in Thy sight." And the Christian will come forward, and say, Behold, I come from my comfortable home and the communion of my brethren, which Thou hast graciously permitted me to enjoy; but I thought it too hard to give them a share of those blessings which Thou hast bestowed upon me; I thought it too hard to give them a portion of my time, my trouble, my fortune, or my interest; I thought it too hard to keep my tongue from cursing and reviling, my heart from hatred, and my hand from violence and revenge." What will be the answer of the Judge to the poor Indian none can presume to say. That he was sadly mistaken in the means of salvation, and that what he had done could never purchase him everlasting life, is beyond a doubt; but yet the Judge may say, "Come unto Me, thou heavy-laden, and I will give thee the rest which thou couldst not purchase for thyself." But, to the Christian, "Thou, who hadst My easy yoke, and My light burden; thou, for whom all was already purchased -... " Thank God! it is not yet pronounced: Begone! and fly for thy life!

We have now compared the Christian yoke with that of others—we have looked abroad for comparison. We have next to look at home, and compare it with those yokes which the Christian yoke displaces—those yokes which are flung off when this is assumed.

There is the yoke of pride: and who has not felt its weight?

There is scarcely a day of our lives in which our pride is not hurt. Sometimes we meet with direct affront; at other times, we do not think we are treated with the respect we deserve; at other times, we find that people do not entertain the opinion of us which we would wish them to hold; but, above all, how often do we find ourselves lowered in our opinion; and then the yoke of pride becomes more uneasy by our endeavors to regain our own good opinion, and to hide the real state of the case from our conscience.

But the Christian's yoke is humility; its very nature depends upon humility: for no one has submitted to the service of Christ, or become His disciple, until fully sensible of his own unworthiness, and, consequently, of his want of the merits of a Redeemer. Thus has the Christian become acquainted with the plague of his own heart; his sin has been often before him; and, however deeply he may lament its guilt, he has lost that blind and haughty self-sufficiency that makes him uneasy at the neglect of others, or afraid to stand the scrutiny of self-examination.

There is the yoke of debauchery and sensuality: that galling yoke, which even those who wear it can not bear to think upon; and, therefore, they still continue to plunge into drunkenness and profligacy lest they should have time to think on their lost and disgraceful situation. Those miserable men, when the carousal and the debauch are over, then begin to feel the weight and the wretchedness of the voke that they are bearing. They then feel what it is to load their bodies with pain and disease, and their everlasting souls with every foul and sinful thought-to have brutalized their nature. or to have sunk it, by intoxication, into a state of which brutes seem incapable: and they then feel the weight of their yoke, when this indulgence has put them into such a state of madness and insensibility that they may commit a crime, which will be the voke and the burden of their consciences for the rest of their lives. Is it necessary to compare the Christian yoke with this? We will not disgrace it by naming it in the same breath.

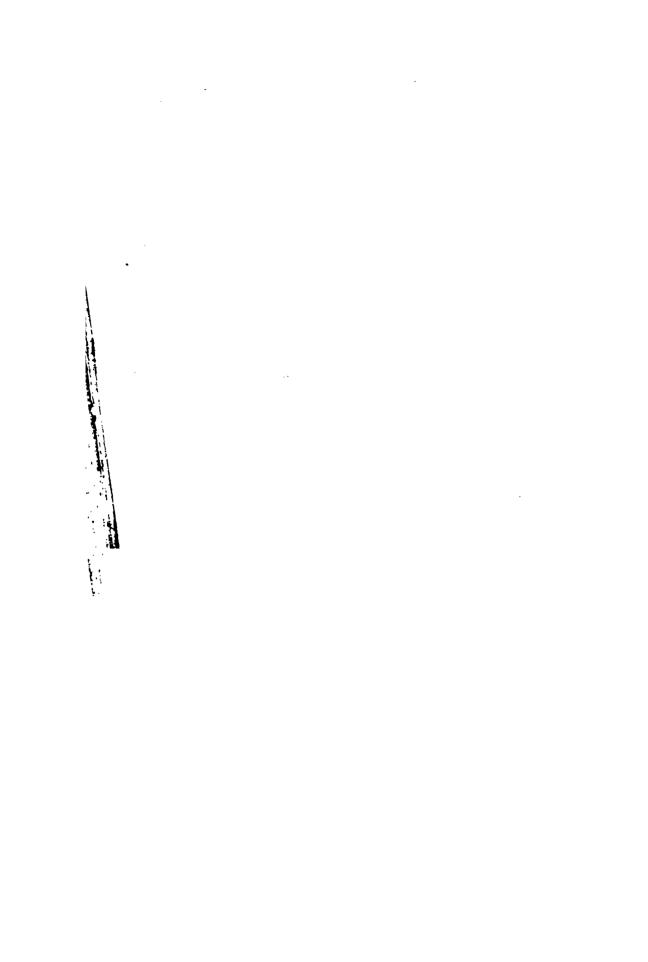
Then there is the yoke of covetousness: and who does not know all the cares, all the watchings, all the restless days and sleepless nights; and, after all, the endless disappointments that the most prosperous and successful will have to encounter through life. And then the fearful anticipation of that day, when a man shall find that all these things are as if they had never been!

The Christian, indeed, has his fears and his tremblings—his things and his prayers; and he has to bear his burden through trait gate along a narrow way. But richer than all that misers

ever dreamed of, or fancied, is the treasure over which he watches, and its attainment is as much more certain, as its value is more lasting and more glorious: "Seek, and ye shall find," sounds sweetly in his memory, and hope already represents the heaven to which he is approaching; and the love of Christ, and the power of His Spirit, and the conviction that the Lord is on his side, and that "He is able to keep that which is committed to him," will make his cares and his watchings more delightful than the rich man's repose.

O ye sinners! who have set your hearts upon the world and its vanities, and who say that the Lord is a hard task-master; and who think that the spiritual delights of his service, even upon this miserable earth, are all vain imaginations—if you do not believe that the Lord will fulfill His promise upon earth, do you mean to say that you believe that He will fulfill His promises in heaven? Do you pretend that you trust in Christ for acceptance in another world, when you doubt His good promise in this? Do you mean to say that you believe that He is able and willing to raise your vile body at the last day, and that He is not able and willing to support you under any spiritual sacrifice that you can make for His sake—that He is not able to change and purify your old heart? Do you really believe the one without the other?

But the grand difference between the Christian and the man of the world is, that the burden of the one is gathering as he proceeds, while that of the other is becoming lighter and more easy: the man of carnal mind and worldly affections clings more and more to his beloved earth, and new cares thicken around his deathbed; his burden is collecting as he advances, and when he comes to the edge of the grave it bears him down to the bottom like a mill-stone. But the blessed Spirit, by gradually elevating the Christian's tempers and desires, makes obedience become more easy and delightful, until he mounts into the presence of God, where he finds it "a service of perfect freedom."

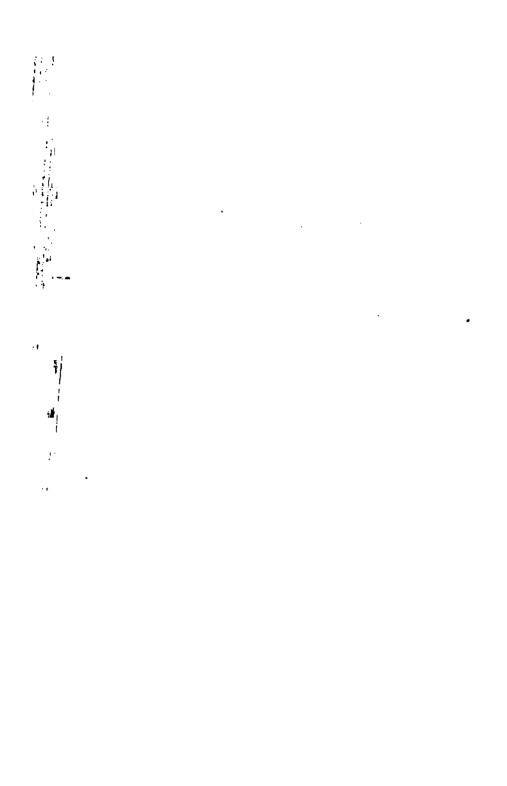


HISTORY AND REPOSITORY

OF

PULPIT ELOQUENCE.

VOLUME TWO.



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Sketch of the French Pulpit.

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THE FRENCH PULPIT.

In the fifth century, Clovis I., a Pagan King of France, fell in love with Clotilda, a Christian princess of the house of Burgundy, who agreed to marry him only on condition of his becoming a Christian, to which he consented, A.D. 491. The king, however, delayed the performance of this condition till five years after his marriage, when, being engaged in a desperate battle, and having reason to fear the total defeat of his army, he lifted up his eyes unto heaven, and put up this prayer, "God of Queen Clotilda! grant me the victory, and I vow to be baptized, and thenceforth to worship no other God but Thee!" He obtained the victory, and at his return was baptized, at Rheims, December 25th, 496. His sister, and more than three thousand of his subjects followed his example, and Christianity became the professed religion of France.*

Previous to this, and probably by some of the Apostles themselves, had Christianity been introduced into France. Eminent men had preached the pure doctrine, and sealed it with their blood; and many Christian societies had been formed. That now introduced, was only a "professed" religion. Neither the king nor the subjects were cleansed by the baptismal waters. Their morals were still corrupt; and while Christianity gained numbers, and wealth, and pomp, and worldly influence, by union with the State, she lost her purity, and simplicity, and power. "A virgin before, she became a prostitute now." The nominal religion, henceforth, was scarcely better than the very paganism which it had supplanted, and the pulpit had no more power to reform society than had been possessed by the altars and images of the idolatrous heathen. Prevailing corruption ensued, and the evil waxed worse and worse, until, at the Reformation, where sin had abounded, grace did much more abound.

It is true that the defection was not complete. In the obscure fastnesses of some of the mountain districts of France, pious souls, in an unwritten but bright succession, from the earliest periods downward to the time of the Reformation, had trimmed the flickering lamp of evangelical truth. Unknown by the world, and unnoticed by the great, there were doubtless many strong and noble-minded preachers, who, like Peter Waldo, of the twelfth century, contended earnestly for the faith once

O Robinson's Memoirs of the Reformation in France.

delivered to the saints. These, however, were but dim and distant lights in the surrounding darkness. The chief ministers of religion had become temporal princes, and the high-priest had his court, his council, his embassadors, and his army. The common clergy had acquired wealth, and, neglecting their proper duties, were occupied with their pleasures and their estates. Preaching had degenerated into vulgar ribaldry, coarse buffoonery, and ignorant or willful wresting of the Scriptures, to favor selfish designs: and the divinity of the schools was made up of idle distinctions, and senseless axioms, and the rules of casuistry and low morality.

Such was the condition of the ministry, and such the character of the preaching, when the leaven of the Reformation, which had been diffused from Germany to Geneva, began to spread in France, about the year 1520. A few years after this Calvin made his appearance on the stage, persecution reared its demon-head, and the Reformed Church of France had the honor of wearing the crown of martyrdom. Leclerc, the first leader of the Church at Meaux, and the first French martyr, was arrested and cruelly whipped, then branded with a red-hot iron on the forehead, then banished the town, and finally executed in 1524. The peal of the great bell of Notre Dame, at Paris, announced the burning alive of two other ministers, the year following; and thus the work of persecution went on. But the work of the Lord Jesus advanced also; giving to the words of old Chrysostom a most brilliant illustration: "O man, there is nothing mightier than the Church. The waves do not dash in pieces the rocks, but they themselves dissolve into foam. Cease the strife, lest it make thine own strength to cease. Wage not war against heaven. Vie not with God. Heaven exists for the sake of the Church."

The fortunes of the French pulpit, from this time onward to the modern period, it is not necessary minutely to trace, as they were, in many respects, common with those of the German pulpit, which are elsewhere given somewhat in detail. The salient points in its history can only be noticed. The leading events affecting it, which occurred in the sixteenth century, were the royal smiles of the pious Queen of Navarre, who made her court a covert from the storm, "and supplied France with preachers, and the exiles of Geneva with money;" its violent shocks from the cruelty of Henry II., who succeeded Francis his father, in 1547; and from the religious wars in the last half of the century, in which the Prince of Condé and the King of Navarre were leaders upon one side, and the Guises upon the other; the horrible slaughter of the Huguenots on St. Bartholomew's day, August, 1572, in which five thousand people in Paris alone were massacred, and in the provinces around, not less than twentyfive thousand, many of whom were pious and excellent Protestant preachers. The Edict of Nantes, in 1598, happily concluded these barbarities, but as they were progressing, the French pulpit had presented a most deplorable aspect. It was filled with political preachers, whose hearts were burning with hate toward the Protestants, and whose tongues

were drawn swords. France was absolutely at the mercy of these preachers. The pulpit was superior to the throne, and its angry occupants, whose continual cry was, "Rob! rob! slay! slay!" urged on the king, who, if he had the disposition, had not the fortitude to withstand their clamor.

The seventeenth century opened auspiciously for the interests of Protestantism in France. The Edicts of Nantes, which was declared perpetual and irrevocable, among its ninety-two articles, contained provisions securing free toleration to the Protestants. The churches, by consequence, flourished; the universities were adorned with learned and pious professors, such as Casaubon, Daille, and others; and the number of good pastors and able preachers, was being rapidly augmented. The death of King Henry, by the hand of the deluded Ravaillac, was a severe blow upon the rising faith; the succession of Louis XIII. in 1610, who proved to be the mere tool of his flatterers, and his recall of the Jesuits from their banishment, were events more threatening still; and the disaster was consummated by the domination over the Reformed Churches of the infamous Richelieu, whom the king had made prime minister for publishing a scandalous libel against the Protestants. The attempts of Richelieu to crush the adherents of the Reformed doctrines, reduced the French Protestant pulpit to a state of impotency, which only needed the series of cruelties in the succeeding reign, to render it well-nigh complete.

About the year 1670 the bloody hand of persecution began its fearful work, in good earnest, for the extermination of the faithful. The sacking of Montauban, the prohibition of the Protestant clergy from exercising discipline over their churches or publishing books, and finally, from preaching at all-these acts were the prelude of the Revocation of the Edict of Nantes in 1685, which prepared the way for the grand finale of the bloody scene-the rack, the dungeon, the scaffold, the fetters, the sword, the red-hot pincers, the scalding lead, the half-roasted victims, the cut, the slashed, the wounded, the pierced, the bruised, the stretched. the hanged, the massacred, and the fleeing from the kingdom of eight hundred thousand individuals, whose consciences forbade connection with the Romish hierarchy. So much for the revocation of an "irrevocable" treaty. So much for Jesuitical policy, and the so-called religion of the Roman Catholic Church, whose "Supreme Head," in a letter to King Louis, thanked him for his zeal and PIETY in extirpating heresy; and ordered a Te Deum to be sung, in token of grateful praise.

Thus closed the seventeenth century. During the eighteenth, the line of *Protestant* preaching can not be traced. Teachers of the true faith, there were, for four hundred thousand Protestants remained, notwithstanding the efforts for their entire extermination; and they continued to assemble, in spite of threats and punishment, and like those of old, sing Psalms to Christ as unto God. But they had no pastors,

and the occasional visits of men of apostolic zeal, who periled their lives to break the bread of life to the destitute, furnished most of the Protestant preaching which they heard. Romanism was in its glory. It was triumphant. It was never before so much respected, and never will be again.

The reign of the "GRAND MONARCH," Louis XIV., which covered the last half of the previous century, covers well-nigh the first quarter of this. It was the Augustan age of France. In military glory, im literary genius, in valuable discoveries, and the fine arts, no other period can boast of equal brilliancy: for it was the age of Condé and Turenne, of Corneille and Moliere and Racine, of Pascal and La Form taine and Montesquieu, of Malebranche and Boileau and Fontenelleof Bourdaloue and Bossuet and Fénélon and Flechier and La Rucand others, scarcely less distinguished. It was the age, also, of the highest kind of eloquence; not of the bar, or the popular assembly, but of the pulpit. Considered as the product of literary art, merely, the sermon never attained to such perfection as during the time of which we speak. Pulpit eloquence never won such brilliant achievements. The French sermon of this period was as distinctly marked in the matter of rhetorical finish, as was the Greek drama in the days of its glory. pulpit was the grand point of attraction. Around it gathered rank, and fashion, and royalty, and the greatest scholars, and critics, and artists, all equally thrilled, and astonished, and delighted. This wonderful improvement in pulpit oratory, by which it was raised from the florid, trashy, affected kind, to its greatest height of rhetorical perfection, is attributable, mainly to Bourdaloue. To him properly belongs the glory of reforming the French pulpit. He was speedily followed by Bossuet, and others, in the improved mode of preaching, and for half a century the French Catholic preachers challenge the admiration of all ages.

But the splendid age of Louis XIV. ended in exhaustion and gloom. The heart of the nation was not sound. How could it have been, in the fearful absence of Gospel truth? for, with some exceptions, the preaching of the times, though brilliant, was illy adapted to reform men by leading to a saving knowledge of Jesus Christ.

Without, there was beauty; within, there was corruption and decay. The Church and State declined together. All the glories of the seventeenth and the earlier part of the eighteenth centuries, passed away, to be succeeded by weakness and disorder. A spirit of skepticism had been engendered by the tyranny of the king, and the immorality and hypocrisy of the court. The awful barbarities to which innocent Christians had been subjected, at the instigation of the "Holy Catholic, the Apostolic Church," acting in the name of Jesus Christ, had awakened disgust at the very name of religion, and prepared a most receptive soil for the seeds of German infidelity, which, about this time, were scattered in France. In vain were the efforts of the pious Jansenists who

sought to restore the doctrines of grace; in vain the teaching of Quietism, with Madame Guyon as its leading spirit, aiming to introduce into the Catholic communion a spiritual religion. The downward tendency was too strong, and the whole nation plunged into the horrible abyss of irreligion and blood, in the Revolution of 1789.

We must not look for pulpit eloquence in France subsequent to the close of the eighteenth century. Indeed its glory departed with the death of the immortal triumvirate, Bossuet, Bourdaloue, Massillon. The great Catholic preachers had no successors. And how was it possible for learning and eloquence to flourish in the ranks of the Protestants, when their history is but a series of sufferings, from disasters and cruel oppression? It was not till the famous edict of Louis XVI., in 1787, that their liberties were legally restored; and even then, they were ill-treated in the exercise of their religious rights. The National Assembly in 1789, decreed that "no one be troubled for his opinions, even of a religious kind, provided that their publication do not disturb the public order established by law;" but yet nothing was effectually done to guarantee full liberty of worship.

During the reign of the sanguinary Robespierre, well termed the Reign of Terror, every form of religion was equally suppressed; and Infidelity had every thing its own way. The simple worship of God in the Spirit, was confounded with the senseless worship of the Virgin Mary and Canonized Saints, and the public worship of both was suppressed, until the partial relief afforded by the act of toleration in the third year of the Republic. Nobly did Napoleon Bonaparte, in the year 1804, maintain the rights of conscience, in his reply to M. Martin, President of the Consistory of Geneva, in words worthy to be had in everlasting remembrance: "I wish it to be understood that my intention and my firm determination are to maintain liberty of worship. The empire OF THE LAW ENDS WHERE THE EMPIRE OF THE CONSCIENCE BEGINS. Neither the law nor the prince must infringe upon this empire." And by his several decrees in favor of Protestants, and the restoring to them of their college at Montauban, suppressed at the revocation of the Edict of Nantes, did he evince the sincerity of his declaration. But eleven years from the time of uttering those words Napoleon was finally banished to St. Helena; the House of the Bourbons was restored, and that very year saw the inhuman murder of about four hundred Protestants at Nimes, and the flight of ten thousand others to the mountains of Cevennes. We need not trace the history futher. Let it suffice to say that at that time (1815), the number of Protestant ministers in France was only about two hundred and fifty.

But though enveloped in flames, the bush has not been consumed. Of late, there has been a revival of popery in France: but there has been a greater revival of the primitive faith. The two great divisions in the Protestant ranks, are the Lutheran and the Reformed Churches. The

former bear the German type in doctrine, and have about two hundred and fifty ministers. The latter, with a ministry of some six hundred, are the descendants of the old Huguenots. The clergy of both these churches, as well as those of the Roman Catholic order, receive their support from the National budget. The Confederated Dissenting Churches of the Evangelical Union, an association similar to the Free Church of Scotland, refusing to receive state support, embrace some twenty-five or thirty preachers; and there are about the same number in the Unconfederated or Independent Churches. The number of preachers in the French Methodist Church, is also about the same. Besides these there are others in less extensive connections. The doctrinal belief of the present Protestant ministers of France, varies widely; from that of the Liberals, on the extreme of Rationalism (the bane of French Protestantism), to the Evangelicals, at the other extreme of Biblicism. On one point, at least, they all agree; the importance of rescuing the people from the power of the Romish priesthood, to which they are profoundly hostile. It is supposed that there are about seven hundred ministers, at this time, in France, who are essentially evangelical in doctrine, many of whom are burning and shining lights.

M. de Vericour, in his work on French literature, remarks that "the cloquence of the pulpit in France is completely null." The remark is true in the main, but should certainly be qualified in favor of some few preachers of acknowledged attainments in pulpit oratory, both in the Protestant and Roman Catholic connections. The general character of the French school of preaching resembles that of the German, and is quite unlike that of the English. The English preachers disdain the arts of oratory, the French revel in animated diction, and graceful gesture. The former are solid, the latter ornamental. The former delve in theological lore, and feed the understanding; the latter elaborate eloquent paragraphs, to rouse up the sensibilities, and kindle into a blaze the feelings. The former have more of light, the latter more of heat. Both have their faults. If the former are instructive, they are also too dull and heavy. If the latter are animating and soul-stirring, they are sometimes too showy and bombastic. If the former are wise in having an eye to the intellect, and the substance, they are unwise in losing sight of the heart and the manner. If the latter delight the imagination, and play skillfully upon the strings of the passions, it were wisdom, also, to unfold great principles, and lay a broad and deep foundation for a substantial and vigorous Christian life.

Hence both the English and the French schools of pulpit eloquence should be studied. Some of the *dryness* of even the American pulpit could well be dispensed with, for more of the *onction* of the French. It is equally unwise either to copy, or to ignore, the one or the other. Let the excellences of both be sought after. Perhaps the present tendency is to forget that men have sentiments and feelings; that there are secret springs in the soul which an enchanting oratory may wisely take advantage of, in impressing Scripture truth. Should a sermon bear the marks of the file and the cold-chisel only? Would it not be well that it gave evidence of having been "fabricated in fi e," by coming forth all "glowing and sparkling from the living furna e within?" And one means of acquiring this is an increased familiarity with the German and French style of preaching.

The peculiarities of this school are quite fully presented by a competent hand,* in the following delineation of the leading characteristics of the evangelical French preachers, with which we conclude our sketch:

"Their sermons are almost always of a very moderate length. It is seldom that they exceed forty-five minutes. We never heard one-and we have heard many-which exceeded an hour. Their prayers, too, are uniformly short, very simple, and direct. And here we may say that the order of the service in the Reformed French churches (and the same order prevails in the churches of the Augsburg Confession, or Lutheran denomination), is as follows. 1. The invocation of the blessing of God on the service. 2. The reading of the Ten Commandments. 3. The Confession, a beautiful prayer, which is read in all their churches. It is taken from their Liturgy. It is, as its title indicates, a confession of sin. It is short, simple, and, we think, superior to the Confession in the Liturgy of the Episcopal service, beautiful as that is. 4. The singing of a hymn. 5. The reading of a portion of the Scriptures. 6. An extemporary prayer. 7. The sermon. 8. A hymn. 9. A prayer-usually taken from the Liturgy, and embraces petitions for the king and queen, the other members of the royal family, and the officers and members of the government in general. 10. The benediction; which is followed by a word of exhortation to the people to remember the poor, as they retire. This leads to a collection for their benefit, which is made by depositing, by all who choose to give any thing, their contributions in boxes at the doors of the church,

"This is a brief view of the order of the services which is usually followed in the Protestant churches and chapels in France. We have often been struck with the just symmetry which prevails in all their public services. Prayers, hymns, and sermons are almost always of about the proper length. And the whole order of exercises is gone through with so much promptitude and vivacity that there is seldom room for ennui.

"A second characteristic of evangelical French preaching is simplicity of style. The sermons of the greater part, by far, of the evangelical ministers of France are distinguished by a freedom of useless repetitions, and from any thing approaching to what may be called grandiloquence. This is far from being the case with French writers in other departments

^{*} Rev. Dr. Baird, in Bib. Repos. 1839.

of literature. On the contrary, it is a fault which is exceedingly common among them, to indulge in pompous and airy descriptions, in conceits and in bon mots, which render the style obscure and destroy its simplicity. But though this fault is of frequent occurrence among writers of France, it can not be charged upon the evangelical preaching of that country. On the contrary, their sermons are clothed in a singular and beautiful simplicity of style. Nothing superfluous, nothing forced or unnatural appears in them.

"A third characteristic of evangelical preaching is what may be called directness of style. By this we mean that the sentiment or ideal which the speaker or writer wishes to express, is set forth in as few words as possible. The best French writers have very much of this quality of style, and express their meaning with almost epigrammatic brevity. There is great beauty in this, if it be not carried too far. Nothing suits the French nature better than to express an idea with such brevity and concentrated force, that it may strike upon the mind with the unexpected suddenness and force of a flash of lightning. There is a good deal of this directness in the style of the best French preachers, though it is not usually, in their case, carried so far as to have the appearance of being the result of a studied effort, as it so often and so obviously is, in the case of many other writers.

"The fourth characteristic of evangelical French preaching is what the French call onction. It is not very easy to give the reader a definite idea of the meaning of the word onction, when thus employed. As the word in its original sense denotes "ointment," and the "act of anointing," it would seem difficult to trace any analogy between its meaning, and any conceivable character of eloquence, unless it be that of smoothness, which is far from being the idea which the French attach to the word onction, as applied to speaking or preaching. By onction they seem to mean that characteristic of preaching which consists very much in a solemn and yet persuasive tone of voice, united with a sort of holy and rather formal gesturing, which, while it excites an attention nearly allied to awe, soothes and leads the mind to devotion. They invariably include, however, the idea that the preaching is powerful and full of feeling. And perhaps this is the prominent idea which they now attach to the word, not excluding that of a holy solemnity in matter and manner, which is well fitted to lead to serious emotions.

"Taking the word onction in the sense which we have just attempted to give to it, we think that the French preachers have more of what it imports than any other preachers whom we have ever heard. This remark is applicable to the unevangelical as well as evangelical ministers. In some cases they have a manner of utterance so studied and slow, especially at the commencement of the services of the pulpit, that it is drawling, and in fact disagreeable. The preachers who fall into this fault, almost invariably have a formal, and in some degree, affected manner of

gesture, such as slowly elevating the hands, and stretching them out to the utmost extent and keeping them long in that position, in prayer, and frequently giving to their fingers, and even the whole hand, a vibratory motion, which resembles trembling, at the moment when they pronounce some important word in a slow tone and with such an abundance of the circumflex accent, as to produce a thrilling impression on the hearer But a greater part of them have a good degree of simplicity in their manner of speaking, and do not offend against correct taste, by that studied solemnity which has just been described.

"It may be said that pathos, or the exhibition of deep emotion, characterizes French preaching to a greater degree than it does English or American preaching. Few French preachers fail to excite more or less of emotion in the minds of their hearers, in almost every discourse which they deliver. By the use of touching expressions, pronounced in tones of voice fitted to excite feeling, and united with an appearance of countenance, and a manner of gesture which indicate emotion on the part of the speaker, they seldom fail of kindling in the bosoms of their excitable auditors, the sentiments and emotions which the nature of the subject is calculated to produce. We have known French preachers who are far from being evangelical in their doctrines, who possess so much of pathos in their delivery, who manifest so much emotion themselves, and who adopt a manner of speaking of Christ which so nearly approaches that which is evangelical, that they make the impression on every stranger who is imperfectly acquainted with their character, and with the French language, that they are persons of eminent piety and zeal! And all this is merely an effect of their manner of speaking. The evangelical ministers of France, so far as we have heard them, seem to have attained great propriety in their speaking, having enough of onction and pathos, and at the same time that beautiful simplicity of manner, which accompanies unaffected sincerity.

"The French preachers of the present day, preserve the manner of composing their sermons which the preachers of the olden times in France followed. Like them, they almost invariably, after pronouncing a suitable introduction, pause, and utter a short prayer for the blessing of God on the discussion of the subject which is to be presented in the following portion of the discourse. To one who is not accustomed to it, this appears remarkable, but it soon becomes a very agreeable interruption to the current of the sermon. It requires some tact to make it in such a variety of ways, as not to prove monotonous and formal. We will add that the majority of French ministers write their sermons with care, and very many of them commit them to memory, and speak either with, or without their notes before them.

"The last characteristic of evangelical French preaching which we would speak of, is that which may be termed *Biblical*. The French preachers of this school possess this important quality of good preaching

to a very high degree. They aim at giving simply the mind of the Spirit. 'Thus saith the Lord,' is the burden of their discourses. They are not given to the vain speculation of a 'philosophy falsely so called.' On the contrary their sermons are generally distinguished for simple and common sense expositions of the doctrines of the sacred Scriptures. The discussions which they contain, are fine specimens of sound reasoning. It is rare to find them venturing upon subjects respecting which Revelation is silent, or such as manifestly transcend the powers of the human mind. In this respect they differ widely from their neighbors on the other side of the Rhine. While it is next to an impossibility to find German, even among those who are evangelical on all the fundamental doctrines of the Gospel, who is fully brought to give up the attempt to .0 interpret the Scriptures by his philosophy, the Frenchman who has 'put __t on Christ,' is distinguished for the docility with which he submits him as mind and will to what God has revealed. And this is the glory of the Evangelical Protestant Church of France, and has been ever since the days of the Reformation."

DISCOURSE FORTY-FIFTH.

JOHN CALVIN.

Calvin was born at Noyon, in Picardy, the 10th of July, 1509, the same year that Henry VIII, was crowned King of England, and one year after Luther, then twenty-five years of age, was established preacher and professor at Wittenburg. His family name was Cauvin, which he Latinized into Calvinus. When a mere child he used to pray in the open air; and evinced a remarkable sense of the presence of God. He studied at the College de la Marché, at Paris, and at that of Montaign. At twenty years of age he became preacher at Novon. Subsequently he turned his attention to the law, in which he became proficient. He, however, resumed his studies in theology; and was turned away from the Catholic faith by his own investigations, and the cruel persecutions visited upon those who adopted the views of the Lutheran Reformation. He soon went to Italy, where he preached the new doctrine, but in 1536 was compelled to leave the scene of his labors, when he settled at Geneva and commenced the work of a Reformed Christian minister. Banished thence, he found a shelter from the storm at Strasburg, where he became professor and pastor. In 1541 he returned to Geneva and energetically recommenced the work of the Reformation. Much of the time he preached daily, lectured frequently in theology, presided at meetings, instructed the churches, defended the Protestants by his writings, and by visiting them from place to place, encouraged and confirmed their faith. He wrote, also, many elaborate works, and performed otherwise an amount of labor almost incredible. His health early began to decline, and at the age of fifty-four he rested from his labors, and went up to the reward of grace in heaven.

The moral and intellectual endowments of Calvin marked him out for a man called and qualified to guide the opinions, and control the emotions of men in the trying times of the Reformation. And few have done more to shape the theological opinions of men for all time.

The cautious Scaliger pronounces him the most exalted character that has appeared since the days of the Apostles, and at the age of twenty-two the most learned man in Europe. His works first appeared in 1578, in twelve folio volumes. Most of them have recently been issued by the Calvin Translation Society of Edinburg, in some fifty vols. 8vo.

As a preacher, Calvin is by no means to be ranked with the pulpit orators of the 17th century. He knew nothing of the rhetorical art of which they made themselves masters; nor had the French language yet attained the flexibility and polish which it exhibited a century later. Simplicity is the prominent characteristic of his sermons. His style was like his character—plain, unartificial, transparent, and practical; verifying the remark of his biographer, that "the greater genius is always the more simple." Calvin preached extempore; but as his utterance was not rapid, the amanuenses reported him so exactly as to lead him to say of some of his sermons, "they were printed just as they fell from my lips."

The sermon here given is an authentic specimen of Calvin's pulpit ministrations. It is one of four which he himself published at Geneva in 1552. It was entitled "On Bearing Persecution," and he put it forth as he says, "to exhort all believers to prize the honor and service of God more than their own life, and to strengthen them against all temptations." A few of the less important sentences are omitted for the sake of brevity. With this exception it is as fair a representation of the original discourse, as can be made in the necessary translation.

BEARING THE REPROACH OF CHRIST.

"Let us go forth out of the tents after Christ, bearing His reproach."-Heb. xiii. 13.

As persecution is always harsh and bitter, let us consider How AND BY WHAT MEANS CHRISTIANS MAY BE ABLE TO FORTIFY THEM-SELVES WITH PATIENCE, SO AS UNFLINCHINGLY TO EXPOSE THEIR LIFE FOR THE TRUTH OF GOD. The text which we have read out, when it is properly understood, is sufficient to induce us to do so. The Apostle says, "Let us go forth from the city after the Lord Jesus, bearing His reproach." In the first place, he reminds us, although the sword should not be drawn over us nor the fires kindled to burn us, that we can not be truly united to the Son of God while we are rooted in this world. Wherefore, a Christian, even in repose, must always have one foot lifted to march to battle, and not only so, but he must have his affections withdrawn from the world, although his body is dwelling in it. Grant that this at first sight seems to us hard, still we must be satisfied with the words of St. Paul, "We are called and appointed to suffer." As if he had said such is our condition as Christians; this is the road by which we must go. if we would follow Christ.

Meanwhile, to solace our infirmity and mitigate the vexation and

In suffering for the cause of God, we are walking step by step after the Son of God, and have Him for our guide. Were it simply said that to be Christians we must pass through all the insults of the world boldly, to meet death at all times and in whatever way God may be pleased to appoint; we might apparently have some pretext for replying, It is a strange road to go at a peradventure. But when we are commanded to follow the Lord Jesus, His guidance is too good and honorable to be refused.

Now, in order that we may be more deeply moved, not only is it said that Jesus Christ walketh before us as our Captain, but that we are made conformable to His image; as St. Paul speaks in the eighth chapter to the Romans, "God hath ordained all those whom He hath adopted for His children, to be made conformable to Him who is the pattern and head of all."

Are we so delicate as to be unwilling to endure any thing? Then we must renounce the grace of God by which He has called us to the hope of salvation. For there are two things which can not be separated—to be members of Christ, and to be tried by many afflictions. We certainly ought to prize such a conformity to the Son of God much more than we do. It is true that in the world's judgment there is disgrace in suffering for the Gospel. But since we know that unbelievers are blind, ought we not to have better eyes than they? It is ignominy to suffer from those who occupy the seat of justice, but St. Paul shows us by his example that we have to glory in scourgings for Jesus Christ, as marks by which God recognizes and avows us for His own. And we know what St. Luke narrates of Peter and John, namely, that they rejoiced to have been "counted worthy to suffer infamy and reproach for the name of the Lord Jesus."

Ignominy and dignity are two opposites; so says the world, which, being infatuated, judges against all reason, and in this way converts the glory of God into dishonor. But, on our part, let us not refuse to be vilfied as concerns the world, in order to be honored before God and His angels. We see what pains the ambitious take to receive the commands of a king, and what a boast they make of it. The Son of God presents His commands to us, and every one stands back! Tell me, pray, whether in so doing we are worthy of having any thing in common with Him? There is nothing here to attract our sensual nature, but such notwithstanding are the true escutcheons of nobility in the heavens. Imprisonment, exile, evil report, imply in men's imaginations whatever is to be vituperated;

but what hinders us from viewing things as God judges and declares them, save our unbelief? Wherefore, let the name of the Son of God have all the weight with us which it deserves, that we may learn to count it honor when He stamps His mark upon us. If we act otherwise, our ingratitude is insupportable! Were God to deal with us according to our deserts, would He not have just cause to chastise us adaily in a thousand ways? Nay more, a hundred thousand deaths would not suffice for a small portion of our misdeeds! Now, if in a His infinite goodness, He puts all our faults under His foot, and abolishes them, and instead of punishing us according to our demerit the devises an admirable means to convert our afflictions into honor and do a special privilege, inasmuch as through them we are taken into a partnership with His Son, must it not be said, when we disdain such a happy state, that we have indeed made little progress in Christian and doctrine?

Accordingly St. Peter, after exhorting us to walk so purely in the fear of God, as "not to suffer as thieves, adulterers, and murderers," immediately adds, "If we must suffer as Christians, let us glorify God for the blessings which He thus bestows upon us."

It is not without cause he speaks thus. For who are we, I pray, to be witnesses of the truth of God, and advocates to maintain His sause? Here we are, poor worms of the earth, creatures full of vanity, full of lies, and yet God employs us to defend His truth—an honor which pertains not even to the angels of heaven! May not this consideration alone well inflame us to offer ourselves to God to be employed in any way in such honorable service?

Many persons, however, can not refrain from pleading against God; or, at least, from complaining against Him for not better supporting their weakness. It is marvelously strange, they say, how God, after having chosen us for His children, allows us to be so trampled upon and tormented by the ungodly. I answer, even were it not apparent why He does so, He well might exercise His authority over us, and fix our lot at His pleasure. But when we see that Jesus Christ is our pattern, ought we not, without inquiring further, to esteem it great happiness that we are made like Him? God, however, makes it very apparent what the reasons are for which He is pleased that we should be persecuted. Had we nothing more than the consideration suggested by St. Peter, (1 Pet. i. 7.) we were disdainful indeed not to acquiesce in it. He says, 'Since gold and silver, which are only corruptible metals, are purified and tested by fire, it is but reasonable that our faith, which surpasses all the riches of the world, should be tried.' It were easy, indeed, for God to crown us at once without

requiring us to sustain any combats; but as it is His pleasure that until the end of the world Christ shall reign in the midst of His enemies, so it is also His pleasure that we, being placed in the midst of them, shall suffer their oppression and violence till He deliver us. I know, indeed, that the flesh kicks when it is to be brought to this point, but still the will of God must have the mastery. If we feel some repugnance in ourselves, it need not surprise us; for it is only too natural for us to shun the cross. Still let us not fail to surmount it, knowing that God accepts our obedience, provided we bring all our feelings and wishes into captivity, and make them subject to Him.

When the Prophets and Apostles went to death, it was not without feeling within some inclination to recoil. "They will lead thee whither thou wouldst not," said our Lord Jesus Christ to Peter. When such fears of death arise within us, let us gain the mastery over them, or rather let God gain it; and, meanwhile, let us feel assured that we offer Him a pleasing sacrifice when we resist and do violence to our inclinations for the purpose of placing ourselves entirely under His command. This is the principal war in which God would have His children to be engaged. He would have them strive to suppress every rebellious thought and feeling which would turn them aside from the path to which He points. And the consolations are so ample that it may well be said, we are more than cowards if we give way!

In ancient times vast numbers of people, to obtain a simple crown of leaves, refused no toil, no pain, no trouble; nay, it even cost them nothing to die, and yet every one of them fought for a peradventure, not knowing whether he was to gain or lose the prize. God holds forth to us the immortal crown by which we may become partakers of His glory. He does not mean to fight at hap-hazard, but all of us have a promise of the prize for which we strive. Have we any cause then to decline the struggle? Do we think it has been said in vain, "If we die with Jesus Christ we shall also live with Him?" Our triumph is prepared and yet we do all we can to shun the combat!

But it is said that "all we teach on this subject is repugnant to human judgment." I confess it. And hence when our Saviour declares, "Blessed are they who are persecuted for righteousness' sake," He gives utterance to a sentiment which is not easily received in the world. On the contrary, He wishes to account that as happiness, which in the judgment of sense is misery. We seem to ourselves miserable when God leaves us to be trampled upon by the tyranny

and cruelty of our enemies; but the error is that we look not to the promises of God, which assure us that all will turn to our good. We are cast down when we see the wicked stronger than we, and planting their foot on our throat; "But such confusion should rather," as St. Paul says, "cause us to lift up our heads." Seeing we are too much disposed to amuse ourselves with present objects, God in permitting the good to be maltreated and the wicked to have a sway, shows by evident tokens that a day is coming on which all that is now in confusion will be reduced to order. If the period desemble seems distant, let us run to the remedy, and not flatter ourselves in a our sin; for it is certain that we have no faith if we can not carry our views forward to the coming of Jesus Christ.

To leave no means which may be fitted to stimulate us unemployed, God sets before us promises on the one hand, and threaten so influence, let us strengthen them by adding the threatenings. It is true we must be perverse in the extreme not to put more faith in the promises of God, when the Lord Jesus says that He will own us a should prevent us from making the confession which He requires Let men do their utmost, they can not do worse than murder us and will not the heavenly life compensate for this? I do not here collect all the passages of Scripture which bear upon this subject they are so often reiterated that we ought to be perfectly satisfied with them. When the struggle comes, if three or four passages do not suffice, a hundred surely ought to make us proof against all temptations!

But if God can not win us to Himself by gentle means, must we not be mere blocks if His threatenings also fail? Jesus Christ summons all those who from fear of temporal death shall have denied the truth, to appear at the bar of God His Father, and says, "That then both soul and body will be consigned to perdition." And in another passage He says, "That He will disclaim all those who shall have denied Him before men." These words, if we are not altogether impervious to feeling, might well make our hair stand on end! Be this as it may, this much is certain—if these things do not move us as they ought, nothing remains for us but a fearful judgment. All the words of Christ having proved unavailing, we stand convicted of gross infidelity.

It is vain for us to allege that pity should be shown us, inasmuch as our nature is so frail; for it is said, on the contrary, that Moses having looked to God by faith was fortified so as not to yield under

any temptation. Wherefore, when we are thus soft and easy to bend, it is a manifest sign—I do not say that we have no zeal, no firmness—but that we know nothing either of God or His kingdom. When we are reminded that we ought to be united to our Head, it seems for us a fine pretext for corruption to say, that we are men! But what were those who have trodden the path before us? Indeed, had we nothing more than pure doctrine, all the excuses we could make would be frivolous; but having so many examples, which ought to supply us with the strongest proof, the more deserving are we of condemnation.

There are two points to be considered. The first is, that the whole body of the Church has always been, and to the end will be, liable to be afflicted by the wicked, as is said in Psalm, cxxix.

1: "From my youth up they have tormented me, and dragged the plow over me from one end to the other." The Holy Spirit there brings in the ancient Church, in order that we, having been much acquainted with her afflictions, may not regard it either as new or vexatious, when the like is done to ourselves in the present day. St. Paul, also, in quoting from another Psalm, a passage in which it is said, "We have been like sheep to the slaughter;" shows that that has not been for one age only, but is the ordinary condition of the Church, and shall be.

Therefore, in seeing how the Church of God is trampled upon in the present day by proud worldlings, how one barks, and another bites; how they torture, how they plot against her; how she is assailed incessantly by mad dogs, and savage beasts, let it remind us that the same thing was done in all the olden time. It is true God sometimes gives her a time of refreshment and a truce, hence, in the Psalm above quoted, it is said, 'He cutteth the cords of the wicked;' and in another passage, 'He breaks their staff, lest the good should fall away, by being too hardly pressed.' But still it has pleased Him that His Church should always have to battle so long as she is in this world, her repose being treasured upon high in the heavens.

Meanwhile, the issue of her afflictions has always been fortunate. At all events God has caused that though she has been pressed by many calamities, she has never been completely crushed; as it is said, 'The wicked, with all their efforts have not succeeded in that at which they aimed.' St. Paul glories in the fact, and shows that this is the course which God in mercy always takes, "We endure tribulations, but we are not in agony; we are impoverished, but not left destitute; we are persecuted, but not forsaken; cast down, but we perish not; bearing every where in our bodies the mortification of

the Lord Jesus, in order that His life may be manifested in or mortal bodies." Such being, as we see, the issue which God has at all times given to the persecutions of His Church, we ought to talke courage, knowing that our forefathers, who were frail men like our selves, always had the victory over their enemies, by remaining firm in endurance.

I only touch on this article briefly, to come to the second, which is more to our purpose, viz.: that WE OUGHT TO TAKE ADVANTAGED OF THE PARTICULAR MARTYRS WHO HAVE GONE BEFORE US.

These are not confined to two or three, but are, as the Apost says, "a great and dense cloud." By this expression he intimatthat the number is so great that it ought, as it were, completely engross our sight. Not to be tedious, I will only mention the Jew who were persecuted for the true religion, as well under the tyrann of King Antiochus as a little after his death. We can not alleg that the number of sufferers was small, for it formed, as it were a large army of martyrs. We can not say that it consisted o of prophets, whom God had set apart from the common people; for women and young children formed part of the band. We can no say that they got off at a cheap rate, for they were tortured as cruelly as it was possible to be. Accordingly, we hear what the Apostle I says: "Some were stretched out like drums, not caring to be delivered, that they might obtain a better resurrection; others were proved by mockery and blows, or bonds and prisons; others were stoned or sawn asunder; others traveled up and down, wandering among mountains and caves.'

Let us now compare their case with ours. If they so endured for the truth, which was at that time so obscure, what ought we to do in the clear light which is now shining? God speaks to us with open voice; the great gate of the kingdom of heaven has been opened, and Jesus Christ calls us to Himself, after having come down to us, that we might have Him, as it were, present to our eyes. What a reproach would it be to us to have less zeal in suffering for the Gospel, than those had who only hailed the promises afar off, who had only a little wicket opened, whereby to come to the kingdom of God, and who had only some memorial and type of Christ! These things can not be expressed in word as they deserve, and therefore I leave each to ponder them for himself.

Let it be considered, then, as a fixed point among all Christians, that they ought not to hold their life more precious than the testimony to the truth, inasmuch as God wishes to be glorified thereby. Is it in vain that He gives the name of WITNESSES (for this is the mean-

ing of the word MARTYR) to all who have to answer before the enemies of the faith? Is it not because He wishes to employ them for such a purpose? Here every one is not to look for his fellow, for God does not honor all alike with the call. And as we are inclined so to look, we must be the more on our guard against it. Feter having heard from the lips of the Lord Jesus that he should be led in his old age where he would not, asked, What was to become of his companion John? There is not one among us who could not readily have put the same; for the thought which instantly rises in our minds is, Why do I suffer rather than others? On the contrary, Jesus Christ exhorts all of us in common, and each of us in particular, to hold ourselves "ready," in order that, according as He shall call this one or that one, we may march forth in our turn.

I explained above, how little prepared we shall be to suffer martyrdom, if we be not armed with the Divine PROMISES. It now remains to show, somewhat more fully, WHAT THE PURPORT AND AIM OF THESE PROMISES ARE -not to specify them all in detail, but to show the principal things which God wishes us to hope from Him to console us in our afflictions. Now these things, taken summarily, are three. The first is, That, INASMUCH AS OUR LIFE AND DEATH ARE IN HIS HAND, HE WILL SO PRESERVE US BY HIS MIGHT THAT NOT A HAIR WILL BE PLUCKED OUT OF OUR HEADS WITHOUT HIS LEAVE. Believers, therefore, ought to feel assured, into whatever hands they may fall, that God is not divested of the guardianship which He exercises over their persons. Were such a persuasion well imprinted on our hearts, we should be delivered from the greater part of the doubts and perplexities which torment us, and obstruct us in our duty.

We see tyrants let loose: thereupon it seems to us that God no longer possesses any means of saving us, and we are tempted to provide for our own affairs as if nothing more were to be expected from Him. On the contrary, His providence, as He unfolds it, ought to be regarded by us as an impregnable fortress. Let us labor, then, to learn the full import of the expression that our bodies are in the hands of Him who created them. For this reason He has sometimes delivered His people in a miraculous manner, and beyond all human expectation, as Shadrach, Meshach, and Abednego, from the fiery furnace; Daniel from the den of lions; Peter from Herod's prison, where he was locked in, chained, and guarded so closely. By these examples He meant to testify that He holds our enemies in check, although it may not seem so, and has power to withdraw us from the midst of death when He pleases. Not that He always does

it; but in reserving authority to Himself, to dispose of us for life and death, He would have us to feel fully assured that He has us under His charge; so that whatever tyrants attempt, and with whatever fury they may rush against us, it belongs to Him alone to order our life.

If He permits tyrants to slay us, it is not because our life is no dear to Him, and in greater honor, a hundred times, than it deserves.

Such being the case, having declared by the mouth of David that the death of His saints is precious in His sight, He says also, by the mouth of Isaiah, that the earth will discover the blood which seem to be concealed. Let the enemies of the Gospel, then, be as prodicted as a gal as they will of the blood of martyrs; they shall have to render the fearful account of it, even to the last drop! In the present day, the indulge in proud derision while consigning believers to the flames and after having bathed in their blood, they are intoxicated by it to such a degree as to count all the murders they commit mere festive sport. But if we have patience to wait, God will show in the end of that it is not in vain He has rated our life at so high a value of Meanwhile, let it not offend us that it seems to confirm the Gospel which in worth surpasses heaven and earth!

To be better assured that God does not leave us as it were forsaken in the hands of tyrants, let us remember the declaration of Jesus Christ, when He says that He Himself is persecuted in His members. God had indeed said before, by Zechariah, "He who touches you, toucheth the apple of Mine eye;" but here it is said much more expressly that if we suffer for the Gospel, it is as much as if the Son of God were suffering in person. Let us know, therefore, that Jesus Christ must forget Himself before He can cease to think of us when we are in prison, or in danger of death for His cause; and let us know that God will take to heart all the outrages which tyrants commit upon us, just as if they were committed on His own Son.

Let us now come to our second point, which God declares to us in His promise for our consolation. It is, that He will so sustain us by the energy of His Spirit, that our enemies, do what they may, even with Satan at their head, will gain no advantage over us. And we see how an emergency; for the invincible containing the martyrs, abundantly and beautifully do nstrates that God works in them mightily. In persecution there flesh, the vituperation and insult of

body suffers. Now, God promiseffectually that we shall ove

thus tells, us He confirms by fact. Let us take this buckler, then, to ward off all fears by which we are assailed; and let us not confine the workings of the Holy Spirit within such narrow limits as to suppose that He will not easily surmount all the cruelties of men.

The third point for consideration, in the promises which God gives to His martyrs, is, THE FRUIT WHICH THEY OUGHT TO HOPE FOR FROM THEIR SUFFERINGS, AND, IN THE END, IF NEED BE, FROM THEIR DEATH. Now, this fruit is, that after having glorified His name, after having edified the Church by their constancy, they will be gathered together with the Lord Jesus into His immortal glory. But as we have above spoken of this at some length, it is enough here to recall it to remembrance. Let believers, then, learn to lift up their heads toward the crown of glory and immortality to which God invites them, that thus they may not feel reluctant to quit the present life for such a recompense, and to feel well assured of this inestimable blessing; let them have always before their eyes the conformity which they thus have to our Lord Jesus Christ; beholding death in the midst of life, just as He, by the reproach of the cross, attained to the glorious resurrection, wherein consists all our felicity, joy, and triumph!

DISCOURSE FORTY-SIXTH.

JAMES BENIGNÉ BOSSUET.

Bossuer was born at Dijon, in Burgundy, the 27th of September, 1627, and died at Paris, 1704. From the first he exhibited remarkable fondness for study; and at the age of sixteen, astonished his friends by his precocious displays of extemporaneous eloquence. His studies for the ministry, to which he was destined from his early youth, were pursued, first in the Jesuit College at Dijon; and upon abandoning that order, he resorted to the College of Navarre, in Paris. The great orators of Greece and Rome, and the works of Chrysostom and Augustine, were enthusiastically studied and admired by him for their lofty eloquence. His first appearance in the pulpit, in Paris, produced a wide sensation, and drew crowds of admiring listeners. Soon after he was called to the Court, and appointed to deliver the Lent Sermons in 1662. The king, Louis XIV., was delighted with the young preacher, and appointed him to the See of Condom, and afterward to that of Meaux, beside conferring upon him many other honors.

The heart of Bossuet excites our admiration to a much less extent than does his head. Perhaps it is not strange that a worldly, ambitious, and proud spirit should have been begotten and fostered, amid the fascinations and corruptions that surrounded him. The favorite of the clergy, and the opponent of a pure, simple, spiritual faith, it is not surprising that he became the oppressive dictator, and tarnished his fair fame by persecuting some of the purest and best spirits of his age. But the genius of Bossuet, especially his powers of oratory, can searcely be overrated. He was styled the Plato of the clergy, because he was "Philosopher, Orator, and Poet." The snarling Voltaire, who offer attended his preaching, remarked that among all the elegant writers of the age, Bossuet was the only eloquent man. It is admitted by French critics that his style is as faultless as that of any writer in any tongue.

The term which characterizes the discourses of Bossuet is magnificence. His best productions are Funeral Orations; indeed mot of his ordinary sermons come to us only in fragments. But those in which he celebrates the illustrious dead, exhibit the traces of a master will

Here, every stone is squared and polished, and every sentence, image, word, subjected to the severest ordeal; yet though elaborated to the highest possible degree, they are spirited, and animated with the boldest figures; and frequently rise to true sublimity of expression. They are simple, and yet majestic: triumphantly splendid, but without the affectation of pomp. His best Oration is that pronounced at the funeral of the great Condé. The occasion was one of surpassing interest, the orator fully comprehended and admired the character and life of him whom he celebrates, and was able to take advantage of every incident: and he entered into his subject with the highest enthusiasm. Advanced in years, he never expected to deliver another Oration of the kind; and, as he arose, himself deeply affected, and surrounded by the symbols of woe with which the great church of Nôtre Dame was hung, and the weeping crowd, made up of the rank and talent of the kingdom, he solemnly pronounced his text, and the striking introduction, and then poured forth a flood of eloquence, itself enough to immortalize his name. To adopt the criticism of another, As the orator advances he gathers strength by the force of his movement; his thoughts bound and leap like the quick and impetuous sallies of the warrior whom he describes: his language glows and sparkles, rushes and rejoices, like a free and bounding river, sweeping in beauty through the open champaign, gathering volume and strength from tributary streams, glancing through green meadows and dark woodlands, rushing through forests and mountains, and finally plunging, with resistless force and majesty, into the open sea.

FUNERAL ORATION FOR LOUIS BOURBON, PRINCE OF CONDÉ.

DELIVERED BEFORE LOUIS XIV.

"The Lord is with thee, thou mighty man of valor. Go in this thy might. Surely I will be with thee."—JUDGES, vi. 12, 14, 16.

At the moment that I open my lips to celebrate the immortal glory of Louis Bourbon, Prince of Condé, I find myself equally overwhelmed by the greatness of the subject, and, if permitted to avow it, by the uselessness of the task. What part of the habitable world has not heard of the victories of the Prince of Condé, and the wonders of his life? Every where they are rehearsed. The Frenchman, in extolling them, can give no information to the stranger. And although I may remind you of them to day, yet,

always anticipated by your thoughts, I shall have to suffer your secret reproach for falling so far below them. We feeble orators can add nothing to the glory of extraordinary souls. Well has the sage remarked that their actions alone praise them; all other praise languishes by the side of their great names. The simplicity of a faithful narrative alone can sustain the glory of the Prince of Conde. But expecting that history, which owes such a narrative to future ages, will make this appear, we must satisfy, as we can, the gratitude of the public, and the commands of the greatest of kings. What does the empire not owe to a prince who has honored the house of France, the whole French name, and, so to speak, mankind at large! Louis the Great himself has entered into these sentiments. After having mourned that great man, and given by his tears, in the presence of his whole court, the most glorious eulogy which he could receive, he gathers together in this illustrious temple whatever is most august in his kingdom, to render public acknowledgments to the memory of the Prince; and he desires that my feeble voice should animate all these mournful signs-all this funeral array. Let us then subdue our grief and make the effort.

But here a greater object, and one more worthy of the pulpit, presents itself to my thoughts. God it is who makes warriors and conquerors. "Thou," said David, "hast taught my hands to war, and my fingers to fight." If He inspires courage He gives no less other great qualities, natural and supernatural, both of the mind and heart. Every thing comes from His powerful hand; from heaven He sends all generous sentiments, wise counsels, and good thoughts. But He would have us to distinguish between the gifts which He abandons to His enemies and those which He reserves for His servants. What distinguishes His friends from all others is piety; until that gift of Heaven is received, all others are not only useless, but aid the ruin of those whom they adorn. Without this inestimable gift of piety, what were the Prince of Condé, with all his great heart and lofty genius? No, my brethren, if piety had not consecrated his other virtues, neither these princes would have found any solace for their grief, nor that venerable prelate any confidence in his prayers, nor myself any support for the praises which are due to so great a man. Under the influence of such an example, let us lose sight of all human glory! Destroy the idol of the ambitious! Let it fall prostrate before these altars! On this occasion, group together-for we can do it with propriety-the highest qualities of an excellent nature, and to the glory of truth, exhibit in a Prince universally admired whatever constitutes the hero and carries the glory of the world to the loftiest eminence, valor, magnanimity, and natural goodness—qualities of the heart; vivacity and penetration, grandeur of thought, and sublimity of genius—qualities of the intellect; all would be nothing but an illusion if piety were not added—piety, which indeed is the whole of man! This it is, messieurs, which you see in the life, eternally memorable, of the high and illustrious Prince Louis Bourbon, Prince of Condé, Prince of the blood!

God has revealed to us that He alone makes conquerors, that He alone causes them to subserve His designs. Who made Cyrus but God, who, in the prophecies of Isaiah, named him two hundred years before his birth? "Thou hast not known Me," said He to him, "but I have even called thee by thy name, and surnamed thee. I will go before thee and make the crooked places straight; I will break in pieces the gates of brass, and cut in sunder the bars of iron. I am the Lord, and there is none else, there is no God beside Me. I form the light and create darkness;" as if He had said, "I the Lord do every thing, and from eternity know every thing that I do." Who could have formed an Alexander but the same God who made him visible from afar to the prophet Daniel, and revealed by such vivid images his unconquerable ardor? "See," said He, "that conqueror, with what rapidity he advances from the west, as it were by bounds and without touching the earth." Resembling, in his bold movements and rapid march, certain vigorous and bounding animals, he advances, only by quick and impetuous attacks, and is arrested neither by mountains nor precipices. Already the King of Persia falls into his power. At sight of him, he is "moved with anger-rushes upon him, stamps him under his feet; none can defend him from his attacks, or deliver him out of his hand." Listening only to these words of Daniel, whom do you expect to see under that image—Alexander or the Prince of Condé? God had given him that indomitable valor for the salvation of France during the minority of a king of four years. But let that king, cherished of heaven, advance in life, every thing will yield to his exploits. Equally superior to his friends and his enemies, he will hasten now to employ, now to surpass his most distinguished generals; and under the hand of God, who will ever befriend him, he will be acknowledged the firm bulwark of his kingdom. chosen the Duke d'Enghien* to defend him in his childhood. Thus, during the first years of his reign, the Duke conceived a design which the most experienced veterans could not achieve; but victory justified it before Rocroy! True, the hostile army is the stronger. It is

O The original name of the Prince of Condé.

composed of those old bands of Valonnaise, Italians, and Spaniaris. which never till then were broken. But how much could be counted on the courage which inspired our troops, the pressing necessity of the state, past advantages, and a Prince of the blood who carried victory in his eyes! Don Francisco de Mellos steadily waits his approach; and, without the possibility of retreating, the two generals and their armies had chosen to shut themselves in by woods and marshes, in order to decide their quarrels like two warriors, in close combat. Then, what was seen? The young Prince appeared another man! Moved by so great an object, his mighty soul revealed itself entire; his courage increased with his peril, his sagacity with his ardor. During the night, which must be spent in presence of the enemy, like a vigilant general, he was the last to retire; yet never did he repose more peacefully. In the prospect of so great a day, and his first battle, he is tranquil; so much is he in his element; for well is it known that on the morrow, at the appointed time, he must awake from his profound slumber-another Alexander! See him, as he flies, either to victory or to death. As soon as he has conveyed from rank to rank the ardor which animates himself, he is seen, almost at the same time, attacking the right wing of the enemy; sustaining ours about to give way; now rallying the half-subdued Frenchman, now putting to flight the victorious Spaniard; carrying terror every where, and confounding with his lightning glance those who had escaped his blows. But that formidable infantry of the Spanish army, whose heavy and wedged battalions, resembling so many towers-towers which had succeeded in repairing their breaches-remained immovable in the midst of all others in disorder, and from all sides kept up a steady fire. Thrice the young conqueror attempted to break these intrepid warriors; thrice was he repulsed by the valorous Count de Fontaine, who was borne in his carriage, and, notwithstanding his infirmities, proved that the warrior spirit is master of the body which it animates. In vain does Bek, with his fresh cavalry, endeavor to rush through the wood to fall on our exhausted soldiers; the Prince has prevented him; the routed battalions demand quarter: but victory is more disastrous to the Duke d'Enghien than conflict itself. As he advances with an assured air to receive the parole of those brave men, they, ever on their guard, are seized with the fear of being surprised by a new attack ;-their terrible discharge renders our army furious ; nothing is seen but carnage; blood maddens the soldier; until that great Prince, who could not slaughter those lions like timid sheep, calmed their excited courage, and joined to the pleasure of conquer-

ing that of fardoning his enemies. What then was the astonishment of those veteran troops and their brave officers, when they saw that there was no safety but in the arms of the conqueror! With what wonder did they look upon that young Prince, whose victory had enhanced his lofty bearing, and whose clemency added to it a new charm! Ah, how willingly would he have saved the brave Duke de Fontaine! But he was found prostrate among thousands of the dead, of whom Spain yet feels the loss. She knew not that the Prince who had destroyed so many of her veteran regiments on the field of Rocroy, would complete their subjugation on the plains of Lens. Thus the first victory was the pledge of many more. The Prince bends the knee, and on the battle-field renders back to the God of armies the glory which He had conferred. they celebrated Rocroy delivered, the threatenings of a formidable army turned to shame, the regency established, France in repose, and a reign, destined to such prosperity, begun by an omen so happy. The army commenced the thanksgiving: all France followed. The first achievement of the Duke d'Enghien was extolled to the skies. Such an event was enough to render illustrious any other life; but in his case, it was but the first step in his career.

From that first campaign, after the taking of Thionville, noble fruit of the victory at Rocroy, he passed for a general equally invincible in sieges and battles. But observe in this young Prince what is not less beautiful than victory. The court, which had prepared for him the applause which he merited, was astonished at the manner in which he received it. The queen-regent testified to him that the king was satisfied with his services. In the mouth of the sovereign, that was a recompense worthy of his toils. But if others ventured to praise him, he rejected their praises as offensive. Intractable to flattery, he dreaded its very appearance. Such was the delicacy, or rather such was the good sense of the Prince. His maxim was-and you will please to notice it, for it is the maxim which makes great men-that in great actions our only care ought to be to perform well our part, and let glory follow virtue. This he inspired in others, this he followed himself, so that he was never tempted by false glory; every thing in him tended to the true and the great. Whence it followed that he placed his glory in the service of the king and the prosperity of the state. This was the fundamental principle of his life-this engrossed his last and most cherished feelings. The court could scarcely hold him, though he was the object of its admiration. He must show himself every where, to Germany as to Flanders, the intrepid defender given us by God,

Here direct your special attention! A contest awaits the Prince more formidable than Rocroy: to prove his virtue, war is about to exhaust all its inventions, all its efforts. What object presents itself to my eyes? Not only men to combat, but inaccessible mountains, ravines, and precipices on one side; on the other an impenetrable wood, the bottom of which is a marsh; behind, streams and prodigious intrenchments; every where lofty forts, and leveled forests traversed by frightful roads; in the midst Merci with his brave Bavarians, flushed with such distinguished success, and the taking of Fribourg; -Merci, whom the Prince of Condé and the vigilant Turenne had never surprised in an irregular movement, and to whom they rendered the distinguished testimony that he never lost a favorable opportunity, and never failed to foresee their plans, as if he had assisted at their councils. Here, during eight days, and in four different attacks, was seen all that could be endured and undertaken in war. Our troops seemed disheartened as much by the resistance of the enemy as by the frightful disposition of the ground; and the Prince at times saw himself almost abandoned. But like another Maccabeus, "his own arm never failed him;" and his courage, excited by so many perils, "brought him succor." No sooner was he seen the first to force those inaccessible heights, than his ardor drew all others after him. Merci sees his destruction certain: his best regiments are defeated; the night saves the remains of his army. But what excessive rains also come to the enemy's aid, so that we have at once not only courage and art, but all nature to contend with; what advantage of this is taken by a bold and dexterous enemy, and in what frightful mountain does he anew intrench himself! But, beaten on all sides, he must leave, as booty to the Duke d'Enghien, not only his cannon and baggage, but also all the regions bordering on the Rhine. See how the whole gives way. In ten days Philisbourg is reduced, notwithstanding the approach of winter, Philisbourg, which so long held the Rhine captive under our laws, and whose loss the most illustrious of kings has so gloriously repaired. Worms, Spire, Mayence, Landau, and twenty other places of note open their gates. Merci can not defend them, and no longer appears before his conqueror. But this is not enough; he must fall at his feet, a victim worthy of his valor: Nordlingen shall see his fall;—then shall it be decided that their enemies can not stand before the French, either in Germany or Flanders; and there shall it be seen, that to the Prince all these advantages are due. God, the Protector of France and of a king, whom He has destined for His mighty works, ordains it thus,

By such arrangements, every thing appeared safe under the conduct of the Duke d'Enghien; and without wishing to spend the day in recounting his other exploits, you know that among so many places attacked not one escaped his hands; and thus the glory of the Prince continued to rise. Europe, which admired the noble ardor by which he was animated in his battles, was astonished to perceive that he had perfect self-control; and that at the age of twenty-six years, he was as capable of managing his troops, as of urging them into perils; of yielding to fortune, as of causing it to subserve his designs. In all situations he appears to us one of those extraordinary men who force all obstacles. The promptitude of his action leaves no time for its contravention. Such is the character of conquerors. When David, himself a great warrior, deplored the death of two captains, he gave them this eulogy: "They were swifter than eagles, they were stronger than lions." Such is the very image of the Prince whom we deplore. Like lightning, he appeared at the same time in different and distant places. He was seen in all at tacks, in all quarters. When occupied on one side, he sends to re connoitre the other; the active officer who conveys his orders is anticipated, and finds all reanimated by the presence of the Prince. He seems to multiply himself in action; neither fire nor steel arrests his progress. No need has he to arm his head exposed to so many perils; God is his assured armor; blows lose their force as they reach him, and leaves behind only the tokens of his courage and of the protection of Heaven. Tell him not that the life of the first Prince of the blood, so necessary to the state, ought to be spared; he answers that such a Prince, more interested by his birth in the glory of the king and crown, ought, in the extremity of the state, more readily than all others to devote himself to its recovery. After having made his enemies, during so many years, feel the invincible power of the king; were it asked, What did he do to sustain it at home? I would answer, in a word, he made the Regent respected.* And since it is proper for me once for all, to speak of those things respecting which I desire to be forever silent, tit may be stated, that up to the time of that unfortunate imprisonment, he had never dreamed that it was possible for him to attempt any thing against the state; and to his honor be it said, if he desired to secure a recompense, he desired still more to merit it. It was this which caused him to say-and here I can confidently repeat his words, which I re-

^{*} The Queen-Mother, who was regent during the minority of Louis XIV.

[†] Bossuct here refers to the part taken by the Prince of Condé in the civil war of the Fronde.

ceived from his own lips, and which so strikingly indicate his true disposition—that "he had entered that prison the most innocent of men, and that he had issued from it the most culpable. Alas!" said he, "I lived only for the service of the king, and the honor of the state." Words which indicate a sincere regret for having been carried so far by his misfortunes. But without excusing what he himself so strongly condemned, let us say, so that it may never again be mentioned, that as in celestial glory, the faults of holy penitents, covered by what they have done to repair them, and the infinite compassion of God, never more appear; so in the faults so sincerely acknowledged, and in the end so gloriously repaired by faithful services, nothing ought to be remembered but the penitence of the Prince, and the elemency of his sovereign who has forgotten them.

However much he was involved in those unfortunate wars he has at least this glory, never to have permitted the grandeur of his House to be tarnished among strangers. Notwithstanding the majesty of the Empire, the pride of Austria, and the hereditary crowns attached to that House, particularly in the branch which reigns in Germany; even when a refugee at Namur, and sustained only by his courage and reputation, he urged the claims of a Prince of France and of the first family in the world so far that all that could be obtained from him was his consent to treat upon equality with the Archduke, through a brother of the Emperor, and the descendant of so many Emperors, on condition that the Prince in the third degree, should wear the honors of the "Low Countries." The same treatment was secured to the Duke d'Enghien; and the House of France maintained its rank over that of Austria even in Brussels. But mark what constitutes true courage. While the Prince bore himself so loftily with the Archduke who governed, he rendered to the King of England and the Duke of York, now so great a monarch, but then unfortunate, all the honors which were their due; and finally he taught Spain, too disdainful, what that majesty was which misfortune could not tear from princes. The rest of his conduct was not less distinguished. Amid the difficulties which his interests introduced into the Treaty of the Pyrenees, hear what were his orders, and see whether any one ever acted so nobly, with reference to his own interests. He wrote to his agents in the conference, that it was not right that the peace of Christendom should be postponed for his sake; that they might take care of his friends, but must leave him to his fate. Ah, what a noble victim thus sacrificed himself for the public good! But when things changed, and Spain was willing to give him either Cambray and its environs, or Luxembourg

in full sovereignty; he declared that to these advantages, and all others, however great, which they could give him, he preferred-what? His duty and the good will of the king! This formed the ruling passion of his heart. This he was incessantly repeating to the Duke d'Enghien, his son. Thus did he appear himself! France beheld him, in these last traits, returning to her bosom with a character ennobled by suffering, and more than ever devoted to his king and country. But in those first wars he had but one life to offer; now he has another which is dearer to him than his own. After having, under his father's example, nobly finished his studies, the Duke d'Enghien is ready to follow him to the battle-field. Not content with teaching him the art of war by his instructions, he conducts him to living lessons and actual practice. Leave we the passage of the Rhine, the wonder of our age, and the life of Louis the Great. In the field of Senef, although he commanded, as he had already done in other campaigns, he learned war by the side of his father, in the most terrible conflicts. In the midst of so many perils, he sees the Prince thrown down in a trench, under a horse covered with blood. While offering him his own and raising him from the trench, he is wounded in the arms of his affectionate father, but without discontinuing his kind offices, delighted with the opportunity of satisfying at once his filial piety and love of glory. How could the Prince fail to think that nothing was wanting to that noble son but opportunities, to achieve the greatest things. Moreover his tenderness increased with his esteem.

But not only for his son and his family did he cherish such tender sentiments. I have seen him (and do not imagine that I exaggerate here) deeply moved with the perils of his friends; I have seen him, simple and natural, change color at the recital of their misfortunes, entering into their minutest as well as most important affairs, reconciling contending parties, and calming angry spirits with a patience and gentleness which could never have been expected from a temper so sensitive, and a rank so high. Far from us be heroes without humanity! As in the case of all extraordinary things, they might force our respect and seduce our admiration, but they could never win our love. When God formed the heart of man He planted goodness there, as the proper characteristic of the Divine nature, and the mark of that beneficent hand from which we sprang. Goodness, then, ought to be the principal element of our character, and the great means of attracting the affection of others. Greatness, which supervenes upon this, so far from diminishing goodness, ought only to enable it, like a public fountain, to diffuse

itself more extensively. This is the price of hearts! For the great, whose goodness is not diffusive, as a just punishment of their haughtr indifference, remain forever deprived of the greatest good of life the fellowship of kindred souls. Never did man enjoy this more than the Prince of whom we are speaking. Never did one less fear that familiarity would diminish respect. Is this the man that stormed cities and gained battles? Have I forgotten the high rank he knew so well to defend. Let us acknowledge the hero, who, always equal to himself, without rising to appear great, or descending to be civil and kind, naturally appeared every thing that he ought to be toward all men, like a majestic and beneficent river, which peacefully conveys from city to city, the abundance which it has spread through the countries which it waters; which flows for the benefit of all, and rises and swells only when some violent opposition is made to the gentle current which bears it on its tranquil course. Such was the gentleness and such the energy of the Prince of Condé. Have you an important secret? Confide it freely to that noble heart; your affair becomes his by that confidence. Nothing was more inviolable to that Prince than the rights of friendship. When a favor was asked of him, it was he that appeared obliged; and never was his joy so natural or lively, as when he conferred pleasure upon others. The first money which, by the permission of the king, he received from Spain, notwithstanding the necessities of his exhausted house, was given to his friends, although he had nothing to hope from their friendship after the peace. Four hundred thousand crowns, distributed by his orders-rare instance of generosity-showed that gratitude was as powerful in the Prince of Condé as selfishness is in most men. With him virtue was ever its own reward. He praised it even in his enemies. Whenever he had occasion to speak of his actions, and even in the communications which he sent to the court, he extolled the wise counsels of one, and the courage of another; the merits of none were overlooked; and in his anxiety to do others justice he never seemed to find a place for what he had done himself. Without envy, without disguise or pretension; equally great in action and in repose, he appeared at Chantilly as he did at the head of his troops. Whether he embellished that magnificent and charming home, whether he planted his camp, or fortified a place in the midst of a hostile country—whether he marched with an army amid perils, or conducted his friends through superb alleys to the noise of falling fountains silent neither by day nor night, he was always the same man; his glory followed him every where. How delightful, after the contest and tumult of arms, to be able to relish

those peaceful virtues, and that tranquil glory which none can share with the soldier more than with fortune; where one can pursue the great end of life without being stunned with the noise of trumpets, the roar of cannons, or the cries of the wounded; and when all alone, man appears as great, and as worthy of respect as when he gives the word of command, and whole armies do his bidding.

Let us now look at the qualities of his intellect; and since, alas! that which is most fatal to human life, namely, the military art, admits of the greatest genius and talent, let us in the first place consider the great genius of the Prince with reference to that department. And in the first place what general ever displayed such farreaching foresight? One of his maxims was, that we ought to fear enemies at a distance, in order not to fear them near at hand-nay more, to rejoice in their approach. See, as he considers all the advantages which he can give or take, with what rapidity he comprehends times, places, persons, and not only their interests and talents, but even their humors and caprices! See how he estimates the cavalry and infantry of his enemies, by the nature of the country, or the resources of the confederated princes! Nothing escapes his penetration. With what prodigious comprehension of the entire details and general plan of the war, he is ever awake to the occurrence of the slightest incident; drawing from a deserter, a prisoner, a passer-by, what he wishes him to say or to conceal, what he knows, and, so to speak, what he does not know, so certain is he in his conclusions. His patrols repeat to him the slightest things: he is ever on the watch, for he holds it as a maxim, that an able general may be vanquished, but ought never to suffer himself to be surprised. And it is due to him to say that this never occurred in his case. At whatever, or from whatever quarter his enemies come, they find him on his guard, always ready to fall upon them, and take advantage of their position; like an eagle, which, whether soaring in mid air, or perched upon the summit of some lofty rock, sweeps the landscape with his piercing eyes, and falls so surely upon his prey, that it can neither escape his talons, nor his lightning glance. So keen his perception, so quick and impetuous his attack, so strong and irresistible the hands of the Prince of Condé. In his camp vain terrors, which fatigue and discourage more than real ones, are unknown, All strength remains entire for true perils; all is ready at the first signal, and as saith the prophet, "All arrows are sharpened, all bows bent." While waiting, he enjoys as sound repose as he would under his own roof. Repose, did I say? At Pieton, in the presence of that formidable army which three united powers had assembled, our

troops indulged in constant amusements, the whole army was rejoicing, and never for a moment felt that it was weaker than the enemy The Prince, by the disposition of his army, had put in safety, not only our whole frontier, and all our stations, but also our soldiers; he watches-that is enough! At last the enemy moves off-precisely what the Prince expected. At their first movement he starts; the army of Holland, with its proud standards, is already in his power-blood flows every where-the whole becomes his prev. But God knows how to limit the best formed plans. The enemy is every where scattered. Oudenarde is delivered out of their hands; but they themselves are saved out of those of the Prince by a dense cloud, which covers the heavens; terror and desertion enter the troops; none can tell what has become of that formidable army. Then it was that Louis, after having accomplished the rude siege of Besançon, and once more reduced Franche Comté, with unparalleled rapidity, returned, irradiated with glory, to profit by the action of his armies in Flanders and Germany, and commanded the army which performed such prodigies in Alsace; thus appearing the greatest of heroes, as much by his personal exploits, as by those of his generals.

While a happy disposition imparted such noble traits to our Prince, he never ceased to enrich it by reflection. The campaigns of Cæsar formed the subject of his study. Well do I recollect how much he interested us by indicating, with all the precision of a catalogue, the place where that celebrated general, by the advantageous nature of his positions, compelled five Roman legions, and two experienced leaders, to lay down their arms without a struggle, himself had explored the rivers and mountains which aided in the accomplishment of that grand result; and never before had so accomplished a teacher explained the Commentaries of Cæsar. The generals of a future age will render him the same homage. will be seen studying in the places where it took place, what history will relate of the encampment of Pieton, and the wonders that followed. They will notice, in that of Chatenoy, the eminence occu pied by that great captain, and the stream where he covered himself from the cannon of the intrenchments of Selestad. Then will they see him putting Germany to shame—now pursuing his enemies, though stronger; now counteracting their schemes; and now causing them to raise the siege of Saverne, as he had that of Haguenau, a little while before. It was by strokes like these, of which his life is full, that he carried his fame to such a height that in the present day it is one of the highest honors to have served in the army of the

Prince of Condé, and even a title to command to have seen him perform that duty.

But if ever he appeared great, and by his wondrous self-possession, superior to all exigencies, it was in those critical moments upon which victory turns, and in the deepest ardor of battle. In all other circumstances he deliberates-docile, he lends an ear to the counsels of all; but here every thing is presented to him at once; the multiplicity of objects confounds him not; in an instant his part is taken; he commands, he acts together; every thing is made to subserve his purpose. Shall I add, for why fear the reputation of so great a man should be diminished by the acknowledgment, that he was distinguished not only by his quick sallies which he knew so promptly and agreeably to repair, but that he sometimes appeared, on ordinary occasions, as if he had in him another nature, to which his great soul abandoned minor details, in which he himself deigned not to mingle. In the fire, the shock, the confusion of battle, all at once sprung up in him-I know not what firmness and clearness, what ardor and grace-so attractive to his friends, so terrible to his enemies-a combination of qualities and contrasts, at once singular and striking. In that terrible engagement, when before the gates of the city, and in the sight of the citizens, Heaven seemed to decide the fate of the Prince; when he had against him choice troops and a powerful general-when, more than once, he saw himself exposed to the caprices of fortune-when, in a word, he was attacked on every side, those who were fighting near him have told us that if they had an affair of importance to transact with him, they would have chosen for it that very moment when the fires of battle were raging around him; so much did his spirit appear elevated above them, and, as it were. inspired in such terrible encounters; like those lofty mountains, whose summits, rising above clouds and storms, find their serenity in their elevation, and lose not a single ray of the light by which they are enveloped. Thus on the plains of Lens, name agreeable to France! the Archduke, drawn contrary to his design from an advantageous position, through the influence of a false success, is forced, by a sudden movement of the Prince, who opposes fresh troops to those already exhausted, to take flight. His veteran troops perish; his cannon, which he relied on, falls into our hands; and Bek, who had flattered himself with certain victory, taken and wounded in the battle, renders, by his dying despair, a mournful homage to his conqueror. Is it necessary to relieve or besiege a city? The Prince knows how to profit by every opportunity. Thus, being suddenly informed of an important siege, he passes at once, by a rapid march,

to the place, and discovers a safe passage through which to give relief, at a spot not sufficiently fortified by the enemy. Does he lay siege to a place? Each day he invents some new means of advancing its conquest. Some have thought that he exposed his troops; but he protected them by abridging the time of peril through the vigor of his attacks. Amid so many surprising blows the most courageous governors can not make good their promises to their generals. Dunkirk is taken in thirteen days amid the rains of autumn; and those ships, so renowned among our allies, all at once appear upon the ocean with our flags.

But what a wise general ought especially to know, is his soldiers and officers. For thence comes that perfect concert which enables armies to act as one body, or to use the language of Scripture, "as one man." But how as one man? Because under one chief, that knows both soldiers and officers, as if they were his arms and hands, all is equally animated, all is equally moved. This it is which secures victory; for I have heard our great Prince say that, in the battle of Nordlingen, what gained success was his knowledge of M. de Turenne, whose consummate genius needed no order to perform whatever was necessary. The latter, on his side, declared that he acted without anxiety, because he knew the Prince, and his directions which were always safe. Thus they imparted to each other a mutual confidence which enabled them to apply themselves wholly to their respective parts; and thus happily ended the most hazardous and keenly contested battle that was ever fought!

That was a noble spectacle in our day to behold, at the same time, and in the same campaign, these two men, whom the common voice of all Europe equaled to the greatest generals of past agesnow at the head of separate troops, now united, yet more by the concurrence of the same thoughts, than by the orders which the inferior received from the other; now opposed front to front, and redoubling the one in the other activity and vigilance ;-as if the Deity, whose wisdom, according to the Scriptures, disports itself in the universe, would show us under what perfect Crms, and with what excellent qualities He can endow men. What encampments what marches! what hazards and precautions! what perils and sources! Were ever in two men seen the same virtues, with such diverse not to say contrary characteristics! The one seemed to act from profound reflection; the other from sudden illumination = th latter consequently was more ardent, though by no means pre-cip tate, while the former, with an appearance of greater coolness, new ev exhibited any thing like languor-ever more ready to act tha-

speak, resolute and determined within, even when he seemed hesitating and cautious without. The one, as soon as he appeared in the army, gave a high idea of his valor, and caused an expectation of something extraordinary; nevertheless he advanced systematically, and by degrees reached the prodigies which crowned his life; the other, like a man inspired, from his first battle equaled the most consummate masters. The one by his rapid and constant efforts won the admiration of the world, and silenced all envy: the other, at the very first, reflected such a vivid light that none dared to attack him. The one, in fine, by the depth of his genius and the incredible resources of his courage, rose superior to the greatest dangers, and profited even by the infelicities of fortune; the other, at once by the advantages of his elevated birth, and the lofty thoughts by which he was inspired from heaven, and especially by an admirable instinct of which men know not the secret, seemed born to draw fortune into his plans, and to force destiny itself. And as in their life, those great men were seen distinguished by diverse characteristics, so the one, cut down by a sudden blow, like a Judas Maccabeus, dies for his country; the army mourns him as a father; the court and country are covered with tears; his piety is praised with his courage, and his memory fades not with time; * the other, raised, like a David, by his arms to the summit of glory, like him also dies in his bed, celebrating the praises of God and giving instructions to his family, and thus leave all hearts filled as much with the splendor of his life as the serenity of his death. What a privilege to see and to study these great men, and learn from each the esteem which the other merits. This has been the spectacle of our age; but what is greater still, we have seen a king making use of these great generals, and enjoying the succor of heaven; and being deprived of the one by death, and of the other by his maladies, conceiving the greatest plans, and performing the noblest deeds, rising above himself, surpassing the hopes of his friends and the expectations of the world; so lofty is his courage, so vast his intelligence, so glorious his destiny.+

Such, messieurs, are the spectacles which God gives to the world, and the men whom He sends into it, to illustrate, now in one nation, now in another, according to His eternal counsels, His power and His wisdom. For, do His Divine attributes discover themselves more clearly in the heavens which His fingers have formed, than in the rare talents which He has distributed, as it pleases Him, to extraordinary men? What star shines more brilliantly in the firmament,

^{*} Turenne was cut in two by a cannon ball.

⁺ This adulation of Louis XIV. will be taken at what it is worth.

than the Prince de Condé has done in Europe? Not war alone gave him renown; but his resplendent genius which embraced every thing, ancient as well as modern, history, philosophy, theology the most sublime, the arts and the sciences. None possessed a book which he had not read; no man of excellence existed, with whom he had not, in some speculation or in some work, conversed; all left him instructed by his penetrating questions or judicious reflections. His conversation too, had a charm, because he knew how to speak to every one according to his talents; not merely to warriors on their enterprises, to courtiers on their interests, to politicians on their negotiations, but even to curious travelers on their discoveries in nature, government or commerce; to the artisan on his inventions, and in fine to the learned of all sorts, on their productions. That gifts like these come from God, who can doubt? That they are worthy of admiration, who does not see? But to confound the human spirit which prides itself upon these gifts, God hesitates not to confer them upon His enemies. St. Augustin considers among the heathen, so many sages, so many conquerors, so many grave legislators, so many excellent citizens-a Socrates, a Marcus Aurelius, a Scipio, a Caesar, an Alexander, all deprived of the knowledge of God, and excluded from His eternal kingdom. Is it not God then who has made them? Who else could do so but He who made every thing in heaven, and in the earth? But why has He done so? what in this case are the particular designs of that infinite wisdom which makes nothing in vain? Hear the response of St. Augustin. "He has made them," says he, "that they might adorn the present world." He has made the rare qualities of those great men, as He made the sun. Who admires not that splendid luminary; who is not ravished with his midday radiance, and the gorgeous beauty of his rising or decline? But as God has made it to shine upon the evil and upon the good, such an object, beautiful as it is, can not render us happy; God has made it to embellish and illumine this great theater of the universe. So also when He has made, in His enemies as well as in His servants, those beautiful lights of the mind, those rays of His intelligence, those images of His goodness; it is not that these alone can secure our happiness. They are but a decoration of the universe, an ornament of the age. See moreover the melancholy destiny of those men who are chosen to be the ornaments of their age. What do such rare men desire but the praise and the glory which men can give? God, perhaps to confound them will refuse that glory to their vain desires! No:-He confounds them rather by giving it to them, and even beyond their expectation. That Alexander who desired only to make a noise in the world, has

made it even more than he dared to hope. Thus he must find himself in all our panegyrics, and, by a species of glorious fatality, so to speak, partake of all the praises conferred upon every prince. If the great actions of the Romans required a recompense, God knows how to bestow one correspondent to their merits as well as their desires. For a recompense He gives them the empire of the world, as a thing of no value. O kings! humble yourselves in your greatness: conquerors, boast not your victories! He gives them, for recompense, the glory of men; a recompense which never reaches them; a recompense which we endeavor to attach to-what? To their medals or their statues disinterred from the dust, the refuse of years and barbarian violence; to the ruins of their monuments and works, which contend with time, or rather to their idea, their shadow, or what they call their rame! Such is the glorious prize of all their labors; such, in the very attainment of their wishes, is the conviction of their error! Come, satisfy yourselves, ye great men of earth! Grasp, if you can, that phantom of glory, after the example of the great men whom ye admire. God who punishes their pride in the regions of despair, envies them not, as St. Augustin says, that glory so much desired: "vain, they have received a recompense as vain as their desires."

But not thus shall it be with our illustrious Prince. The hour of God is come; hour anticipated, hour desired, hour of mercy and of grace. Without being alarmed by disease, or pressed by time, He executes what He designed. A judicious ecclesiastic, whom he had expressly called, performs for him the offices of religion; he listens, humble Christian, to his instructions; indeed, no one ever doubted his good faith. From that time he is seen seriously occupied with the care of vanquishing himself; rising superior to his insupportable pains, making, by his submission, a constant sacrifice. God, whom he invoked by faith, gave him a relish for the Scriptures; and in that Divine Book, he found the substantial nurture of piety. His counsels were more and more regulated by justice; he solaced the widow and orphan, the poor approached him with confidence. A serious as well as an affectionate father, in the pleasant intercourse which he enjoyed with his children, he never ceased to inspire them with sentiments of true virtue; and that young prince, his grandchild, will forever feel himself indebted to his training. His entire household profited by his example. * * These, messieurs, these simple things-governing his family, edifying his domestics, doing justice and mercy, accomplishing the good which God enjoins, and suffering the evils which He sends-these

are the common practices of the Christian life which Jesus Christ will applaud before His Father and the holy angels. But histories will be destroyed with empires; no more will they speak of the splendid deeds with which they are filled. While he passed his life in such occupations, and carried beyond that of his most famous actions the glory of a retreat so good and pious, the news of the illness of the Duchess de Bourbon reached Chantilly,* like a clap of thunder. Who was not afraid to see that rising light extinguished? It was apprehended that her condition was worse than it proved. What, then, were the feelings of the Prince of Condé, when he saw himself threatened with the loss of that new tie of his family to the person of the king? Was it on such an occasion that the hero must die? Must he who had passed through so many sieges and battles perish through his tenderness? Overwhelmed by anxieties produced by so frightful a calamity, his heart, which so long sustained itself alone, yields to the blow; his strength is exhausted. If he forgets all his feebleness at the sight of the king approaching the sick princess; if transported by his zeal, he runs, without assistance, to avert the perils which that great king does not fear, by preventing his approach, he falls exhausted before he has taken four steps-a new and affecting way of exposing his life for the king. Although the Duchess d'Enghien, a princess, whose virtue never feared to perform her duty to her family and friends, had obtained leave to remain with him, to solace him, she did not succeed in assuaging his anxieties; and after the young princess was beyond danger, the malady of the king caused new troubles to the Prince. * * * The Prince of Condé grew weaker, but death concealed his approach. When he seemed to be somewhat restored, and the Duke d'Enghien, ever occupied between his duties as a son and his duties as a subject, had returned by his order to the king, in an instant all was changed, and his approaching death was announced to the Prince. Christians, give attention, and here learn to die, or rather learn not to wait for the last hour, to begin to live well. What! expect to commence a new life when, seized by the freezing grasp of death, ye know not whether ye are among the living or the dead? Ah! prevent, by penitence, that hour of trouble and darkness! Thus, without being surprised at that final sentence communicated to him, the Prince remains for a moment in silence. and then all at once exclaims "Thou dost will it, O my God; Thy will be done! Give me grace to die well!" What more could you desire? In that brief prayer you see submission to the will of God,

^{*} The residence of the Prince de Condê

reliance on His providence, trust in His grace, and all devotion. From that time, such as he had been in all combats, serene, self-possessed, and occupied without anxiety, only with what was necessary to sustain them—such also he was in that last conflict. Death appeared to him no more frightful, pale and languishing, than amid the fires of battle and in the prospect of victory. While sobbings were heard all around him, he continued, as if another than himself were their object, to give his orders; and if he forbade them weeping, it was not because it was a distress to him, but simply a hinderance. At that time, he extended his cares to the least of his domestics. With a liberality worthy of his birth and of their services, he loaded them with gifts, and honored them still more with mementoes of his regard. * * * *

The manner in which he began to acquit himself of his religious duties, deserves to be recounted throughout the world; not because it was particularly remarkable; but rather because it was, so to speak, not such ;-for it seemed singular that a Prince so much under the eye of the world, should furnish so little to spectators. Do not then, expect those magniloquent words which serve to reveal, if not a concealed pride, at least an agitated soul, which combat or dissembles its secret trouble. The Prince of Condé knew not how to utter such pompous sentences; in death, as in life, truth ever formed his true grandeur. His confession was humble, full of penitence and trust. He required no long time to prepare it; the best preparation for such a confession is not to wait for it as a last resort. But give attention to what follows. At the sight of the holy Viaticum, which he so much desired, see how deeply he is affected. Then he remembers the irreverence with which, alas! he had sometimes dishonored that divine mystery. . Calling to mind all the sins which he had committed, but too feeble to give utterance to his intense feelings, he borrowed the voice of his confessor to ask pardon of the world, of his domestics, and of his friends. They replied with their tears. Ah! reply ye now, profiting by that example! The other duties of religion were performed with the same devotion and self-possession. With what faith and frequency did he, kissing the cross, pray the Saviour of the world that His blood, shed for him, might not prove in vain. This it is which justifies the sinner, which sustains the righteous, which reassures the Christian! * * * Three times did he cause the prayers for those in anguish to be repeated, and ever with renewed consolation. In thanking his physicians, "See," said he, "my true physicians," pointing to the ecclesiastics to whose teachings he had listened, and

glory, intrepid and warrior spirits! Who was more worthy to command you, and in whom did ye find command more honorable? Mourn then that great Captain, and weeping, say: "Here is the man that led us through all hazards, under whom were formed so many renowned captains, raised by his example, to the highest honors of war; his shadow might yet gain battles, and lo! in his silence, his very name animates us, and at the same time warns us, that to find, at death, some rest from our toils, and not arrive unprepared at our eternal dwelling, we must, with an earthly king, yet serve the King of Heaven." Serve then that immortal and ever merciful King, who will value a sigh or a cup of cold water, given in His name, more than all others will value the shedding of your blood. And begin to reckon the time of your useful services from the day on which you gave yourselves to so beneficent a Master. Will not ye too come, ve whom he honored by making you his friends? To whatever extent you enjoyed his confidence, come all of you, and surround this tomb. Mingle your prayers with your tears; and while admiring, in so great a prince, a friendship so excellent, an intercourse so sweet, preserve the remembrance of a hero whose goodness equaled his courage. Thus may he ever prove your cherished instructor; thus may you profit by his virtues; and may his death, which you deplore, serve you at once for consolation and example. For myself, if permitted, after all others, to render the last offices at this tomb, O prince, the worthy subject of our praises and regrets, thou wilt live forever in my memory. There will thy image be traced, but not with that bold aspect which promises victory. No, I would see in you nothing which death can efface. You will have in that image only immortal traits. I shall behold you such as you were in your last hours under the hand of God, when His glory began to dawn upon you. There shall I see you more triumphant than at Fribourg and at Rocroy; and ravished by so glorious a triumph, I shall give thanks in the beautiful words of the well-beloved disciple, "This is the victory that overcometh the world, even our faith." Enjoy, O prince, this victory, enjoy it forever, through the everlasting efficacy of that sacrifice.* Accept these last efforts of a voice once familiar to you. With you these discourses shall end, Instead of deploring the death of others, great prince, I would henceforth learn from you to render my own holy; happy, if reminded by these white locks of the account which I must give of my ministry; I reserve for the flock, which I have to feed with the word of life, the remnants of a voice which falters, and an ardor which is fading away.

[.] The sacrifice of the mass, which concluded the funeral reremony.

DISCOURSE FORTY-SEVENTH.

LOUIS BOURDALOUE.

THE "Reformer of the French Pulpit," as Bourdaloue has been justly called, was born at Bourges, in the year 1632, and at the age of fifteen years entered the Community of the Jesuits, of whose disposition, however, he did not seem to partake. Eighteen years were then passed in study, and in teaching Philosophy and Theology, after which he gave himself wholly to preaching. His bold and original style of eloquence excited universal surprise and admiration; and he was early called to Paris, where, for upward of thirty years, his popularity was undiminished. He departed this life, May 13th, 1704, having continued his labors until within two days of his death.

Bourdaloue seems to have been superior to his creed, though he lived and died in the Catholic Faith. His piety is not called in question; and it has been said of him, "If he won the applause of the great, he hung it as a garland upon the cross of Christ." Most of his sermons exhibit him in the light of a spiritual, warm, and edifying preacher. As already intimated, Bourdaloue did much to improve the current style of preaching, elevating it from the low harangue, and puerile doling out of monkish legends, to the position of dignity and manliness which becomes the minister of Jesus Christ. His sermons are far more argumentative than those of the other great orators of his time. Bossuet addressed the imagination; and Massillon, the heart; but Bourdaloue spoke to the understanding. The discourses of the latter, therefore, are more frigid, and excel in the power to convince by logical argumentation. But though wonderfully condensed, and exact, his subtlest arguments are clothed in diction so beautiful, as to captivate even the unthinking and unwilling. It was his remarkable custom to pronounce his discourses with his eyes partially, if not wholly closed; and yet such was the energy of his mind, and such the pathos of his eloquence, that he roused the affections of his hearers, and penetrated and melted their hearts. The sermons of Bourdaloue which possess the greatest degree of excellence, are those upon the Passion of the Saviour, of which there are several. The best of these, by common consent, is the one here given. As will be seen by the "Sire," with which it opens, it was preached before the king.

THE PASSION OF JESUS CHRIST.

"And there followed Him a great company of people, and of women, which also bewailed and lamented Him. But Jesus turning unto them, said, 'Daughters of Jerusalem, weep not for Me, but weep for yourselves, and for your children.'"—Luke, xxiii. 27, 28.

Sire—is it then true that the passion of Jesus Christ,—of which we celebrate to-day the august but sorrowful mystery, some idea of which faith gives us, -is not the most touching object which can occupy our minds and excite our grief? Is it true that our tears can be more holily and more suitably employed than in weeping over the death of the God-man; and that another duty more pressing and more necessary suspends, so to speak, the obligation which so just a gratitude imposes upon us in another place, to sympathize by sentiments of tenderness in the sufferings of our Divine Redeemer? Never could we have supposed it, Christians; and vet it is Jesus Christ who speaks to us; and who, as the last proof of His love, the most generous and the most disinterested that ever existed, in His way to Calvary, where He must die for us, warns us not to weep at His death, and to weep over every other thing rather than His death. "Weep not for Me, but weep for yourselves." St. Ambrose, delivering the funeral oration of the Emperor Valentine the younger, in the presence of all the people of Milan, thought that he had sufficiently executed his ministry, and had fully answered the expectations of his auditors, when he exhorted them to confess by the tribute of their tears, how much they were indebted to the memory of that incomparable Prince, who had exposed his life, and had, as it were, immolated himself for them. But I, engaged to address you in this discourse on the bloody death of the Saviour of men, I behold myself reduced to the necessity of employing a language widely different; since, instead of borrowing the words of St. Ambrose, which seemed naturally to agree with my subject, I must, on the contrary, say to you-Give not to this dying Redeemer tears which He demands not from you: the tears which you shed are precious tears; do not waste them; they are required for a subject more important than you imagine. Jesus Christ not only refuses to accept of your tears for His death, but He even expressly forbids them; because to weep for it might prevent you from weeping for another evil, which much more nearly affects you, and which indeed is more deplorable than even the death of the Son of God. I know that all creatures are or seem sensible of it; that the sun is eclipsed.

that the earth trembles, that the vail of the temple is zent, that the rocks are torn asunder, that the tombs are opened, that the ashes of the dead revive, that all nature is moved at it: man only is for once freed from this duty; provided he acquits himself in a manner less tender in appearance, but more solid in reality. Let us then leave to the heavenly bodies and to the elements, or, if you will associate with them, intelligent creatures, let us leave to the blessed angels the care of honoring the funeral of Jesus Christ by the marks of their sorrow; "these embassadors of peace," says Isaiah, "have wept bitterly." But as for us, upon whom God has other designs, instead of weeping for Jesus Christ, let us weep with Jesus Christ, let us weep like Jesus Christ, let us weep for that which made Jesus Christ weep: thus we shall consecrate our tears, and render them beneficial.

An evil greater in the idea of God than even the death of Christ; an evil more worthy of being deplored than all that the only Son of God has suffered; an evil to which our tears are more legitimately due than to the Passion of the God-man; you are too much enlightened, Christians, not to comprehend at one glance, is sin. There has never been among all created beings any thing but sin which could predominate over the sufferings of Jesus Christ, and justify the words of this Saviour God, when He commands us with as much propriety as affection, "Weep not for Me, but for yourselves." To obey, Christians, this commandment, which our divine Master gives us, and to profit by such important advice, let us consider to day the mystery of the holy passion, only that we may weep over the devastation of our sins; and let us not weep over the devastation of our sins but in sight of the mystery of the holy passion. Indeed, if Jesus Christ had suffered independently of our sin, His passion, however severe it might be for Him, would have nothing in it so frightful to us; and if our sin had no connection with the sufferings of Christ, exceedingly sinful as it is, it would be less odious to us. It is then by sin that we must measure the inestimable benefit of the Passion of the Son of God; and it is by the inestimable benefit of the Passion of the Son of God that we must measure the enormity of sin: of sin, I say-observe well these three propositions which I advance, and which will divide this discourse-of sin, which was the essential cause of the Passion of Jesus Christ; of sin, which is a continual renewal of the Passion of Jesus Christ: in a word, of sin, which is the annihilation of all the fruits of the Passion of Jesus Christ. In three sentences, the Passion of Jesus Christ caused by sin; the Passion of Jesus Christ renewed by sin; the Passion of Jesus Christ rendered useless and even prejudicial by sin. Behold what it is that claims our tears and demands our attention.

First Part.—Consider the passion of Jesus Christ which was caused by sin. Behold the two circumstances, and, as it were, the two scenes, in which I am going to introduce this Mediator by excellence between God and man. The garden where He agonized, and Calvary where He expired. The garden where He agonized; it is there that I will show Him to you feeling all the bitterness of sin. Calvary, where He expired; it is there that I will cause you to contemplate His person immolated for the satisfaction of sin. Is any thing more requisite to constrain you and me to shed tears, not of a vain and sterile compassion, but of an efficacious and holy compunction? "Weep not for me, but for yourselves." Apply yourselves, my dear hearers, and begin by the interior sorrows of Jesus Christ, to learn what should be the subject of our sorrow.

Scarcely has He entered into the garden where He went to pray, when He falls into a profound grief. "He began to be sorrowful." The feeling is so keen that He can not conceal it: He declares it to His disciples: "My soul is exceeding sorrowful, even unto death." Fear seizes Him, "He began to be sore amazed;" troubles overwhelm Him, "He began to be very heavy:" by the force of the conflict in Himself He already suffers a kind of agony beforehand, "He was in an agony;" and by the violence of this combat He even sweats blood: "And His sweat was as it were great drops of blood falling down to the ground." "What does all this signify," says St. Chrysostom, "in Him who was strength itself, and the apparent weaknesses of whom could be nothing but so many miracles of His almighty love? What does He fear? What troubles Him? Why that depression in a soul which, besides enjoying the clearest vision of God, was always laden with the pure joys of blessedness? Why that internal war and that commotion of the passions in a mind incapable of being moved by any other springs than those of sovereign reason?" Ah! Christians, behold what we have well weighed in our minds, and what we can not too well understand for our edification. For to say that the Saviour of the world is in an agony only because He is about to die; that the sole ignominy of the cross, or the rigor of the punishment prepared for Him, caused Him these agitations, these disgusts, these mortal fears, would not be to have a sufficiently high idea of the passions of His nature. "No, no, my brethren," resumes St. Chrysostom, "these are not the things about which His great soul was troubled." The cross which Jesus Christ had

chosen as the instrument of our redemption did not appear to Him so terrible an object; that cross, which must be the foundation of His glory, became not to Him an object of shame; the cup which His Father had given Him, and which even on this account was so precious to Him, was not that bitter cup of which He testified so much horror, and which produced a sweat of blood from all the pores of His body; these were not precisely the symptoms of the mysterious baptism of His death. For, however bloody this baptism might be, He Himself had ardently desired it, He had sought it with holy eagerness; He had said to His disciples, "I have a baptism to be baptized with, and how am I straitened till it be accomplished?" It was then some other thing than the presence of death which troubled Him, which affrighted Him. And what? I have already told you, my dear hearers; but, Lord, to impress it deeply on the minds and hearts of those who hear me, I want all the zeal with which Thou wast consumed. What do I say? Sin is the only thing opposed to God; the only evil capable of afflicting the Godman, and making this God of glory sorrow itself. Rise, then, Christians, above all human ideas, and conceive yet once this grand truth! Behold the faithful exposition of it drawn from the fathers of the Church, but above all from St. Augustin.

For while the chief priests and Pharisees took counsel together against Jesus Christ, at the palace of Caiaphas, and while they prepared themselves to oppress Him by false accusations and supposititious crimes, Jesus Christ Himself in the garden, humbled and prostrate before His Father, considered Himself at the same time, without the loss of His innocence, laden with real crimes; and according to the oracle of Isaiah, which was verified in the letter, "The Lord laid upon Him the iniquities of us all." Then, in consequence of the transfer which the Lord made of our iniquities to His adorable Son, that just One who had never known sin, found Himself covered with the sins of all nations, with the sins of all ages, with the sins of all states and conditions. Yes, all the sacrileges which should ever be committed, and which His infinite prescience made Him distinctly foresee, all the blasphemies which should be uttered against heaven, all the abominations which should excite blushes from earth, all the scandals which should break out in the world, all those monsters which hell should produce, and of which men should more especially be the authors, came to torture Him in a crowd, and to serve already as His executioners. Where do we learn this? from Himself, the alone witness and judge of whatever He suffers in this cruel agitation. For, according to the interpretation of St. Augustin,

it is personally of Jesus Christ that these words of the Psalmist must be understood: "The sorrows of death compassed Me, and the floods of ungodly men made Me afraid." It was, then, in the anticipation of this blessed, yet altogether sorrowful moment, that Jeremiah, as a prophet, had a right to say to Jesus Christ, "For Thy breach is great like the sea." Ah! Lord, Thy sorrow is as a vast sea of which we can not sound the bottom, nor measure the immensity! It was to increase and swell this sea that all the sins of men, as the Scripture expresses it, rushed like so many waves into the soul of the Son of God; for it is also of His passion, and of the excess of His sorrow, that we must explain this passage: "Save me O God, for the waters are come in unto My soul." With this difference, that while the waves entering into the sea are there confounded and lost, so that it is not possible to distinguish them one from the other; here, on the contrary, that is to say, in this abyss of sins and sea of sorrows, with which the Saviour of the world was overwhelmed, He discerned without mixture or confusion all the various sins for which He was about to suffer: the sins of kings and people; the sins of the rich and the poor; the sins of fathers and children; the sins of the priests and the laity. In these torrents of iniquity He distinguishes slanders and calumnies, obscenities and adulteries, simony and uşury, treasons and vengeance. With all the keenness of His Divine penetration, He perceives Himself called to answer for the ravings of the proud and ambitious, the excesses of the sensual and voluptuous, the impieties of atheists and libertines, the impostures and malice of hypocrites. Should we be astonished if all this, according to the metaphor of the Holy Spirit, having formed a deluge of waters in His blessed soul, it should be swallowed up by them; and if also, in the grief of His heart, and in the sorrow caused by His zeal for God and His love for us, this deluge of waters should have been followed by a sweat of blood? "And his sweat was as it were great drops of blood."

Behold, Christians, what I call the Passion of Christ, and what formed the first scene of His suffering! Is it thus that we consider sin? And does the sorrow that we feel on account of it produce in us proportionably like effects? Let us now enter into the secrets of our consciences; and, profiting by the model which God proposes to us, let us see if our dispositions, in the exercise of Christian penitence, have at least that just measure which must give it validity. Is it thus, I say, that we consider sin? do we conceive the same horror of it? do we lose tranquillity of soul in it? are we agitated and grieved at it? Is this sin, by the idea which we form of it,

punishment to us as it was to Jesus Christ? Do we, like Jesus Christ, fear it more than all the evils in the world? does it bring us by remorse for it into a kind of agony? Ah! my brethren, cries St. Chrysostom, touched with this comparison, behold the great disorder with which we have to reproach ourselves, and on account of which we must eternally weep over ourselves. A God-man is troubled at the sight of our sin, and we are tranquil; He is afflicted by it, and we are unmoved; He is humbled for it, and we are bold; He sweats even streams of blood, and we shed not one tear; this is what should terrify us. We sin, and far from being sorrowful even unto death, perhaps after the sin do we not still insult the justice and providence of our God, and do we not say within ourselves, like the ungodly, "I have sinned and what evil has happened to me?" Am I less at my ease on account of it? Am I of less consideration in the world? Does it diminish my credit and authority? Hence that false peace so directly opposed to the agony of the Son of God; that peace which we enjoy in the most frightful condition, which is a state of sin. Although the enemies of God, we do not allow ourselves merely to appear satisfied. Not only do we affect to be so, but we are capable of being so in reality, even so as to be able to dissipate ourselves and run into the frivolous joys of the age. Reprobate peace, which can only proceed from the hardness of our hearts. Peace a thousand times more sad than all the other punishments of sin, and in some respects worse than sin itself! Hence that vain confidence so contrary to the holy fear of Jesus Christ; that presumptuous confidence which encourages us where this God-man has trembled; which inspires us with hope where He believed that we ought to fear; which flatters us with a hope of mercy, and which promises to us the exercise of a Divine patience, upon which He never reckoned. A mercy badly understood, a patience weak and chimerical, which would but serve, and which, in fact, by the abuse which we make of it, does but serve to cherish our sin. Hence that hardness of heart, and if I may be allowed to use the term, that effrontery which blushes at nothing, and which appears so monstrous when compared with the confusion of Jesus Christ. While we sin against God, we are not less lofty before men; we support sin with assurance, and far from being confounded at it, we glory in it, we applaud ourselves for it, we are puffed up by it, we triumph on account of it. This is what obliges the Divine Word to humble Himself. The scandalous insolence of certain sinners could not be repaired by any other humiliation than that of Jesus Christ; the blind rashness of so many libertines could not be expiated by any other

fears than those of Jesus Christ; the indifference of so many insensible souls required no less remedy than the sensibility of Jesus Christ. That God might be duly satisfied, that sin might at once be as detested as it was detestable, it was needful that a sorrow for it should at once be conceived proportionate to its malice. Only the God-man was capable of this, because He only could know the wickedness of sin perfectly and in all its extent, and consequently He only was able to hate sin. For this purpose He is come, and in the days of His mortal life, as says St. Paul, "Having offered up prayers and supplications, with strong crying and tears unto Him that was able to save him from death, He has given us the most excellent idea of Christian sorrow." If, then, we still bring to His sacrament lukewarm hearts, cold hearts, barren and hard hearts, doubt not, my brethren, concludes St. Bernard, that it is to us that the Saviour to-day addresses these words, "Weep not for Me, but for vourselves."

Indeed, do you know what will condemn us most in the judgment of God? Our sins will not even be so criminal as our pretended contritions; those languishing contritions, so little conformed to the fervor of Jesus Christ; those superficial contritions with which we know so well how to preserve all the ease of our minds, all the cheerfulness of our hearts, all the relish for pleasures, all the delights and allurements of society; those imaginary contritions which never afflict us, and which, by an infallible consequence, produce no change. If we are influenced by the spirit of faith, one sin is enough to disconcert all the powers of our souls; to throw us into the same consternation as Cain, to produce cries strong as those of Esau, when he saw himself excluded from his birthright and deprived of his father's blessing; to make us groan as that king f Babylon when he perceived the hand that wrote his sentence; we will say more, even, in a word, to make us feel at the bottom of our hearts, agreeably to the language of the apostle, what Jesus Christ felt in Himself: "Let this mind be in you which was also in Christ Jesus." But because the habit of sin has by degrees hardened our hearts, that which terrified Jesus Christ alarms us no more; that which excited all his passions touches us no more. O Lord, said David, and

ought to say with him, heal my soul. But entirely to heal soul, heal it from its feeble and imperfect contritions, which rits wounds yet more incurable instead of closing them. Heal sause at least it is in commotion; heal the breaches thereof, shaketh. But it is not enough that it is shaken, it must be reed by the invincible force of the example of Jesus Christ.

Having this model before our eyes, the penitence which we have so often abused will become salutary to us; it will be no more what it has been for us so many times, a pure ceremony; it will be a genuine return, a real change, a true conversion. We have said, and it is true, that sorrow of sin, to be acceptable, must have qualities as rare as they are requisite; that it must be supernatural, absolute, sincere, efficacious, universal; that God must be the principal object of it, and the end; that it must exceed all other sorrow, and that sin being the sovereign evil, we ought to abhor it above every other evil; that there is no possible sin but it must exclude, no temptation but it must have the power to overcome, no occasion but it must induce us to avoid; and that if we fail in one of these qualities, it is only a vain and apparent contrition. But I tell you to-day, that all these qualities together are comprised in the sorrow of Jesus Christ: I tell you that to confirm yourselves in a solid contrition, in a perfect contrition, you have only to form yourselves after the model of Jesus Christ, by applying to yourselves what God said to Moses, "See that thou do according to the pattern." If this is not our rule, let us weep on this account, my dear hearers; and let us weep the more bitterly, that we can not apply it to ourselves. Insensible to our sins, let us at least weep over our insensibility; let us weep because we do not weep, and let us afflict ourselves because we are not afflicted. Thus shall we arrive at true contrition, and thus we shall begin to imitate the suffering of the Saviour.

But besides this inferior passion, if I may so speak, which sin at first caused Him, behold another with which the senses are more struck, and of which sin was not less the unhappy and principal cause. For, from the garden where Jesus Christ prayed, without stopping at present to contemplate the rest, I am going to Calvary where he expired; and contemplate in spirit this author and finisher of our faith, according to the expression of the great Apostle, who, instead of a life tranquil and happy, of which he was capable, dies the most cruel and the most ignominious death. Surprised at so singular an event, I dare venture to inquire of God the reason; I appeal to His wisdom, His justice, and His goodness; and, Christian as I am, I am almost ready, after the example of the infidel Jew, to make a stumbling-block of this mystery of my redemption! And what indeed is it that I see; the most innocent of men treated as the most criminal, and delivered to merciless executioners? But God, jealous of the glory of His attributes, and interested in destroying a scandal so plausible in appearance, but at bottom so injurious as this, knows well how to repress this first movement of my zeal. And

how? By making me know that this death is the punishment of my sine, by making me confess that all that is transacted at Calvary, whatever horror I may conceive of it, is justly ordained, wisely managed, and holily and divinely executed. Why? Because by nothing less could sin be punished, and because it is true, as St. Jerome has remarked, that if in the treasures of the wrath of God there were no other chastisements for sin than those which our reason could approve, our reason being bounded, and sin, in its nature, partaking of something infinite, God would never have been fully satisfied.

Our error, Christians (apply yourselves, if you please, to these two thoughts well worthy of your reflections), our error is in now considering the Saviour of the world, by what He is in Himself, and not by what He became for us: that which deceives us in regarding His passion with respect to the Jews, who were only the instruments of it, and never with respect to God, who has been the principal agent, and the sovereign arbiter of it. I will explain myself. Jesus Christ in Himself is the Holy of Holies, the well-beloved of the Father, the object of God's delights, the head of the elect, the source of all blessings, substantial and incarnate holiness. This is the cause on account of which our reason revolts in seeing Him suffer. But we do not observe that at Calvary He ceases, so to speak, to be all this: and instead of those qualities which were for a time obscured and eclipsed, He was reduced to be, according to Scripture, a curse for men, and to be the victim of sin. And, since St. Paul has said it, I will repeat it after him, and in the same sense as he, to be the member of sin, and even sin itself: for "He was made sin for us who knew no sin." Then in this condition, remarks St. Chrysostom, there was no punishment which was not due to Jesus Christ: humiliations, insults, scourges, nails, thorns, cross; all this, in the style of the Apostle, was the wages and deserts of sin; and since the Son of God then represented sin, and had engaged to be treated by His Father as though He were sin itself, it was perfectly in order that he should undergo all that He had to endure. In this sense has He suffered too much? No! His love, says St. Bernard, has been full and abundant, but it has not been prodigal: He calls Himself a man of sorrows; but, replies Tertullian, it is the name which becomes Him, since He is a man of sin. We see Him torn and bruised by blows, but among the number of the blows which He received, and the multitude of the crimes which He expisted, there is but too much proportion; He is abandoned to wicked, barbarous and cruel men, who add to the decree of His death whatever their rage suggests; but although they add to the decree of Pilate,

they add nothing to that of God. He is maltreated and insulted: but thus did sin, in substance, merit to be insulted and maltreated. He expires upon the cross; and here sin must be placed. Then, Christians, rectify your sentiments; and while this Divine Lamb is immolated, instead of preoccupying yourselves with the merit of His holiness and virtues, remember that it is for your secret and public disorders that He is sacrificed; that it is for your excesses, for your intemperance, for your shameful attainments and infamous pleasures. If you figure Him to yourselves, such as He is, laden with all our debts, this flagellation to which He is condemned will have nothing more to shock you; those thorns which tear Him will no more wound the delicacy of your piety; those nails with which His hands and feet are pierced will no more excite your indignation. My sin, you will say in yourselves, accusing yourselves, My sin merited all these punishments and since Jesus Christ is clothed with my sin, He must bear them all. Also, it is in this view that the eternal Father, by a conduct as adorable as rigorous, forgetting that He is His Son, and considering Him as His enemy (pardon me all these expressions), declares Himself His persecutor, or rather the chief of persecutors. The Jews converted their hatred into a zeal for religion, to practice whatever cruelty can devise upon His sacred body; but the cruelty of the Jews was not sufficient to punish such a man as this, a man covered with the crimes of all the human race; it was necessary, says St. Ambrose, that God should interfere, and this is what faith sensibly discovers to us.

Yes, Christians, it is God Himself, and not the counsel of the Jews, that delivers Jesus Christ. This just One, my brethren, said St. Peter, has not been delivered as guilty, but by an express order of God, and by a decree of His wisdom: "by the determinate counsel and foreknowledge of God," a declaration which he made in their synagogue, without fearing that they would value themselves upon it, or take any advantage of it, to stifle the remorse of the deicide which they had committed. It is true that the Pharisees and the doctors of the law persecuted Jesus Christ to kill Him. But they did not persecute Him, O Lord, said David, by the spirit of prophecy, until Thou hadst smitten Him first. Until then they respected Him; until then, however exasperated they might be, they dared not attempt His person. But from the moment that Thou art turned against Him, and discharging Thy wrath upon Him, hast given them permission, they have thrown themselves upon this innocent prev, reserved for their fury. But by whom reserved, unless by Thee, O my God, who, in their sacrilegious vengeance, found the accomplishment of Thine holy anger? For it was Thyself, O Lord, who justly changed into an incensed God, madest not merely Thy servant Job, but also Thine only Son to feel the weight of Thine arm. Long didst Thou look for this victim. He was needful to repair Thy glory and satisfy Thy justice. Thou didst delight in Him; but seeing none but vile subjects in the world, but guilty offenders, but feeble men, whose actions and sufferings could not merit any thing in Thy sight, Thou didst find Thyself reduced to a kind of impotency to avenging Thyself. Now Thou hast wherewith to do it fully: for behold a victim worthy of Thyself; a victim capable of expiating the sins of a thousand worlds; a victim such as Thou requirest and dost justly deserve. Strike now, Lord! Strike! This victim is disposed to receive Thy blows! And without considering that He is Thy Christ, behold Him but to remember that He is our's; that He is our substitute; and that in immolating Him, Thou wilt satisfy that Divine hatred with which Thou viewest sin!

God does not content Himself with striking Him: He seems to wish to reject Him, by forsaking and abandoning Him in the midst of His punishment. This desertion and abandonment of God are in some respect the punishment of the damned, which Jesus Christ suffered for us all, agreeably to the language of Saint Paul. The reprobation of man would have been too trifling a thing to punish sin in all the extent of its malice. It was necessary, if I may be allowed to use the language-but you will discern its meaning, and I do not fear that you will suspect me of understanding it in an improper sense—it was necessary that the sensible reprobation of the God-man should fill up the measure of the malediction and punishment due to sin. O prophet, thou hast said, that thou hast never seen the righteous forsaken, but behold a memorable example which thou canst not deny! Jesus Christ forsaken of His Heavenly Father, and on this account scarcely daring to address Him as Father, only calling Him His God! "My God, why hast Thou forsaken Me?"

Nevertheless, be not offended at this, since after all, there is nothing in this procedure of God which is not according to the rules of equity. No, concludes St. Augustin, there never was a death at once more just and more unjust, than that of the Redeemer; more unjust with respect to the men who were the executors of it, more just with respect to Him who has endured the sentence of it. Consider, my dear hearers (this is the reflection of the Abbé Rupert, with which you will perhaps be surprised, but which is a certain truth in theology), consider that this day is singularly and sovereignly the day predicted by the oracles

of all the Scriptures, as the day of the Lord's vengeance. For it is not in the last judgment that our offended and indignant God will satisfy Himself as a God. It is not in hell that He will declare Himself more formally the God of vengeance; it is on Calvary. It is there that His vindictive justice acts freely and without restraint, not being checked, as it is elsewhere, by the littleness of the subject against which it is exercised. All that the damned shall suffer is only a half vengeance to Him. Those gnashings of teeth, those groans and those tears, those fires which shall never be extinguished, all this is nothing, or almost nothing, when compared with the sacrifice of Jesus Christ in His death.

Behold, my dear hearers, what sin costs a God! But what has it cost us up to the present moment? And in view of the fearful contrast which we find between Him and us, between Him, all holy as He is, and ourselves, all guilty as we are, has He not a right to say to us, "Weep not for Me, but for yourselves!" For, is it not the most de plorable subversion to see the guilty spared, while the righteous endures punishment, and so severe a punishment? sinners preserved and indulged, while the innocent is sacrificed? sin even in honor and ease, while, if I may thus speak, the resemblance of sin is in ignominy and torments? Yet, ye men of the world, ye men of ease and sensuality, this is the sorrowful parallel which here presents itself to your eyes, and which must cover you with confusion! This Lamb without spot dies! this Lamb, who is made the victim of sin for us! And how does He die? Mangled and bloody, crowned with thorns and fastened to a cross! And you, worthy of all the plagues and chastisements of Heaven, how do you live? Tranquil, and seeking all the conveniences, enjoying all the ease, tasting all the sweets of your condition! Ah! Lord, since sin, that monster which hell has created against Thee, has caused Thee death, and the death of the cross, it would be enough for grateful hearts to conceive against it all the hatred of which they are capable! But Thou hast commanded us not to weep for Thee, but rather to shed tears over ourselves. And since sin causes death to us, not a natural and temporal death like Thine, but a spiritual, an eternal death, should we not employ ourselves in its destruction? And yet, instead of laboring to destroy it in ourselves, we entertain it, we cherish it, we suffer it to control us. Is there any penitence in Christianity, or if there is, what is the penitence of Christians, and in what does it consist! Is it a penitence which chastises the body, a penitence which mortifies the senses, a penitence which crucifies the flesh? You know it is, my dear hearers; and what must more sensibly touch you, is to

see the passion of Jesus Christ, not merely caused by sin, but renewed by sin, as I am going to show you in the second part.

SECOND PART.—The Passion of Jesus Christ, however sorrowful and ignominious it may appear to us, must nevertheless have been to Jesus Christ Himself an object of delight, since this God-man, by a wonderful secret of His wisdom and love, has willed that the mystery of it shall be continued and solemnly renewed in His Church until the final consummation of the world. For what is the Eucharist but a perpetual repetition of the Saviour's Passion, and what has the Saviour supposed in instituting it, but that whatever passed at Calvary is not only represented but consummated on our altars? That is to say, that He is still performing the functions of the victim anew, and is every moment virtually sacrificed, as though it were not sufficient that He should have suffered once. At least that His love, as powerful as it is free, has given to His adorable sufferings that character of perpetuity which they have in the sacrament, and which renders them so salutary to us. Behold, Christians, what the love of a God has devised; but behold, also, what has happened through the malice of men! At the same time that Jesus Christ, in the sacrament of His body, repeats His holy passion in a manner altogether mysterious, men, the false imitators, or rather base corrupters of the works of God, have found means to renew this same passion, not only in a profane, but criminal, sacrilegious and horrible manner!

Do not imagine that I speak figuratively. Would to God, Christians, that what I am going to say to you were only a figure, and that you were justified in vindicating yourselves to-day against the horrible expressions which I am obliged to employ! I speak in the literal sense; and you ought to be more affected with this discourse, if what I advance appears to you to be overcharged; for it is by your excesses that it is so, and not by my words! You my dear hearers, the sinners of the age, by the disorders of the lives, renew the bloody and tragic Passion of the Son of G in the world; I will venture to say that the sinners of the a cause to the Son of God, even in the state of glory, as many ne passions as they have committed outrages against Him by the actions! Apply yourselves to form an idea of them; and in this pi ture, which will surprise you, recognize what you are, that you me weep bitterly over yourselves! What do we see in the Passion Jesus Christ? A Divine Saviour betrayed and abandoned by coardly disciples, persecuted by pontiffs and hypocritical priests, ricculed and mocked in the palace of Herod by impious courtiers, placed upon a level with Barabbas, and to whom Barabbas is preferred by a blind and inconstant people, exposed to the insults of libertinism, and treated as a mock-king by a troop of soldiers equally barbarous and insolent; in fine, crucified by merciless executioners! Behold, in a few words, what is most humiliating and most cruel in the death of the Saviour of the world. Then tell me if this is not precisely what we now see, of what we are every day called to be witnesses. Let us resume; and follow me.

Betrayed and abandoned by cowardly disciples: such, O divine Saviour, has been thy destiny. But it was not enough that the apostles, the first men whom Thou didst choose for Thine own, in violation of the most holy engagement, should have forsaken Thee in the last scene of Thy life: that one of them should have sold Thee, another renounced Thee, and all disgraced themselves by a flight which was perhaps the most sensible of all the wounds that Thou didst feel in dying. This wound must be again opened by a thousand acts of infidelity yet more scandalous. Even in the Christian ages we must see men bearing the character of Thy disciples, and not having the resolution to sustain it; Christians, prevaricators and deserters from their faith; Christians ashamed of declaring themselves for Thee, not daring to appear what they are, renouncing at least in the exterior what they have professed, flying when they ought to fight; in a word, Christians in form, ready to follow Thee even to the Supper when in prosperity, and while it required no sacrifice, but resolved to abandon Thee in the moment of temptation. It is on your account, and my own, my dear hearers, that I speak, and behold what ought to be the subject of our sorrow.

A Saviour mortally persecuted by pontiffs and hypocritical priests. Let us not enter, Christians, into the discussion of this article, at which your piety would perhaps be offended, and which would weaken or prejudice the respect which you owe to the ministers of the Lord. It belongs to us, my brethren, to meditate to-day on this fact in the spirit of holy compunction; to us consecrated to the ministry of the altars, to us priests of Jesus Christ, whom God has chosen in His Church to be the dispensers of His sacraments. It does not become me to remonstrate in this place. God forbid that I should undertake to judge those who sustain the sacred office! This is not the duty of humility to which my condition calls me! Above all, speaking as I do, before many ministers, the irreprehensible life of whom contributes so much to the edification of the people, I am not yet so infatuated as to make myself the judge, much less the

censor of their conduct. But though it should induce you only to acknowledge the favors with which God prevents you, as a contrast, from the frightful blindness into which He permits others to fall; remember that the priests, and the princes of the priests, are those whom the Evangelist describes as the authors of the conspiracy formed against the Saviour of the world, and of the wickedness committed against Him. Remember that this scandal is notoriously public, and renewed still every day in Christianity. Remember, but with fear and horror, that the greatest persecutors of Jesus Christ are not lay libertines, but wicked priests; and that among the wicked priests, those whose corruption and iniquity are covered with the vail of hypocrisy, are His most dangerous and most cruel enemies! A hatred, disguised under the name of zeal, and covered with the specious pretext of observance of the law, was the first movement of the persecution which the Pharisees and the priests raised against the Son of God! Let us fear lest the same passion should blind us! Wretched passion, exclaims St. Bernard, which spreads the venom of its malignity even over the most lovely of the children of men, and which could not see a God upon earth without hating Him! A hatred not only of the prosperity and happiness, but what is yet more strange, of the merit and perfection of others! A cowardly and shameful passion; which, not content with having caused the death of Jesus Christ, continues to persecute Him by rending His mystical body, which is the Church; dividing His members, which are believers; and stifling in their hearts that charity which is the spirit of Christianity! Behold, my brethren, the subtle temptation against which we have to defend ourselves, and under which it is but too common for us to fall!

A Redeemer reviled and mocked in the palace of Herod by the impious creatures of his court. This was, without doubt, one of the most sensible insults which Jesus Christ received. But do not suppose, Christians, that this act of impiety ended there. It has passed from the court of Herod, from that prince destitute of religion, into those even of Christian princes. And is not the Saviour still a subject of ridicule to the libertine spirits which compose them? They worship Him externally, but internally how do they regard His

sufferings? Is not virtue either unknown or despised? It rash zeal which induces me to speak in this manner; it is a too often witness, Christiaus; it is what you perhaps feel lives; and a little reflection upon the manners of the court, noe you that there is nothing that I say which is not con-

firmed by a thousand examples; and that you yourselves are sometimes unhappy accomplices in these crimes. Herod had often earnestly wished to see Jesus Christ. The reputation which so many miracles had given Him excited the curiosity of this prince, and he did not doubt but that a man who commanded all nature, might strike some wonderful blow to escape from the persecution of His enemies. But the Son of God, who had not been sparing of His prodigies for the salvation of others, spared them for Himself, and would not say a single word about His own safety. He considered Herod and his people as profane persons, with whom He thought it improper to hold any intercourse, and He preferred rather to pass for a fool, than to satisfy the false wisdom of the world. As His kingdom was not of this world, as He said to Pilate, it was not at the court that He designed to establish Himself. He knew too well that His doctrine could not be relished in a place where the rules of worldly wisdom only were followed, and where all the miracles which He had performed, had not been sufficient to gain men full of love for themselves, and intoxicated with their greatness. In this corrupted region they breathe only the air of vanity; they esteem only that which is splendid they speak only of preferment: and on whatever side we cast our eyes, we see nothing but what either flatters or inflames the ambitious desires of the heart of man.

What probability then was there that Jesus Christ, the most humble of all men, should obtain an hearing where only pageantry and pride prevail? If He had been surrounded with honors and riches, He would have found partisans near Herod, and in every other place. But as He preached a renunciation of the world both to His disciples and to Himself, let us not be astonished that they treated Him with so much disdain. Such is the prediction of the holy man Job, and which after Him must be accomplished in the person of all the righteous; "the upright man is laughed to scorn." In fact, my dear hearers, you know that, whatever virtue and merit we may possess, they are not enough to procure us esteem at court. Enter it, and appear only like Jesus Christ clothed with the robe of innocence. Only walk with Jesus Christ in the way of simplicity; only speak as Jesus Christ to render testimony to the truth; and you will find that you meet with no better treatment there than Jesus Christ. To be well received there, you must have pomp and splendor. To keep your station there, you must have artifice and intrigue. To be favorably heard there, you must have complaisance and flattery. Then all this is opposed to Jesus Christ; and the court being what it is, that is to say, the kingdom of the prince of this world, it is not surprising

that the kingdom of Jesus Christ can not be established there. But woe to you, princes of the earth. Woe to you, men of the world, who despise this incarnate wisdom; for you shall be despised in your turn, and the contempt which shall fall upon you, shall be much more tor rible than the contempt which you manifest can be prejudicial.

A Saviour placed upon a level with Barabbas, and to whom Barabbas is preferred by a blind and fickle rabble. How often have we been guilty of the same outrage against Jesus Christ, as the blind and fickle Jews! How often, after having received Him in triumph in the sacrament of the communion, seduced by cupidity, have we not preferred either a pleasure or interest after which we sought, in violation of His law, to this God of glory! How often divided between conscience which governed us, and passion which corrupted us, have we not renewed this abominable judgment, this unwerthy preference of the creature even above our God! Christians, observe this application; it is that of St. Chrysostom, and if you properly understand it, you must be affected by it. Conscience, which in spite of ourselves, presides in us as judge, said inwardly to us. "What art thou going to do? behold thy pleasure on the one hand. and thy God on the other: for which of the two dest than declare thyself? for thou canst not save both; thou must either lose thy pleasure or thy God; and it is for thee to decide." And the rassion, which by a monstrous infidelity, had acquired the influence over our hearts, made us conclude—I will keep my pleasure. "But what then will become of thy God," replied conscience secretly, "and what must I do: I, who can not prevent myself from maintaining his interests against thee?" I care not what will become of my Gol. answered passion insolently: I will satisfy myself and the resulttion is taken. "But dost thou know," proceeded conscience by its remorse, "that in indulging thyself in this pleasure it will at last submit the Saviour to death and crucifixion for thee?" It is of no oversequence if He be crucified, provided I can have my enjoyments. "But what evil has He done, and what reason hast then to abanded Him in this manner?" My pleasure is my reason; and since Curst is the enemy of my pleasure, and my pleasure cracibles Him. I say it again, let Him be crucified.

Behold, my dear hearers, what passes every day in the consciences of men, and what passes in you and in me, every time that we fall into sin, which causes death to Jesus Christ, as well as to our souls! Behold what makes the enormity and wickedness of this sin! I know that we do not always speak, that we do not always explain ourselves in such express terms and in so perceptible a manner: but after all,

without explaining ourselves so distinctly and so sensibly, there is a language of the heart which says all this. For, from the moment that I know that this pleasure is criminal and forbidden of God, I know that it is impossible for me to desire it, impossible to seek it, without losing God; and consequently I prefer this pleasure to God in the desire that I form of it, and in the pursuit that I make after it. This, then, is sufficient to justify the thought of St. Chrysostom, and the doctrine of the theologians upon the nature of deadly sin.

A Saviour exposed to insults, and treated as a mock-king by a troop of feigned worshipers. What a spectacle, Christians! Jesus Christ, the eternal Word, covered with a pitiful, purple robe, a reed in His hand, a crown of thorns upon His head, delivered to an insolent soldiery, who, according to the expression of Clement Alexandrine, made a theatrical king of Him whom the angels adore with trembling! They bowed the knee before Him, and, with the most cutting derision, they snatched from Him the reed which He held, to strike Him on the head. An act too much resembling the impieties which are every day committed, during the celebration of our most august mysteries! Were He to appear in all His Majesty, such as He will display at His second coming, you would be seized with fear. But, says St. Bernard, the more He is little, the more worthy is He of our respects; since it is His love, and not necessity, which reduces Him to His state of abasement. But it appears that you take pleasure in destroying His work, by opposing your malice to His goodness. You insult Him, even on the throne of His grace; and, to use the words of the Apostle, you do not fear to trample under foot the blood of the New Testament! For, indeed, what else do you do by so many acts of irreverence, and so many scandals which equally dishonor the sanctuary which you enter, and the God which it contains?

Ah, my brethren, I might well ask the greater part of the Christians of the present day, what St. Bernard asked them in his time: What do you think of your God, and what idea have you conceived of Him? If He occupied the rank which He ought to occupy in your minds, would you proceed to such extremes in His presence? Would you go to His feet to insult Him? for I call it insulting Jesus Christ to come before the altars to unbend ourselves, to amuse ourselves, to speak, to converse, to trouble the sacred mysteries by immodest smiles and laughter. I call it insulting the majesty of Jesus Christ, to remain in His presence in indecent postures, and with as little decorum as in a public place. I call it insulting the humility of Jesus Christ to make an ostentatious display before His eyes, of all the luxury and all the vanities of the world

I call it insulting the holiness of Jesus Christ to bring near His tab ernacle, and into His holy house, a shameful passion which we entertain and kindle afresh there, by bold looks, by sensual desires, by the most dissolute discourses, and sometimes by the most sacrilegious abominations. God formerly complained of the infidelity of His people, addressing them by the mouth of His prophet—"thou hast profaned My holy name." But it is not only His name that we profane, it is His body; it is His blood; it is His infinite merits; it is even His divinity; it is all that He possesses that is venerable and great. Nevertheless, do not deceive yourselves; for the Lord will have a day of reckoning; and, justly incensed at so many injuries, He will not allow you to escape with impunity; but He will know how to avenge Himself by covering you with eternal confusion!

In fine, Christians, a Saviour crucified by merciless executioners, the last effect of the cruelty of men upon the innocent person of the Son of God. It was at the foot of that cross, where we see Him suspended, that the justice of the Father waited for Him during four thousand years. Thus He regarded it, however frightful it might seem, as an object of delight; because He there found the reparation of the divine glory, and the punishment of our offenses. But in proportion as this first cross had charms for Him, in that same proportion does He feel horror at that which our sins prepare for Him every day. It is not, said St. Augustin, the rigor of that of which He complains, but the cruelty and the weight of this appear to Him insupportable! He knew that His cross, ignominious as it was, would be transferred from Calvary, as speaks St. Augustin, to the heads of the emperors. He foresaw that His death would be the salvation of the world; and that His Father would one day render His ignominy so glorious, that it would become the hope and the happiness of all nations. But in this other cross, where we asten Him ourselves by sin, what is there, and what can there be to console him? Nothing but His love despised! His favors rejected, unworthy creatures preferred to the Creator!

If then the sun concealed himself that he might not give his light to the barbarous action of his enemies who crucified him; sinner, what darkness ought not to cover from view thy wanderings and thy excesses? For it is by these—understand it yet once more, if you have not sufficiently understood it—it is by these, my dear hearers, that you incessantly renew all the Passion of Jesus Christ! It is not I who say it, it is St. Paul in the Epistle to the Hebrews: "They crucify to themselves the Son of God afresh, and put Him to an open shame." As if this great Apostle would explain himself thus. Do not think,

my brethren, that they were the Jews only who imbrued their nands in the blood of the Saviour. Ye are accomplices in this deicide. And by what means? By your impieties; your sacrileges; your obscenities; your jealousies; your resentments; your antipathies; your revenge, and whatever corrupts your heart and excites it to revolt against God! Is it not then just, that while you weep over Jesus Christ, you should yet weep more over yourselves? since ye are not only the authors of His death, but your sins destroy all the merit of it, as it respects yourselves, and render it useless and even prejudicial to you; as it remains for me to prove in the third part.

THIRD PART.—That there are men and Christian men, to whom, by a secret judgment of God, the Passion of Jesus Christ, salutary as it is, may become useless, is a truth too essential in our religion to be unknown, and too sorrowful not to be the subject of our grief. When the Saviour from the height of His cross, ready to give up His Spirit, raised this cry toward heaven, "My God, My God, why hast Thou forsaken Me!" there was no one who did not suppose but that the violence of His torments forced from Him this complaint, and perhaps we ourselves yet believe it. But the great Bishop Arnauld de Chartres, penetrating deeper into the thoughts and affections of this dying Saviour, says, with much more reason, that the complaint of Jesus Christ to His Father, proceeded from the sentiment with which He was affected, in representing to Himself the little fruit which His death would produce; in considering the small number of the elect who would profit by it; in foreseeing with horror, the infinite number of the reprobate, for whom it would be useless: as if He had wished to proclaim that His merits were not fully enough, nor worthily enough remunerated; and that after having done so much work, He had a right to promise to Himself a different success in behalf of men. The words of this author are admirable: Jesus Christ complains, says this learned prelate, but of what does He complain? That the wickedness of sinners makes Him lose what ought to be the reward of the conflicts which He has maintained. That millions of the human race for whom He suffers will nevertheless be excluded from the benefit of redemption. And because He regards Himself in them as their Head, and themselves, in spite of their worthlessness, as the members of His mystical body; seeing them abandoned by God, He complains of being abandoned Himself; "My God, My God, why hast Thou forsaken me?" He complains of what made St. Paul groan; when, transported with an apostolic zeal, he said to the Galatians, "What, my brethren, is Jesus Christ then dead

in vain? Is the mystery of the cross then nothing to you? Will not this blood which He has so abundantly shed have the virtue to sanc-

tify you?"

But here, Christians, I feel myself affected with a thought which, contrary as it appears to that of the Apostle, only serves to strengthen and confirm it. For it appears that St. Paul is grieved because Jesus Christ has suffered in vain; but I, I should almost console myself if He had only suffered in vain, and if His passion was only rendered useless to us. That which fills me with consternation is, that at the same time that we render it useless to ourselves, by an inevitable necessity it must become pernicious: for this passion, says St. Gregory of Nazianzen, "partakes of the nature of those remedies which kill if they do not heal, and of which the effect is either to give life, or to convert itself into poison: lose nothing of this, I beseech you." Remember then, Christians, what happened during the judgment, and at the moment of the condemnation of the Son of God.

When Pilate washed his hands before the Jews, and declared to them that there was nothing worthy of death in this righteous Man, but that the crime from which he freed himself rested upon them, and that they would have to answer for it, they all cried with one voice, that they consented to it, and that they readily agreed that the blood of this just Man should fall upon them and upon their children. You know what this cry has cost them. You know the curses which one such imprecation has drawn upon them, the anger of heaven which began from that time to burst upon this nation, the ruin of Jerusalem which followed soon after-the carnage of their citizens, the profanation of their temple, the destruction of their republic, the visible character of their reprobation which their unhappy posterity bear to this day, that universal banishment, that exile of sixteen hundred years, that slavery through all the earth-and all in consequence of the authentic prediction which Jesus Christ made to them of it when going to Calvary, and with circumstances which incontestably prove that a punishment as exemplary as this, can not be imputed but to the deicide which they had committed in the person of the Saviour; since it is evident, says St. Augustine, that the Jews were never further from idolatry, nor more religious observers of their law than they were then, and that, excepting the crime of the death of Jesus Christ, God, very far from punishing them, would, it seems, rather have loaded them with His blessings. You know all this, I say; and all this is a convincing proof that the blood of this God-man is virtually fallen upon these sacrilegious men, and that God, in condemning them by their own

mouth, although in spite of Himself, employs that to destroy them which was designed for their salvation.

But, Christians, to speak with the Holy Spirit, this has happened to the Jews only as a figure; it is only the shadow of the fearful curses of which the abuse of the merits and passion of the Son of God must be to us the source and the measure. I will explain myself. What do we, my dear hearers, when borne away by the immoderate desires of our hearts to a sin against which our consciences protest? And what do we, when, possessed of the spirit of the world, we resist a grace which solicits us, which presses us to obey God? Without thinking upon it, and without wishing it, we secretly pronounce the same sentence of death which the Jews pronounced against themselves before Pilate, when they said to him "His blood be upon us." For this grace which we despise, is the price of the blood of Jesus Christ; and the sin that we commit is an actual profanation of this very blood. It is, then, as if we were to say to God-"Lord, I clearly see what engagement I make, and I know what risk I run, but rather than not satisfy my own desires, I consent that the blood of Thy Son shall fall upon me. This will be to bear the chastisement of it; but I will indulge my passion; Thou hast a right to draw forth from it a just indignation, but nevertheless I will complete my undertaking."

Thus we condemn ourselves. And here, Christians, is one of the essential foundations of this terrible mystery of the eternity of the punishments with which faith threatens us, and against which our reason revolts. We suppose that we can not have any knowledge of it in this life, and we are not aware, says St. Chrysostom, that we find it completely in the blood of the Saviour, or rather in our profanation of it every day. For this blood, my brethren, adds this holy doctor, is enough to make eternity, not less frightful, but less incredible. And behold the reason, This blood is of an infinite dignity; it can therefore be avenged only by an infinite punishment. This blood, if we destroy ourselves, will cry eternally against us at the tribunal of God. It will eternally excite the wrath of God against us. This blood, falling upon lost souls, will fix a stain upon them, which shall never be effaced. Their torments must consequently never end. A reprobate in hell will always appear in the eyes of God stained with that blood which he has so basely treated. God will then always abhor him; and, as the aversion of God from His creature is that which makes hell, it must be inferred that hell will be eternal. And in this, O my God, Thou art sovereignly just, sovereignly holy, and worthy of our praise and adoration. It is in this way that the beloved disciple declared it even to God Him self in the Apocalypse. Men, said he, have shed the blood of Thy servants and of Thy prophets; therefore they deserve to drink it, and to drink it from the cup of Thine indignation. "For they have shed the blood of saints and prophets, and Thou hast given them blood to drink." An expression which the Scripture employs to describe the extreme infliction of Divine vengeance. Ah! if the blood of the prophets has drawn down the scourge of God upon men, what may we not expect from the blood of Jesus Christ? If the blood of martyrs is heard crying out in heaven against the persecutors of the faith, how much more will the blood of the Redeemer be heard!

Then once more, Christians, behold the deplorable necessity to which we are reduced. This blood which flows from Calvary either demands grace for us, or justice against us. When we apply ourselves to it by a lively faith, and a sincere repentance, it demands grace; but when by our disorders and impieties, we check its salutary virtue, it demands justice, and it infallibly obtains it. It is in this blood, says St. Bernard, that all righteous souls are purified; but by a prodigy exactly opposite, it is also in this same blood that all the sinners of the land defile themselves, and render themselves, if I may use the expression, more hideous in the sight of God.

Ah! my God, shall I eternally appear in Thine eyes polluted with that blood which washes away the crimes of others? If I had simply to bear my own sins, I might promise myself a punishment less rigorous, considering my sins as my misfortune, my weakness, my ignorance. Then, perhaps, thou wouldest be less offended on account of them. But when these sins with which I shall be covered, shall present themselves before me as so many sacrileges with respect to the blood of Thy Son; when the abuse of this blood shall be mixed and confounded with all the disorders of my life when there shall not be one of them against which this blood shall not cry louder than the blood of Abel against Cain; then, O Go of my soul! what will become of me in Thy presence? No, Lord cries the same St. Bernard, affectionately, suffer not the blood of Saviour to fall upon me in this manner. Let it fall upon me to sar tify, but let it not fall upon me to destroy! Let it fall upon in a right use of the favors which are the Divine overflowings it, and not through the blindness of mind and hardness of hear which are the most terrible punishments of it. Let it fall upon reby the participation of the sacred Eucharist, which is the preciosource of it, and not by the maledictions attached to the despise of Thy sacraments! In fine, let it fall upon me by influencing me

conduct and inducing the practice of good works, and let it not fall upon me for my wanderings, my infidelities, my obstinacy, and my impenitence! This, my brethren, is what we ought to ask today from Jesus Christ crucified. It is with these views that we ought to go to the foot of His cross and catch the blood as it flows. He was the Saviour of the Jews as well as of us; but this Saviour, says St. Augustin, the Jews have converted into their judge. Avert from us such an evil! May He who died to save us be our Saviour! May He be our Saviour during all the days of our lives! And may His merits, shed upon us abundantly, lose none of their efficacy in our hands, but be preserved entire by the fruit we produce from them! May He be our Saviour in death! And at the last moment, may the cross be our support, and thus may He consummate the work of our salvation which He has begun! May He be our Saviour in a blessed eternity, where we shall be as much sharers in His glory as we have been in His sufferings!

DISCOURSE FORTY-EIGHTH

ESPRIT FLECHIER.

FLECHIER was born in the year 1632, at Pernes, a small village near Avignon, and died at Montpellier in 1710. His studies were completed at the early age of fifteen, when he became teacher of Belles lettres, where he had been educated. His first ecclesiastical charge was the Bishopric of Nismes, to which he was appointed by Louis XIV., who, at the time of the appointment, expressed his regret at being deprived of hearing him longer at Paris. Though a strict Catholic, Flechier seems to have possessed a kind and lovely disposition, and a generosity worthy of imitation. In eloquence he almost divides the supremacy with Bossuet. The latter has been compared to Demosthenes, the former, to Isocrates. Bossuet had more of comprehensive grasp, vehement energy, spontaneous beauty, and overwhelming grandeur; but Flechier excelled him in neatness, softness, regularity, and harmony of language. Is Harpe gives as his most striking qualities, spirit, elegance, purity, justness, and delicacy of ideas, and an ornamented, flowery, harmonious diction. Flechier's reputation rests mainly upon his funeral orations, which place him among the first pulpit orators. His best is that which follows, on the death of Marshal Turenne. In delivering it, his fervid eloquence held the congregation breathless; and when he came to the passage, "I am troubled-Turenne is dying," etc., it is said that they burst forth in sobs and tears, as if themselves were present at the mournful spectacle.

FUNERAL ORATION FOR HENRI DE LA TOUR-D'AUVERGNE,*

VISCOUNT TURENNE, MARSHAL GENERAL OF THE ARMY, ETC.

"All the people of Israel greatly bewailed him. They wept many days, and Why is that great man dead, who saved the people of Israel?"—1 Mac. c. 9.

I can not, messieurs, at the outset, give you a higher idea of mournful subject with which I am about to occupy your attent

^{*} Pronounced at Paris, in the Church of St. Eustache, January 10th, 1676.

than by citing the noble and expressive terms used by the Scriptures to praise the life and deplore the death of the sage and valiant Maccabeus-the man who spread the glory of his nation to the ends of the earth; who covered his camp with a buckler, and forced that of the enemy with the sword; who subdued the kings leagued . against him, and rejoiced Jacob with those virtues and exploits, the memory of which shall endure forever. This man, who defended the cities of Judah, who subdued the pride of the children of Ammon, and returned loaded with the spoils of Samaria, after having burned upon their own altars the gods of foreign nations; this man, whom God had thrown around Israel like a wall of iron, against which all the forces of Asia had so frequently dashed themselves to pieces; who defeated numerous armies, disconcerted the proudest and most accomplished generals of the King of Syria, came annually like the least of the Israelites, to repair, with his own triumphant hands, the ruins of the sanctuary, and desired no other recompense for the services he had rendered his country, than the honor of having served it. This valiant man, while driving before him, with invincible courage, the enemies whom he had reduced to a shameful flight, at last received a mortal wound, and remained buried, as it were, in his own triumph. At the first report of this disaster, all the cites of Judah were moved, and floods of tears ran from the eyes of all the inhabitants. For a time they were confounded, dumb, and motionless. At length breaking the long and mournful silence, in a voice interrupted by sobs, they gave utterance to the grief, the pity and fear which oppressed their hearts, and exclaimed: "Why is that great man dead, who saved the people of Israel!" At this cry, Jerusalem redoubled its weeping; the arches of the temple trembled; Jordan was troubled, and all its banks re-echoed the sound of those mournful words: "Why is that great man dead, who saved the people of Israel!"

Christians, whom a mournful ceremony has assembled in this place, do you not call to mind what you saw and felt five months ago?"* Do you not recognize yourselves in the affliction which I have described, and in your minds substitute, for the hero spoken of in Scripture, him of whom I propose to speak? The virtues and fate of the one resemble those of the other, and to the latter nothing is wanting to-day but a eulogy worthy of him. Oh, if the Spirit divine, Spirit of power and truth, should enrich my discourse with those natural and vivid images which represent virtue, and, at the same time, persuade to its practice, with what lofty conceptions shall

^{*} This oration was delivered five months after the death of Turenne.

I fill your minds, and what noble impressions communicate to your hearts, by the recital of so many edifying and glorious actions!

What subject was ever better fitted to receive all the ornaments of a grave and solid eloquence than the life and death of the high and mighty Prince Henry de la Tour d'Auvergne, Viscount Turenne, Marshal-general of the Camps and Armies of the King, and Colonel general of the Light Cavalry? Where shine, with such luster, the glorious results of military virtue, the conduct of armies, sieges of castles, storming of cities, passages of rivers, bold attacks, honorable retreats, well-ordered encampments, vigorous combats, battles gained, enemies vanquished, scattered by force and address, or worn out and consumed by a sage and lofty prudence? Where can be found such numerous and striking examples, than in the actions of a man wise, modest, liberal, disinterested, devoted to the service of nis king and country, great in adversity, by his fortitude, in prosperity by his moderation, in difficulties by his prudence, in danger by his valor, in religion by his piety?

What can inspire sentiments more just and affecting than a death so sudden and surprising; a death which suspended the course of our victories, and dissipated the fondest hopes of peace? Powerful enemies of France, ye live, and the spirit of Christian charity forbids me to cherish a wish for your death. Only may ye recognize the justice of our arms, accept the peace which, in spite of your losses, ye have so often refused, and in the abundance of your tears, extinguish the fires of a war which ye have unfortunately kindled. God forbid that I should extend my wishes further. Inscrutable are the judgments of God! You live; and it is mine, in this pulpit, to mourn a sage and virtuous General, whose intentions were pure, and whose virtue seemed to merit a longer life, a more extended career.

But let us suppress our complaints; it is time to commence his eulogy, and to show how that powerful man triumphed over the enemies of the state by his bravery, over the passions of his soul by his virtue, over the errors and vanities of the world by his piety. If I interrupt the order of my discourse, pardon a little confusion in a subject which has caused us so much grief. I may sometimes confound the General of the army with the sage and the Christian. I shall praise now his victories, and now the virtues which gained them. If I can not rehearse all his actions, I shall discover them in their principles; I shall adore the God of armies, invoke the God of peace, bless the God of mercy, and through the whole win your attention, not by the force of eloquence, but by the reality and greatness of the virtues about which I am engaged to speak.

Do not suppose, messieurs, that I shall follow the custom of orators, and praise M. de Turenne as ordinary men are praised. If his life had less of glory, I should dwell upon the grandeur and nobility of his House; and if his portrait were less beautiful, would discover those of his ancestors. But the glory of his actions effaces that of his birth, and the smallest praise that can be given him is, that he sprang from the ancient and illustrious house of Tour d'Auvergne, which has mingled its blood with that of kings and emperors, given rulers to Aquitaine, princes to all the courts of Europe, and queens even to that of France.

Before his fourteenth year he began to carry arms. Sieges and battles were the exercises of his youth, and his first amusements were victories. Under the discipline of his maternal uncle, the Prince of Orange, he learned the art of war, in the quality of a simple soldier, and neither pride nor indolence restrained him from one of his employments which required labor and obedience. He was seen in this last rank of military service, neither refusing any labor, nor dreading any peril; doing from a sense of honor what others did from necessity, and distinguished from them only by a greater attachment to fatigue, and a nobler application to all his duties.

Then commenced a life whose career was yet to become so glorious, like those rivers which deepen and expand the further they extend from their source, and which carry wealth and prosperity to all the regions through which they flow. From that time, he lived only for the glory and welfare of his country. He performed all the services which could be expected from a mind firm and active, lodged in a robust and healthy frame. In his youth he had all the prudence of mature age. His days were full, to use the language of Scripture; and as he did not lose his early years in luxury and pleasure, he was not compelled to spend his last in weakness and inactivity.

What enemy of France has not felt the effects of his valor, and what part of our frontier has not served as the theater of his glory? He crosses the Alps, and in the famous actions of Casal, of Turin, and of the rout of Quiers, he signalizes himself by his courage and prudence. Italy regards him as one of the principal instruments of those great and prodigious successes which posterity will scarcely credit. He passes from the Alps to the Pyrennees, to aid in the conquest of two important places, which puts one of our finest provinces under protection from all the efforts of Spain. He goes to collect, beyond the Rhine, the remnants of a defeated army; he takes cities, and assists in gaining battles. Thus by degrees, and by his own merit, he rises to supreme command, and shows, during the

whole course of his life, what can be done for the defense of a kingdom by a General who is rendered worthy to command by obeying, and who joins to courage and genius application and experience.

Then it was that his mind and heart displayed all their energies. Whether called to arrange matters, or bring them to an issue; to pursue victory with ardor, or wait for it with patience; whether to counteract the designs of the enemy by bravery, or dissipate the fears and jealousies of his allies by wisdom; whether to control himself amid the successes, or sustain himself amid the reverses, of war, his soul was always equal to the occasion. He had only to change virtues when fortune changed her face; elated without pride, depressed without meanness, almost equally admirable when, with judgment and boldness, he saved the remains of his troops beaten at Mariandel, as when he himself beat the Imperials and the Bavarians; or when, with triumphant troops, he forced all Germany to ask peace from France.*

Let us follow this prince in his last campaigns, during which so many difficult enterprises, so many glorious successes are to be regarded as proofs of his courage, and rewards of his piety. To commence his marches with prayer, to repress impiety and blasphemy. to protect sacred persons and property against the insclence and avarice of the soldiers, to invoke in every danger the God of armies, is the common care and duty of all generals. But he goes far beyond this. Even while commanding the army, he regards himself as a simple soldier of Jesus Christ. He sanctifies wars by the purity of his intentions, by the desire of a happy peace, and by the laws of Christian discipline. He looks upon his soldiers as his brethren, and believes himself under obligation to exercise Christian charity in a cruel profession, wherein general humanity itself is lost. Animated by these lofty motives, he surpasses himself, and proves that courage becomes firmer when sustained by the principles of religion, that there is a pious magnanimity which wins success in spite of dangers and obstacles, and that a warrior is invincible when he combats with faith, and stretches forth pure hands to the God of armies, who protects him.

As from God he derives all his glory, so to him he returns it all, and cherishes no other confidence than what is founded on the Divine approbation. Here let us set before you one of those critical occasions,† when he attacks with a small number of troops the entire forces of Germany! He marches three days, crosses three rivers, meets the enemy, and gives them battle. With numbers on

^{*} The Peace of Munster.

one side, and valor on the other, fortune is long doubtful. At last courage fires the multitude; the enemy is confused, and begins to yield. "Victory!" shouts a voice. At once the General checks all emotion which gives ardor to battle, and in a severe tone says: "Silence! Our fate is not in our own hands, and we ourselves will be vanquished, if God does not succor us!" With these words, he raises his hands to heaven, "whence cometh help," and continuing to give his orders, he waits with submission between hope and fear, for the execution of Heaven's will.

How difficult it is to be at once victorious and humble! Military success leaves in the mind I know not what exquisite pleasure, which fills and absorbs it. In such circumstances one attributes to himself a superiority of force and capacity. He crowns himself with his own hands; he decrees to himself a secret triumph; he regards as his own the laurels which he gathers with infinite toil, and frequently moistens with his blood; and even when he renders to God solemn thanks, and hangs in his temples the torn and blood-stained trophies which he has taken from the enemy, is not vanity liable to stifle a portion of his gratitude, and mingle with the vows which he pays to God, applauses which he thinks due to himself; at least does he not retain some grains of the incense which he burns upon his altars?

It was on such occasions that Marshal Turenne, renouncing all pretensions, returned all the glory to Him to whom it legitimately belongs. If he marches, he acknowledges that it is God who protects and guides him; if he defends fortresses, he knows that he defends them in vain if God does not guard them; if he forms an intrenchment, he feels that it is God who forms a rampart around him to defend him from every attack; if he fights, he knows whence to draw all his force; and if he triumphs, he thinks that he sees an invisible hand crowning him from heaven. Referring thus all the favors he receives to their origin, he thence derives new blessings. No longer does he fear the enemies by whom he is surrounded; without being surprised at their numbers or strength, he exclaims with the prophet: "Some trust in their horses and chariots, but we will trust in the Almighty." In this steadfast and just confidence he redoubles his ardor, forms great designs, executes great things, and begins a campaign, which appears as if it must prove fatal to the empire.

He passes the Rhine, and eludes the vigilance of an accomplished and prudent general. He observes the movements of the enemy. He raises the courage of the allies; controls the suspicions and vacillating faith of neighboring powers. He takes away from the one the will, from the other the means of injuring him; and profiting by all those important conjunctures which prepare the way for great and glorious events, he leaves to fortune nothing which human skill and counsel can take from him. Already has a panic seized the enemy. Already has that eagle taken its flight to the mountains, whose bold approach alarmed our provinces. Those brazen mouths, invented by the bottomless pit for the destruction of men, thunder on all sides, to favor and precipitate the retreat; and France in suspense awaits the success of an enterprise which, according to all the rules of war, must be infallible.

Alas! we knew all that we might hope, but we knew not all that we might fear. Divine Providence concealed from us a calamity greater than the loss of a battle. It was to cost a life which each of us would have been willing to redeem with his own: and all that we could gain was of less value than what we were to lose. O God! wrible but just in Thy counsels toward the children of men, Thou disposest of victors and victories! To fulfill Thy pleasure, and cause us to fear Thy judgments, Thy power casts down those whom it has lifted up. Thou sacrificest to Thy Sovereign Majesty the noblest victims, and strikest, at Thy pleasure, those illustrious heads which Thou hast so often crowned!

Do not suppose, messieurs, that I am going to open here a tragic scene; to represent that great man stretched upon his own trophies; to uncover that body, blood-stained and ghastly, over which still lingers the smoke of the thunder which struck it; to cause his blood, like that of Abel's, to cry from the ground, or expose to your eyes the mournful images of your country and religion in tears! In slight losses we may thus surprise the pity of our auditors, and by studied efforts draw from their eyes a few forced and useless tears. But we describe without art, a death which we mourn without deceit. Every one finds in himself the source of his grief, and reopens his own wound; and it is not necessary to excite the imagination in order to affect the heart.

Here I am almost forced to interrupt my discourse. I am troubled, messieurs! Turenne dies! All is confusion—fortune vacillates—victory leaves us—peace takes its flight—the good intentions of the allies relax—the courage of the troops fails with grief, anon burns with vengeance—the whole army remain motionless. The wounded think of the loss which they have suffered, and not of the wounds which they have received. Dying fathers see their sons weeping over their dead General. The army, in mourn-

ing, is engaged in rendering him funeral honors, and fame, which delights to spread through the world extraordinary events, goes to make known through Europe the glorious history of the Prince's life, and the mournful regrets occasioned by his death.*

What sighs, what lamentations and praises, then re-echo through the cities and the country. One, looking upon his growing crops, blesses the memory of him to whom he owes the hope of his harvest. Another, who enjoys in repose the heritage which he received from his fathers, prays that eternal peace may be his who saved him from the horrors and cruelties of war. Here they offer the adorable sacrifice for him who sacrificed his life for the public good. There others prepare for him a funeral service, where they expected to prepare a triumph. Each selects for praise that point in his glorious life which appears the most illustrious. All unite in his eulogy. With mingled sobs and tears, they admire the past, regret the present, and tremble for the future. Thus the whole empire mourns the death of its defender. The loss of a single man is felt to be a public calamity.

Wherefore, my God, if I may presume to pour out my heart in Thy presence, and speak to Thee, who am but dust and ashes, wherefore did we lose him in our most pressing necessity, in the midst of his greatest achievements, at the highest point of his valor, and in the maturity of his wisdom? Was it that, after so many actions worthy of immortality, he had nothing further of a mortal nature to perform? Had the time arrived when he was to enjoy the reward of so many virtues, and receive from Thee the crown of righteousness which Thou reservest for such as have finished a glorious career? Perhaps we placed too much confidence in him, for Thou forbiddest us in the sacred Scriptures to trust in an arm of flesh, or put confidence in the children of men. Perhaps it was a punishment of our pride, ambition, and injustice. As the gross vapors ascend from the depths of the valleys, and form themselves into thunder which falls upon the mountains, so rises from the hearts of the people those iniquities, the punishment of which falls upon the heads of such as govern and defend them. I presume not, O

^{*} Turenne died July 27, 1675. He was surveying, from an eminence, the disposition of the hostile army, when he was struck with a cannon-ball, which also cut off the arm of an officer who was near him. The son of that officer ran to his father's aid, and shed over him a flood of tears. "It is not for me, my son, that you ought to weep," said the wounded officer, "but for that great man whom France has lost." He was honored with a magnificent funeral service, and buried in the royal tomb at St. Denis. Mascaron, Bishop of Tulle, pronounced his funeral oration. That by Flechier was delivered five months afterward, on the occasion of a grand religious ceremony.

Lord, to sound the depths of Thy judgments, nor to discover the secret and inscrutable causes from which Thy justice or Thy mercy acts. It is my duty and desire only to adore! But Thou art just, and Thou hast afflicted us. And in an age so corrupt as ours, we need not seek elsewhere the causes of our calamities, than in the disorder of our manners.

Let us then, messieurs, derive from our sorrows motives for penitence, and seek only in the piety of that great man, true and substantial consolation. Citizens, strangers, enemies, nations, kings and emperors, mourn and revere him. Yet what can all this contribute to his real happiness? His king even, and such a king! honors him with his regrets and tears—a noble and precious mark of affection and esteem for a subject, but useless to a Christian. He shall live, I acknowledge, in the minds and memories of men, but the Scripture teaches us that the thoughts of man, and man himself, are but vanity. A magnificent tomb may inclose his sad remains; but he shall rise again from that superb monument, not to be praised for his heroic exploits, but to be judged according to his work, whether good or bad. His ashes shall mingle with those of the numerous kings who governed the kingdom which he so generously defended; but, after all, what remains under those precious marbles, either to him or to them, of human applause, the pomp of courts, or the splendor of fortune, but an eternal silence, a frightful solitude, and a terrible expectation of the judgment of God? Let the world, then, honor as it will the glory of man, God only is the recompense of faithful Christians.

O death, too sudden! nevertheless, through the mercy of God, long anticipated, of how many edifying words, and holy examples hast thou deprived us? We might have seen him, sublime spectacle! a Christian, dying humbly in the midst of triumphs and victories. With what profound sincerity would he have mourned his past errors, abasing himself before the majesty of God, and imploring the succor of His arm, not against visible enemies, but against the enemies of his salvation! His living faith and fervent charity, doubtless, would have deeply affected our hearts; and he might have remained to us a model of confidence without presumption, of fear without feebleness, of penitence without artifice, of constancy without affectation, and of a death, precious in the sight both of God and of man.

Are not these conjectures just? They were involved in his character. They were his cherished designs. He had resolved to live in a manner so holy that it is presumed he would have died in

the same way. Ready to cast all his crowns at the feet of Jesus Christ, like the conquerors in the Apocalypse, ready to gather together all his honors, and dispossess himself of them, by a voluntary renunciation, he no longer belonged to the world, though Providence retained him in it. In the tumult of armies, he solaced himself with the sweet and secret aspirations of solitude. With one hand he smote the Amalekites, and with the other, stretched out to heaven, he drew down the blessing of God. This Joshua, in battle, already performed the functions of Moses upon the Mount, and under the arms of a warrior bore the heart and will of a penitent.

O God! who piercest the profoundest depths of our conscience, and seest the most secret intentions of our hearts, even before they are formed, receive into the bosom of Thy glory that soul, ever occupied with thoughts of Thine eternity! Honor those desires which Thou Thyself didst inspire. Time failed him, but not the courage to fulfill them. If Thou requirest works with desires, behold the charities which he made or destined for the comfort and salvation of his brethren; behold the souls which, with Thine aid, he brought back from error; behold the blood of Thy people which he so frequently spared; behold his own blood which he so generously shed on our behalf; and yet more than all, behold the blood shed for him by Jesus Christ.

Ministers of God, complete the holy sacrifice! Christians redouble your vows and prayers, that God, as a recompense of his toils, may admit his spirit to the home of everlasting repose, and give him an infinite peace in heaven, who three times procured for us a peace on earth, evanescent it is true, yet ever delightful, ever desirable!

DISCOURSE FORTY-NINTH.

CHARLES DE LA RUE.

LA RUE was a native of Paris, where he was born in the year 1643, and where he also died, aged 82. He was early distinguished among the Jesuits as a Professor of Belles-lettres and Rhetoric, and also for his poetical powers. A Latin poem of his was translated into the French by the distinguished Corneille. As a preacher, he was celebrated in the court and the capital. The editors of the "Bibliothèque Portative" speak of him in terms of the highest praise. Gisbert, in his "Christian Eloquence," describes La Rue, probably with somewhat of extravagance, as "a model of sublime, tender, and pathetic eloquence; in whom is united the liveliest, the most intelligent, the richest, and the boldest imagination, a most exalted genius, and an astonishing facility of conception and expression." La Rue's works are exceedingly rare. They are contained in three volumes, 12mo. His most celebrated sermons are the "Dying Sinner" and the "Sinner after Death."

THE DYING SINNER.

PREACHED BEFORE THE KING.

"When Jesus came nigh to the gate of the city, behold, there was a dead man car ried out, the only son of his mother, and she was a widow."—LUKE, vii. 12.

Sire—To be young and powerful, to be important and necessary, are vain obstacles to death. This dead man of our Gospel was in the flower of his age. He was dear and precious to a mother who had no other support. He was of sufficient rank to draw all the city to his splendid funeral procession. Yet he dies; and the sight of this death must render the idea of it more terrible to those attached to life by all these glittering bonds. But what can induce those to love it who have no such attractions? The only means of

THE DYING SINNER.

rendering death less terrible, is to make it a custom and a duty to think upon it.

Melancholy duty to think upon death; and, above all, when we are young! But because we are young, are we on that account to deem ourselves the less mortal? You are young and mortal; you are a sinner and mortal. And can a mortal, who feels himself a sinner, harden himself against the thought of death, whether he be young or old? especially as it does not depend upon him to prevent death in his youth; but rather to see that he die not in his sin. What blindness, then, and what obduracy, to turn all our thoughts to our preservation from death, which will come in spite of us, and must be either happy or miserable; instead of rather striving to render that death happy by immediately departing from sin!

I do not then mean to-day simply to discourse on death, but on death in sin; by describing to you the image of false conversion in a dying sinner, in contrast with the resurrection of the dead man in our Gospel.

You see two things concur to effect the resurrection of the dead man: the tender pity of the Saviour, and the prompt obedience of death. On the contrary, a dying sinner, under the hope of compassion from his God, and under the presumption of his own obedience, dares to defer his conversion till his last moment. Then will God wait to regard him with pity? No. Will even the dying sinner be ready to render Him obedience? No. Two terrible truths which it is too late to preach to the dying—what can they make of them? We must preach them to the living, full of confidence in their health, in their strength, in their youth. They will discover the end of them. And with this end in view, dear hearers, what will be the disposition of God toward the sinner? You will see it in the first part. What will be the disposition of the sinner himself toward God? You will see it in the second.

FIRST PART.—Whether or not God may be disposed to bestow the grace of repentance upon the dying sinner, is a point too delicate to decide; for, in fact, God is the Master of His grace; He can dispose of it as He pleases; He sometimes gives it to the most unworthy. Besides, we do not know what passes between God and the dying man; we do not know how far His mercy extends; nor the compassion which He exercises toward the frailty of the human heart. What we at once condemn, perhaps God excuses. This is all that we can say in favor of the dying sinner. But, on the other hand.

I see the Church, the expositor of Jesus Christ, deploring this sort of penitence; regarding it as an insult offered to God; doubting its efficacy, and anxiously turning away her children from it. All the holy Fathers, expressing themselves by the voice of St. Augustin, declare that in receiving the sinner to this sort of penitence, they can not give him the assurance of his salvation. To relieve the sinner from this fear, and to give him that assurance which the Church and the Fathers feel themselves incapable of giving, some superior authority is requisite: we must have nothing less than the authority of God. Let us then see what God has said, and what He has done in this matter. We have only these two means of knowing the truth.

What seems most to the point is that marvelous inclination to pardon which appears throughout the sacred books; and particularly the promise which God makes by the prophet Ezekiel: "As for the wickedness of the wicked, he shall not fall thereby in the day that he turneth from his wickedness." Nothing is apparently more favorable to the pretensions of the obstinate sinner. I say apparently, sirs, for let us duly examine the sense of these words. God promises to the sinner the forgiveness of his sins whenever he turns from his wickedness; but, does He promise to the sinner the grace of conversion at any time when he may think of turning from his evil ways? These are two very different things. You shall be pardoned when you are converted; this is what God has promised. You shall have grace sufficiently strong to convert yourself whenever you wish it: this is what God has not promised, and least of all to the sinner who abuses divine mercy even till his dying hour. For, although mercy still accompanies him till that period; although it does not abandon him while he is living upon earth; although he may yet have at least the ability to pray, which is the last resource and the last link of connection between the sinner and his God; yet this feeble link, which with time, and during life, might have become strong by the habitude of the sinner, and have led him by degrees to the end of his salvation, becomes useless on the bed of death, by the terror of surprise, and by the flight of time.

It then requires an energy more powerful and prompt to effect his conversion than even during the former course of his life. Then so far from God having promised to give the dying sinner this powerful grace, He has positively threatened not to give it him.

See the first chapter of Proverbs: "Because I have called, and ye refused;" I have invited, and you have not come. "I have stretched out My hand, and no man regarded;" you have turned away your eyes. "I also will laugh at your calamity, I will mock when your fear cometh;" I, in My turn, will laugh at your death, I will return contempt for contempt, and mockery for mockery. "Then shall they call upon Me, but I will not answer;" You shall cry then, you shall call Me to your aid, but I will not hear. And, in the New Testament: "I go my way," after having dwelt so long with so little fruit among you; "and ye shall seek Me," when I shall be far from your sight; "and ye shall die in your sins;" in spite of your inquiries, ye shall die in your sins.

Here then, sinners, collect all the force of your reasoning. If it is true that God bestows the grace of conversion at death, often enough to support you in this hope; why, in all the sacred books, has God taken away this hope from you? Why has He never said to you that He might be disposed to give it you? Why has He said, on the contrary, "I will laugh;" "I will mock;" "I will not hear;" "ye shall die in your sins?" I hear nothing here of mercy

or grace.

Then, from what He has said, judge of His disposition toward the obstinate sinner.

I go yet further: judge of it from what He has done. If it is true that this grace has ever been promised, it is probable that while there have been sinners, and dying sinners, God, to support His promise, would have given us some public example of a hardened sinner crowned with grace on the bed of death. Produce me, then, one solitary instance. St. Bernard finds but one; that of the thief upon the cross. I confess that this is a very great sinner; but is he a hardened sinner? This moment is the last of his life; but, says Eusebius, it is the first of his calling. You blame the tardiness of his conversion. I, says St. Ambrose, admire the promptitude of it. Had this thief ever seen the Son of God preaching repentance, proving His divinity, multiplying the loaves, and raising the dead? The eves of all Judea were filled with the wonders of the Saviour; yet all Judea being hardened, had rejected His grace and fastened the Saviour to the cross. This thief, says St. Augustin, on discovering the first beam of His grace, recognizes Him as his King, and adores Him as his God, even upon the cross, in the midst of outrages and contempt. And behold, my dear hearers, the ground which you take, the model which you choose to authorize your presumption! You who, knowing the divinity of the Saviour, have for so many years resisted the convictions of His grace, which urge you to repent; do you not, on the contrary, find the condemnation of your own obstinate malice in the docility of this thief, and in his prompt

obedience? Where then will you find examples which flatter you, if this example, which is so public, is a decree against you?

You point to sinners yet more criminal than yourselves, whose edifying deaths have made them the envy of the best of men; sinners who, after spending a libertine life, have died, say you, true Christians, and true saints. What, says St. Gregory of Nazianzen, does it cost so little to be a saint? Only a day, only a moment is necessary according to us; it is only to will it. Know that these people, whatever tears they may have shed, have not died true Christians. A true Christian does not defer his penitence till death. A true Christian does not wait for the day of his death to show that he is a true Christian. Every day, and every moment of his life, he is preparing for death. And, where is the man, if he is not wholly in despair, who on his dying bed, in the possession of his senses, and in the midst of his friends, does not at least make some effort to support the appearance of a Christian. It is rare to find railleries and blasphemies carried there: he has not then the hardihood to do it. One begins to preach; another sets all the churches to pray for his salvation, or at least for his health; another will only die in the arms of the greatest servants of God. Some cover their dying bodies with the sackcloth of repentance. All confess, and communicate with the aspirations of piety on their lips.

If nothing more were necessary to die the death of the righteous, all sinners on their dying beds would be saints. All those who say to God, Lord, Would enter into His kingdom; which is contrary to the word of God. All those who have mocked at God, would not in their turn be mocked by God; which is also opposed to His word. All those who seek after God, after having fled from Him, would find Him at every moment and every hour, and would not die in their sin; which is likewise against His word. If, then, what God has said is true, the greater part of such kinds of repentance must be false, in spite of all the appearances which they have of truthappearances which God permits for ends which are unknown to us appearances which even the devil supports to draw other sinned into the snare, and to persuade them more powerfully that it easy to die in a state of grace, after having lived in sin. Well the my dear hearers, you have not any certain example to sustain your p sumption. But I-I have a hundred to confound it; an Antiocht an Esau; a crowd of frightful instances in Scripture and in histor

This being established, I draw from it three conclusions of greimportance, if they may terminate in the salvation of those where me. 1. The first is, that no man living can promise himself the grace of repentance at death, without an extreme temerity. The second, that the great and the rich, above all, are those who ought to flatter themselves the least. The third, that in all conditions those who have received from God the favor of a long life, have yet less reason to expect this favor at death. Lose nothing, sirs, of these three truths which are so weighty and so pressing. You are all concerned in them.

I do not say that the dying sinner has nothing left to afford encouragement. Our Lord has expressly granted grace to the thief, to show us the extent of His power, and to support our hope. But He has granted this grace to the thief alone. It does not appear that He has bestowed it upon any other, which shows that the fear of danger ought to check our presumption and that what He has done once only in moments so touching as those of death, is but a pure miracle of His goodness.

To defer repentance, and to defer it even till death, is then to hazard salvation on the hope of a miracle. But, is this a conduct pardonable even in one of a common understanding, to make so rare a miracle the foundation of the most important and the most difficult of His affairs, which is that of His salvation? Would you make it the foundation of your health and life? For, only consult the Scripture, and it will appear that God has raised more from the dead than He has converted when dying. Would you, on this account, dare to risk your life and to expose yourself to death under the idea of a miraculous resurrection? And how then dare you to risk your salvation on the supposition of a miraculous conversion?

"God can," say you, "convert me at death, as easily as during life!" Is it then upon what God can do, that you rest your hope? And does God indeed do all that He can? He can on account of the first sin damn you as justly as He has damned the rebel angels; yet He does it not. He does not, then, all that He can: and since you do not fear all the injury which you may offer to His justice-how can you promise yourself all the good which His bounty can bestow upon you Is it not an effort of goodness and mercy sufficiently great that He resolves to pardon you seven times, and seventy times seven? that He calls you to repentance every day of your life? that He shows you the rapidity of time? that He cautions you against the danger of surprise? Does all this serve only to harden you in sin? to confirm you in the sad design of pushing His patience as far as it will go; and not rather to humble you before Him until the moment when you shall see your inevitable ruin approaching, and His arm uplifted against you to strike the last blow?-At

death, you say, when He shall urge us by His grace—at death, we will think upon it—at death, we have other affairs now—at death, that will be the proper time to think upon God; now is the time to enjoy life. In this manner life passes away. But death is before your eyes, and what can you expect? what but that God will refuse to you at death, what you have refused during life—that He will make you feel that life was the time of grace, and not the time of pleasure? It is, then, an extreme temerity for any man living, to cherish the least hope of obtaining the grace of repentance in his last days—a temerity yet more criminal in the rich and the great. This is a second reflection.

2. Is it not enough for these to have had as their share the enjoyments of the earth? to have seen pleasure and joy flow on all sides answerably to their desires? to have united to the indulgences which spring from fortune, all those which crime and passion can give? If, after a long course of years, passed away with impunity in this tranquillity, they could, by a single sigh, by the repentance of a moment, open to themselves the gates of heaven, and pass from the felicities of time to those of eternity, where would be the justice and providence of God? Who, among the prosperous and great of the world, would not abandon himself to his passions, on condition of spending the last hour of his life in sorrow, and buying an eternity of pleasures with a few forced tears? It is justice and providence in God, that the tears shed at death should be useless tears, in order that men in general, and the great in particular, might learn to weep over their guilt, and to seek their salvation before death. For this cause the wise man cries to all those who have power and authority, that they must expect nothing else but a judgment prompt and terrible. A judgment prompt by its surprises, and terrible by its rigor; prompt without admitting any leisure to contemplate it; and terrible without the hope of mitigation.

And, Christian hearers, in the only example which we have of Divine elemency toward a dying sinner—in that solitary instance of the goodness of God in such a situation, upon whom has it fallen? Upon a miserable wretch, unknown by name, known only by his crimes, and by the honor which he enjoyed of being crucified by the side of Jesus Christ. All the examples, on the contrary, of the insensibility of God to the repentance of the dying, are taken from the most exalted characters, the most illustrious sinners. It is thus he has made it conspicuous. That Esau, who implored with tears to be received as a penitent, and who was not received, was the father and the head of an entire nation. That Antiochus, whose

vain repentance has so often sounded in your ears, was the master of Asia, and the terror of all the East. Was it not of the greatest importance to the glory of the Lord to accept the submission of the greatest king who then existed; to see him magnificently repair the ravages which he had made in Jerusalem, establish the law of the true God throughout all his empire, and embrace it himself? What progress would not such a change seem to promise to religion? But to all this God appears to shut His eyes. He finds it a greater glory and a more important interest to undeceive the great respecting this false opinion: to show them that as He distinguishes them from others in the distribution of His favors, so if He honor them with forgiveness, they must from this time abase themselves to implore His pardon. He reproves the great, however penitent they appear, and lavishes the grace of repentance, so to speak, upon the head of a wretched brigand: because he sees more malignity, ingratitude, and presumption in the sins of the great than in the sins of the poor; a more voluntary inclination for all forbidden pleasures in the midst of all lawful enjoyments; a freedom from that want that hurries into vice, that necessity which presses on to it—and in the stead a continual abundance of all sorts of good, which aggravates their guilt-theirs, therefore, is the malignity of sin in all its extent. If there is, then, any favor to be hoped for by the sinner at death, it is less to be expected by the great than by the rest of the world.

3. And yet less still is mercy to be expected by those who have lived a long time in the world. This is my last reflection. I dare assert, sirs, that one of the most singular favors which God can confer upon men, not only with respect to their desires, but with respect to their salvation, is to give them a long life, which conducts them beyond the dangers of youth, and which affords them leisure to lament their disorders, and to correct their errors. For, to whatever excess we may be abandoned in the blindness of youth, how can it be otherwise but that in a course of years we must be awakened by some disgrace, alarmed by some sorrowful accident, disgusted at last with the world from the usage of the world itself, and convinced of the necessity of communion with God? All these gifts of God are included in this gift of old age; in that age which we have always feared, and which we have always hoped. To abuse this gift by attachment to the world, to pleasure, and to sin, is then to irritate God in the most sensible manner, and to shut the treasury of His goodness against us forever. Every day God is prolonging your life, but you shorten not the chain of your sins. Your lengthened

years are so many useless benedictions. Regard them, says St. Gregory, as so many maledictions, as so many signs and presages of

your reprobation.

Why has the salvation of Solomon been held in doubt during so many ages? Is it not because of the abuse of his last years? His heart, upright till then, was corrupted in his old age: and his corrupted old age effaced all his past virtues. God no longer took pleasure in his wisdom, nor in his zeal for the glory of His name. If He showed him mercy at last, He has thought fit to leave us ignorant of it, to prevent the hardened sinner from availing himself of this example, and to teach us the hopelessness of old age, which is voluptuous and full of sin.

What, then, can they hope for, who, differing from Solomon in the employment of their youth, also imitate the excesses and shame of his last days? For more than forty years this king had been the example of the world, and the object of Divine approbation: yet all this has not prevented his salvation from being left in doubt. And, you sinners, who can scarcely remember that you have ever been righteous, who surpass your former irregularities every day, who are never weary of life but on account of the difficulty of finding new pleasures, upon what can you repose your confidence at death? To what can you impute your perseverance in evil? Have you wanted leisure to reflect upon your conduct, or light to see its errors, or examples to instruct you at the peril and expense of others? A thousand revolutions which have happened before your eyes, since you have been in the world, ought to have convinced you that none can escape from the arm of God. You have escaped from it during life, and you think yet to escape from it at death. No, your obduracy has no excuse: it will have no pardon!

What injustice does God do to you? No pardon? But why? Because there is no end to your sins! You have been filling up the measure of them all your days, and now, ready to quit life, you groan at its rapidity! You would fain be immortal, that you might render your libertinism immortal! And can you expect a happy immortality to be opened to you at death, you who would have placed your happiness in the immortality of your sin? No, it is to you that these words of the prophet Isaiah are properly addressed: "I have long time holden My peace, I have been still and refrained Myself," I have waited for you patiently, I am wearied. To you belongs what follows, "now will I cry like a travailing woman, I will destroy and devour at once." I will at length speak: but at the same time I will overwhelm you, I will destroy you. There

shall be no interval between your course of life and your entire destruction. "But if at death," you say, "I seek on my part sincerely to obtain mercy, will God refuse it to me?" No: but what I wish to show you is, that at death you will never be disposed to seek mercy in a proper way. You have seen the disposition of God toward the dying sinner, now behold the disposition of the dying sinner toward God.

SECOND PART.—Let us approach the bed of this sinner, who is so bold that he encourages the hope of life even at the very gate of death, and yet so timid respecting his health, that he dare not so much as think upon God, lest he should impair it by some gloomy thought. But the hour arrives in which some faithful friend, wearied with complaisance and flattery, comes to him to say as the prophet to the ancient King of Judah-"Set thine house in order." Think on thyself; it is high time for it. Generally this is not without some circumlocution, nor without address. O how much caution is there to make a mortal understand that he must die! But now it is over! There is no more hope! A minister must be sent for. The sick man is pressed, and conjured; at length he is convinced of the fact. Then, seeking for some remains of firmness at the bottom of his heart, merely to support appearances, he abandons himself within to the confusion of his thoughts. Ah! what darkness of mind! what trouble of heart! Let us enter into both; into his mind and into his heart: and let us see what are their disposition toward God.

There are two sorts of light in the mind which tend to promote one's conversion—reason and faith. Reason, by awakening in him some natural motives, such as hatred and horror for his guilt: faith, by pressing him from supernatural motives.

But where is reason in the obstinate sinner? What has it done for him during the whole course of his life? What power has it had over him? Passion has always borne him away against the convictions of reason. Considerations of health and of modesty in youth; considerations of honor and interest in a more advanced age; considerations of health in old age—all were suppressed by the single attraction of pleasure. Behold from fifteen to fifty years, what is the force of reason upon the spirit of a libertine! At death, say you, reason will exert its strength; it will come forth from the tomb, when man shall be ready to enter into it: its light will awaken him, when life is almost extinguished. Think, O think of the embarrassments which then beset reason.

First, the burden of the disease; a soul plunged by the violence

of pain into sorrow, into an invincible disquietude, collecting all its thoughts only to contemplate its misery. Nothing can be thought of but its malady; restlessness trembling, burning heats, persyirations, faintings, and perpetually increasing disquietness. Where is then the reason of the man? Would you allow him in this state to decide on your smallest affairs? Would you find in him sense enough to judge of them with propriety? How then can be have enough to decide with propriety on the affairs of his soul?

Besides the burden of the disease, there is another burden, that of the remedies. He is recommended to rest, sleep, and absence from whatever can disquiet him. Can he think seriously on his sins, without a cruel inquietude? Dispirited, disgusted with every thing, interrupted continually by the painful operations of the surgeons—not having sense enough to be persuaded that the love of life ought to overcome his disgust—can he have sufficient strength of mind to persuade himself that the love of his salvation ought to predominate over the love of his sin!

Beside the burden of his malady, and that of the remedies, there is another burden, that of his affairs. A family in confusion, the heirs embroiled, accounts to settle, debts to pay; offices and employments in danger; relations and friends in tears. All the world is fixing its eyes upon him; whatever arrests his attention seems to speak to him on business. And how can he think only on those affairs about which he has never thought before?

Behold that man of importance who has never had time during so many years to study his own heart, and to scrutinize his conscience. Why? sometimes it was a load of trouble, sometimes a weight of infirmities, and sometimes a press of business, which rendered him incapable of application. In each of these embarrassments, taken separately, he never found himself sufficiently free, nor his reason sufficiently in exercise, to think upon God. Imagine this to be your case. How then can any alteration take place, my dear brother? How will your mind be prepared when all these embarrassments together shall overwhelm you at death? When all the parts of your frame shall say to you, by the exhaustion of your strength—think of us. When your domestics shall say to you, by their feebly-acknowledged and ill-requited services think of us. When your affairs shall say to you, by the disorder into which you have thrown themthink of us. When your creditors shall say to you, at the sight of their goods confounded with yours-think of us. When those persons who are dear to you shall say, by their sight, alas! for the last time—think of us. Torn on every side, distracted by so many

different cries--your reason, at its last gasp, shall cry from the bottom of your conscience—think of thyself, miserable man! think of thyself! Leave every thing besides, and think only of thyself! My dear brother, my dear friend, will your feeble reason be able to make itself heard?

Faith* will perhaps come to the help of reason, to make you quit all other cares, and apply yourself entirely to the care of your soul. Let us then see what is the situation of faith in the soul of the sinner. It is there: for where is it not? And were any one to say to me now, "It is not in me," I would say, you deceive yourself; it is in you, only surrounded with a thousand errors; obscured by a thousand doubts; concealed under the mask of impiety; without action, without strength, useless and languishing. In this condition, sometimes avoiding faith, and sometimes opposing it, we become insensible to it. We are accustomed to regard the cross as an indifferent object, and the Gospel as a fable. We are no longer touched by any thing. And do you persuade yourself that at the mere mention of death, at the first sight of danger, you shall feel faith revive in your soul? that this single thought—I must appear before God—will restore you to the respect which you have stifled for the cross, for the sacraments, and for the truths of religion? I admit it: but grant me what I am going to say.

If then your faith recover some strength, it will be but very feeble. It will never return with its former vigor, all of which you will then need. It will not destroy the habits of aversion to the things of the other life, of disgust and coldness toward God, habits rooted in you, and become, as it were your nature. An act of faith will be required of you, my dear brother; an act of faith, which will testify to God and all who are present, that you die in the sentiments of the Church. "Yes, I believe," says the dying man. You believe? That word is soon uttered, but is it deeply graven on your heart? Does it efface in one moment those ideas produced by so many libertine conversations, so many speculative studies, so many affected doubts, such disguised atheism, such imaginary power of reasoning? Oh! you who have reasoned so much upon the mysteries of religion, upon predestination, providence, immortality, divinity-you who railed so admirably at the credulity of the simple-you who knew so well the strength of your genius and the subtility of your discernmentyou now say, "I believe!" You now reduce yourself to the rank of

^{*} By faith, as employed in this place, it is evident that the preacher means nothing more than the voluntary homage which nature generally pays to Revelation in the hous of affliction, or at the approach of death.—Translator.

the simple and ignorant! You now renounce your worldly wisdom. Your reasons now then are of no avail! You have now no more scruples in these matters! It is now no longer a dishonor to you to say, with all the Church, I believe! These two words are indeed very powerful to make such a wonderful revolution in your mind in a moment!

But if you do believe with an undisguised faith, this is only the disposition of the understanding. What is there of the heart? for it is in the heart that conversion must be consummated. That heart ought to be free, sincere, and firm, which is truly converted: this is absolutely necessary. But the will of a dying sinner, far from being free, is forced; far from being firm, is weak, and always ready to change; far from being sincere, is double and disguised, and counterfeited. What appearance is there of conversion in the heart thus disposed?

There is no conversion without liberty. But is the divorce which is made at such a time from sin, free? Is it not really forced? Is it not the effect of fear and necessity? You forsake your sins? You are deceived, says St. Ambrose. Your sins forsake you! You say that you forsake, at least, the occasions and the objects of them. You are wrong, they are the occasions and the objects which forsake you! With what grief do you see them escaping! What would you not do still to recall them! And you boast that you have forsaken them! You say you offer your life to God in expiation for your sins. Imaginary sacrifice! Vain and foolish presumption! It is God who takes your life away from you. You have never dreamed but of life, while there was the least hope of saving it. You have struggled to preserve it even to the last spark. And now you pretend to offer it, and to sacrifice it to God, when it is no longer your own!

But suppose the offering to be free, suppose the change to be unconstrained: what is its duration? Till death? Ah, would to God that it were! For, without noticing the usual relapses of the greater part of those who escape the danger, how much is to be feared from inconstancy and lightness of heart, even in the moment of death? To how many unforeseen assaults and new temptations is the man then exposed? You have never known how to combat them during life, how then can you repulse them at death? How necessary was it for you in full health to receive supplies of grace when you visited the Church, that sacred place, where you applied to receive them? What was then wanted to recall you to sin? Often nothing else but a recollection, an idea, a sudden return of affection for some detested objects. When in full health, nothing more was requisite to bring

you under the yoke of your first tyrant. What will then be necessary in the diminution of your strength, and in the increase of his fury against a soul that has always been his slave, and that must soon be his prey? Let then one single sin, a sin of habit, a sin of the heart, present itself to the sinner's mind, to his feeble imagination—let the heart, yet more feeble, indulge this phantom with a parley but for a moment, and express but one single sentiment of regret—ah! he abandons himself—he abandons himself, to return to himself no more! It is done! It is the last movement of that heart, the last breath of life, the decisive sigh of a wretched eternity! Zealous ministers, sympathizing friends, pray, weep, bear to his deaf ears the name of the Saviour! exhibit that Saviour upon the cross! redouble your aspirations and your cries! You see not the bottom of that mind nor of that heart! God sees it! God condemns it! He is dead—he is damned!

"But is it necessary for his damnation, that, while he breathes his last, the phantom of his sin should be brought to his recollection, and be retraced in his heart?" Had it ever quitted it? Had he ever sincerely detested it? Far from it. What is it to be truly converted? It is to love what you have hated; it is to hate what you have loved; it is to love God above all created good; it is to hate sin more than all other evils. A change so difficult, and yet so necessary and important, is not effected without diligence, and above all, without courage. But in the moment of exigency, to what feebleness has habit reduced the sinner? The enormity of his sins, the facility with which he has sinned, his insensibility to sin, have generated a multitude of difficulties. Slow to fly it, to avoid it, to quit it, from the tender years of youth, and in every future stage of life-he said an hundred times to those who pressed him to forsake it-No, I can not, I can not now; do not speak to me about it, I can not. And now, when the soul hangs trembling on the lips, how can he have sufficient courage and firmness resolutely to say-I can, yes, I can!

Can you, my dear brother, hear then what the minister says to you, while performing his office for the last time?—You believe. This is not enough, my dear brother. You must love God. This is the essential point. Without love to God there is no salvation.— "Well," answers the dying man, "I must love God."—"What must I say?"—"But how?"—"What must I do?"—"Aid me!"

Aid you! O sinner, object of pity, aid you to love God! Did you need any aid to make you love the world, its fashions, its vanities, its company, its excess—into which your deprayed heart hur-

ried itself without any difficulty? You were created to love God; for this is the end of man. You were created to love God, but you have never loved Him in the whole course of your life, and yet you expect to love Him at the moment when you are about to die, and even in that deplorable moment you want aid to love Him!

Poor substitute for a duty necessarily personal! Useless substitute! The love of God on the lips of a minister, only at the moment when it ought to be in the midst of your heart! If this love was there, if it was in your heart, how would it make you feel the evil of sin! how would it make you feel itself! Can a heart love without feeling it? By what outgushings will not the love of God makeitself known in the hearts of penitent saints? To what lengths did not the love of God go in the heart of Saint Paul? He loved God so as to call all the powers of earth, heaven, and hell to be witnesses of his love; so as to defy all creatures to separate him from his love! "Who shall separate us from the love of Christ?" This man says that he is a penitent, Sirs, that is to say that there is nothing that can dispute the first place in his heart with God. That is to say that he no longer loves any thing that is opposed to God, nor more than God, nor like God. There is no conversion unless we have all these preferences for God. And how can we have them, and feel nothing? -and not be able, without being taught, to say to God, "my God, I love Thee?" Ah! Thou wilt then be the only being, O thou God of inexhaustible goodness-Thou wilt be the only being that can be loved, without feeling that we love Thee, and without being able to express it! We may then die, like Christians, in the hope of Thy glory, without ever having exercised the essential act of a Christian during life, and knowing how to exercise it after death!

Think, sirs, on the grief of a zealous and sincere minister at the sight of this stupidity in a dying man! Perplexed about what he must do, not daring to deprive him of hope, and seeing no foundation on which to give him encouragement! Fearing lest he should flatter him by too much tenderness, and still more lest he should drive him to despair by too much boldness! Mistrusting equally his pity and his zeal—Ah! if in this embarrassment he could release you from the obligation of loving God—if he could make up for your insensibility by the ardor of his words, and the tenderness of his heart—might not this be acceptable with God?

No, this will not do, my dear brother! We must personally believe and personally love. O moments lost forever, in which, during the whole course of your life, you might have loved God, might have learned to love Him, might have accustomed yourself to love Him! Precious moments! in which Divine grace solicited your heart—in which all the obstinacy of your malice it was necessary to resist! Then, then, God spake! The mind and the heart had but to follow! Now God speaks no more! His mind and His heart are shut against your misery! Your mind and your heart are shut against His mercy! What do you expect but the rigors of His justice? My hearers, you still possess these precious moments! God addresses you while I address you! Expect not that these moments will never pass away! Make use of them in the exercise of a prompt repentance! So be it—in the name of the Father, of the Son, and of the Holy Spirit!

DISCOURSE FIFTIETH.

FRANÇOIS DE SALIGNAC DE LA MOTHE-FÉNÉLON.

The celebrated Fénélon was born in 1651, at Perigord. He was educated at Cohoes and Paris; took orders at the age of twenty-four; and subsequently, at different periods, acted as minister in the parish of St. Sulpice, Abbé, or Superior of an institution of "New Catholics," missionary to convert the Protestants, and tutor to the Dukes of Burgundy, Anjou, and Berri. His success in this last position led to his elevation to the Archbishopric of Cambray; where, after a life of purity, prayer, and pious effort, sometimes saddened by persecution for right-eousness' sake, principally by Bossuet, for his doctrines of Quietism, he died in 1715, uttering as his last words, "Thy will be done."

Fénélon, notwithstanding his adherence to the Catholic faith, was a man of deep piety, and remarkable zeal and sincerity of purpose. He was called "the good Archbishop of Cambray," and, as marking the contrast between him and Bossuet, Bishop of Meaux, it was a common remark that "Vun prouve la religion, Vautre la fait aimer."—The one proves religion; the other causes it to be loved.

He used to say, "I spend much time in my closet, in order to be prepared for the pulpit, and to be sure that my heart is filled from the Divine Fountain, before I am to pour out the streams upon the people." As a preacher, he had not the reputation of an orator, and seems to have studiously avoided the ornamental for the solid beauties founded on nature and good sense. Cardinal Maury characterizes his as an "Eloquence soft and flowing, which, far from exciting violent emotions, gently-insinuates itself into the soul, and awakens the most tender affections." D'Alembert says of his works, "Their most touching charm is the sensation of peace, and repose, with which he inspires the reader." The literary works of Fénélon are well known, such as his admirable "Dialogues on Eloquence," and his "Télémaque." There are but four of his sermons extant: one on "Foreign Missions," the others on "Prayer," "Piety," and the "Consecration of the Elector of Cologne." That on Prayer, especially, while it lacks the lofty utterances of some of Fénélon's

cotemporaries, is an admirable production. It has been pronounced with great propriety, "a chef-d'œuvre for simplicity, argument, piety, and composition." Few men have been better qualified to speak on this subject than the good Fénélon; of whom it was said by one who enjoyed his friendship, "while he watched over his flock with a daily care, he prayed in the deep retirement of internal solitude." The sermon, in the original, is without a text, as are all the four above-mentioned, except that on "Missions." We append one that is appropriate, and probably, from a single allusion, that on which the author discoursed.

THE SAINT'S CONVERSE WITH GOD.

"Pray without ceasing."-1 THES. v. 17.

Of all the duties enjoined by Christianity, none is more essential, and yet more neglected, than prayer. Most people consider this exercise a wearisome ceremony, which they are justified in abridging as much as possible. Even those whose profession or fears lead them to pray, do it with such languor and wanderings of mind, that their prayers, far from drawing down blessings, only increase their condemnation. I wish to demonstrate, in this discourse, first, the general necessity of prayer; secondly, its peculiar duty; thirdly, the manner in which we ought to pray.

First. God alone can instruct us in our duty. The teachings of men, however wise and well disposed they may be, are still ineffectual, if God do not shed on the soul that light which opens the mind to truth. The imperfections of our fellow-creatures cast a shade over the truths that we learn from them. Such is our weakness that we do not receive, with sufficient docility, the instructions of those who are as imperfect as ourselves. A thousand suspicions, jealousies, fears, and prejudices prevent us from profiting, as we might, by what we hear from men; and though they announce the most serious truths, yet what they do, weakens the effect of what they say. In a word, it is God alone who can perfectly teach us.

St. Bernard said, in writing to a pious friend—If you are seeking less to satisfy a vain curiosity than to get true wisdom, you will sooner find it in deserts than in books. The silence of the rocks and the pathless forests will teach you better than the eloquence of the most gifted men. "All," says St. Augustin, "that we possess of truth and wisdom, is a borrowed good, flowing from that fountain, for which we ought to thirst in the fearful desert of this world, that

being refreshed and invigorated by these dews from heaven, we may not faint upon the road that conducts us to a better country. Every attempt to satisfy the cravings of our hearts at other sources, only increases the void. You will be always poor, if you do not possess the only true riches." All light that does not proceed from God, is false; it only dazzles us; it sheds no illumination upon the difficult paths in which we must walk, along the precipices that are about us.

Our experience and our reflections can not, on all occasions, give us just and certain rules of conduct. The advice of our wisest and most sincere friends is not always sufficient; many things escape their observation, and many that do not are too painful to be spokers. They suppress much from delicacy, or sometimes from a fear of transgressing the bounds that our friendship and confidence in there will allow. The animadversions of our enemies, however severe or vigilant they may be, fail to enlighten us with regard to ourselves. Their malignity furnishes our self-love with a pretext for the indulgence of the greatest faults. The blindness of our self-love is so great that we find reasons for being satisfied with ourselves, while all the world condemn us. What must we learn from all this darkness? That it is God alone who can dissipate it; that it is He alone whom we can never doubt; that He alone is true, and knoweth all things; that if we go to Him in sincerity, He will teach us what men dare not tell us, what books can not-all that is essential for us to know.

Be assured that the greatest obstacle to true wisdom is the selfconfidence inspired by that which is false. The first step toward this precious knowledge, is, earnestly to desire it, to feel the want of it, and to be convinced that they who seek it must address themselves to the Father of lights, who freely gives to him who asks in faith-But if it be true that God alone can enlighten us, it is not the less true that He will do this, simply in answer to our prayers. Are we not happy, indeed, in being able to obtain so great a blessing by only asking for it? No part of the effort that we make to acquire the transient enjoyments of this life, is necessary to obtain these heavenly blessings. What will we not do, what are we not willing to suffer, to possess dangerous and contemptible things, and often without any success? It is not thus with heavenly things. God is always ready to grant them to those who make the request in sincerity and truth. The Christian life is a long and continual tendency of our hearts toward that eternal goodness which we desire on earth. All our happiness consists in thirsting for it. Now this

thirst is prayer. Ever desire to approach your Creator, and you will never cease to pray.

Do not think that it is necessary to pronounce many words. To pray is to say, Let Thy will be done. It is to form a good purpose; to raise your heart to God; to lament your weakness; to sigh at the recollection of your frequent disobedience. This prayer demands neither method, nor science, nor reasoning; it is not essential to quit one's employment; it is a simple movement of the heart toward its Creator, and a desire that whatever you are doing you may do it to His glory. The best of all prayers is to act with a pure intention, and with a continual reference to the will of God. It depends much upon ourselves whether our prayers be efficacious. It is not by a miracle, but by a movement of the heart that we are benefited; by a submissive spirit. Let us believe, let us trust, let us hope, and God never will reject our prayer. Yet how many Christians do we see strangers to the privilege, aliens from God, who seldom think of Hirn, who never open their hearts to Him; who seek elsewhere the counsels of a false wisdom, and vain and dangerous consolations; who can not resolve to seek, in humble, fervent prayer to God, a remedy for their griefs and a true knowledge of their defects, the necessary power to conquer their vicious and perverse inclinations, and the consolations and assistance they require, that they may not be discouraged in a virtuous life.

But some will say, "I have no interest in prayer; it wearies me; my imagination is excited by sensible and more agreeable objects, and wanders in spite of me."

If neither your reverence for the great truths of religion, nor the majesty of the ever-present Deity, nor the interest of your eternal salvation, have power to arrest your mind, and engage it in prayer, at least mourn with me for your infidelity; be ashamed of your weakness, and wish that your thoughts were more under your control; and desire to become less frivolous and inconstant. Make an effort to subject your mind to this discipline. You will gradually acquire habit and facility. What is now tedious will become delightful; and you will then feel, with a peace that the world can not give nor take away, that God is good. Make a courageous effort to opercome yourself. There can be no occasion that more demands it.

Secondly. The peculiar obligation of prayer. Were I to give all the proofs that the subject affords, I should describe every condition of life, that I might point out its dangers, and the necessity of recourse to God in prayer. But I will simply state that under all circumstances we have need of prayer. There is no situation in which it

is possible to be placed, where we have not many virtues to acquire and many faults to correct. We find in our temperament, or in our habits, or in the peculiar character of our minds, qualities that do not suit our occupations, and that oppose our duties. One person is connected by marriage to another whose temper is so unequal that life becomes a perpetual warfare. Some, who are exposed to the contagious atmosphere of the world, find themselves so susceptible to the vanity which they inhale that all their pure desires vanish. Others have solemnly promised to renounce their resentments, to conquer their aversions, to suffer with patience certain crosses, and to repress their eagerness for wealth; but nature prevails, and they

are vindictive, violent, impatient, and avaricious,

Whence comes it that these resolutions are so frail? that all these people wish to improve, desire to perform their duty toward God and man better, and yet fail? It is because our own strength and wisdom, alone, are not enough. We undertake to do every thing without God; therefore we do not succeed. It is at the foot of the alter that we must seek for counsel which will aid us. It is with God that we must lay our plan of virtue and usefulness; it is He alone that can render them successful. Without Him, all our designs, however good they may appear, are only temerity and delusion. Let us then pray, that we may learn what we are and what we ought to be. By this means, we shall not only learn the number and the evil effects of our peculiar faults, but we shall also learn to what virtues we are called, and the way to practice them. The rays of that pure and heavenly light that visits the humble soul, will beam on us; and we shall feel and understand that every thing is possible to those who put their whole trust in God. Thus, not only to those who live in retirement, but to those who are exposed to the agitations of the world and the excitements of business, it is peculiarly necessary, by contemplation and fervent prayer, to restore their souls to that serenity which the dissipations of life, and commerce with men have disturbed. To those who are engaged in business, contemplation and prayer are much more difficult than to those who live in retirement; but it is far more necessary for them to have frequent recourse to God in fervent prayer. In the most holy occupation, a certain degree of precaution is necessary.

Do not devote all your time to action, but reserve a certain portion of it for meditation upon eternity. We see Jesus Christ inviting His disciples to go apart, in a desert place, and rest awhile, after their return from the cities, where they had been to announce His religion. How much more necessary is it for us to approach the

source of all virtue, that we may revive our declining faith and char ity, when we return from the busy scenes of life, where men speak and act as if they had never known that there is a God! We should look upon prayer as the remedy for our weaknesses, the rectifier of our faults. He who was without sin, prayed constantly; how much more ought we, who are sinners, to be faithful in prayer!

Even the exercise of charity is often a snare to us. It calls us to certain occupations that dissipate the mind, and that may degenerate into mere amusement. It is for this reason that St. Chrysostom says that nothing is so important as to keep an exact proportion between the interior source of virtue, and the external practice of it; else, like the foolish virgins, we shall find that the oil in our lamp is exhausted when the bridegroom comes.

The necessity we feel that God should bless our labors, is another powerful motive to prayer. It often happens that all human help is vain. It is God alone that can aid us, and it does not require much faith to believe that it is less our exertions, our foresight, and our industry, than the blessing of the Almighty, that can give success to our wishes.

Thirdly. Of the manner in which we ought to pray. 1. We must pray with attention. God listens to the voice of the heart, not to that of the lips. Our whole heart must be engaged in prayer. It must fasten upon what it prays for; and every human object must disappear from our minds. To whom should we speak with attention, if not to God? Can He demand less of us than that we should think of what we say to Him? Dare we hope that He will listen to us, and think of us, when we forget ourselves in the midst of our prayers? This attention to prayer, which it is so just to exact from Christians, may be practiced with less difficulty than we imagine. It is true, that the most faithful souls suffer from occasional involuntary distractions. They can not always control their imaginations, and, in the silence of their spirits, enter into the presence of God. But these unbidden wanderings of the mind ought not to trouble us; and they may conduce to our perfection even more than the most sublime and affecting prayers, if we earnestly strive to overcome them, and submit with humility to this experience of our infirmity. But to dwell willingly on frivolous and worldly things, during prayer, to make no effort to check the vain thoughts that intrude upon this sacred employment, and come between us and the Father of our spirits-is not this choosing to live the sport of our senses, and separated from God?

2. We must also ask with faith; a faith so firm that it never fal

ters. He who prays without confidence can not hope that his prayer will be granted. Will not God love the heart that trusts in Him? Will He reject those who bring all their treasures to Him, and reposa every thing upon His goodness? When we pray to God, says St. Cyprian, with entire assurance, it is Himself who has given us the spirit of our prayer. Then it is the Father listening to the words of His child; it is He who dwells in our hearts, teaching us to pray. But must we not confess that this filial confidence is wanting in all our prayers? Is not prayer our resource only when all others have failed us? If we look into our hearts, shall we not find that we ask of God as if we had never before received benefits from Him? Shall we not discover there a secret infidelity, that renders us unworthy of His goodness? Let us tremble, lest, when Jesus Christ shall judge us, He pronounces the same reproach that He did to Peter, "O thou of little faith, wherefore didst thou doubt?"

3. We must join humility with trust. Great God, said Daniel, when we prostrate ourselves at Thy feet, we do not place our hopes for the success of our prayers upon our righteousness, but upon Thy mercy. Without this disposition in our hearts, all others, however pious they may be, can not please God. Saint Augustin observes that the failure of Peter should not be attributed to insincerity in his zeal for Jesus Christ. He loved his Master in good faith; in good faith he would rather have died than have forsaken Him; but his fault lay in trusting to his own strength, to do what his own heart dictated.

It is not enough to possess a right spirit, an exact knowledge of duty, a sincere desire to perform it. We must continually renew this desire, and enkindle this flame within us, at the fountain of pure and eternal light.

It is the humble and contrite heart that God will not despise. Remark the difference which the Evangelist has pointed out between the prayer of the proud and presumptuous Pharisee, and the humble and penitent Publican. The one relates his virtues, the other deplores his sins. The good works of the one shall be set aside, while the penitence of the other shall be accepted. It will be thus with many Christians. Sinners, vile in their own eyes, will be objects of the mercy of God; while some, who have made professions of piety will be condemned on account of the pride and arrogance that have contaminated their good works. It will be so, because these have said in their hearts, "Lord, I thank thee that I am not as other me are." They imagine themselves privileged souls; they pretend that they alone have penetrated the mysteries of the kingdom of God.

they have a language and science of their own; they believe that their zeal can accomplish every thing. Their regular lives favor their vanity; but in truth they are incapable of self-sacrifice, and they go to their devotions with their hearts full of pride and presumption. Unhappy are those who pray in this manner! Unhappy are they whose prayers do not render them more humble, more submissive, more watchful over their faults, and more willing to live in obscurity!

- 4. We must pray with love. It is love, says St. Augustin, that asks, that seeks, that knocks, that finds, and that is faithful to what it finds. We cease to pray to God as soon as we cease to love Him, as soon as we cease to thirst for His perfections. coldness of our love is the silence of our hearts toward God. Without this we may pronounce prayers, but we do not pray; for what shall lead us to meditate upon the laws of God, if it be not the love of Him who has made these laws? Let our hearts be full of love, then, and they will pray. Happy are they who think seriously of the truths of religion; but far more happy are they who feel and love them! We must ardently desire that God will grant us spiritual blessings; and the ardor of our wishes must render us fit to receive the blessings. For if we pray only from custom, from fear, in the time of tribulation—if we honor God only with our lips, while our hearts are far from Him-if we do not feel a strong desire for the success of our prayers--if we feel a chilling indifference in approaching Him who is a consuming fire—if we have no zeal for His glory—if we do not feel hatred for sin, and a thirst for perfection, we can not hope for a blessing upon such heartless prayers.
- 5. We must pray with perseverance. The perfect heart is never weary of seeking God. Ought we to complain if God sometimes leaves us to obscurity, and doubt, and temptation? Trials purify humble souls, and they serve to expiate the faults of the unfaithful. They confound those who, even in their prayers, have flattered their cowardice and pride. If an innocent soul, devoted to God, suffer from any secret disturbance, it should be humble, adore the designs of God, and redouble its prayers and its fervor. How often do we hear those who every day have to reproach themselves with unfaithfulness toward God, complain that He refuses to answer their prayers! Ought they not to acknowledge that it is their sins which have formed a thick cloud between Heaven and them, and that God has justly hidden Himself from them? How often has He recalled us from our wanderings! How often, ungrateful as we are, have we been deaf to His voice, and insensible to His goodness! He would

make us feel that we are blind and miserable when we forsake Him. He would teach us, by privation, the value of the blessings that we have slighted. And shall we not bear our punishment with patience? Who can boast of having done all that he ought to have done; of having repaired all his past errors; of having purified his heart, so that he may claim as a right that God should listen to his prayer? Most truly, all our pride, great as it is, would not be sufficient to inspire such presumption! If then, the Almighty do not grant our petitions, let us adore His justice, let us be silent, let us humble ourselves, and let us pray without ceasing. This humble perseverance will obtain from Him what we should never obtain by our own merit. It will make us pass happily from darkness to light; for know, says St. Augustin, that God is near to us even when He ap-

pears far from us.

6. We should pray with a pure intention. We should not mingle in our prayers what is false with what is real; what is perishable with what is eternal; low and temporal interests, with that which concerns our salvation. Do not seek to render God the protector of your self-love and ambition, but the promoter of your good desires. You ask for the gratification of your passions, or to be delivered from the cross, of which He knows you have need. Carry not to the foot of the altar irregular desires, and indiscreet prayers. Sigh not there for vain and fleeting pleasures. Open your heart to your Father in heaven, that His Spirit may enable you to ask for the true riches. How can He grant you, says St. Augustin, what you do not yourself desire to receive? You pray every day that His will may be done, and that His kingdom may come. How can you utter this prayer with sincerity when you prefer your own will to His, and make His law yield to the vain pretexts with which your self-love seeks to elude it? Can you make this prayer-you who disturb His reign in your heart by so many impure and vain desires?-you, in fine, who fear the coming of His reign, and do not desire that God should grant what you seem to pray for? No! if He, at this moment, were to offer to give you a new heart, and render you humble, and meek, and self-denying, and willing to bear the cross, your pride would revolt, and you would not accept the offer: or you would make a reservation in favor of your ruling passion, and try to accommodate your piety to your humor and fancies!

DISCOURSE FIFTY-FIRST

JAQUES ABBADIE, D.D.

This distinguished Protestant divine was born at Naï, near to Pau, in Bearn, in the year 1654. Having been thoroughly educated in the University, he was ordained pastor of the French church, at Berlin, where his influence became great, and especially beneficial to the refugees who fled thither from the persecution of Louis XIV. In the summer of 1689 he visited Ireland, where he was made minister of the Savoy, and afterward advanced to the deanery of Killaloe. He died in 1727. The works of Dr. Abbadie are numerous, the most celebrated of which are "The Art of Knowing One's self," a treatise on the "Divinity of Christ," and one on the "Truth of the Christian Religion." Of the second of these, Booth says, "Few have repelled the adversary with those powers of genius, and that force of argument, which were employed by Dr. Abbadie in composing this admirable treatise." Of the latter many critics and able writers, both Catholic and Protestant, have spoken with admiration. The celebrated Marchioness de Sévigné says, "It is the most divine of all books: this estimate is general. I do not believe that any writers have described religion like this man."

Dr. Abbadie always passed for one of the first preachers of his time. His sermons discover order and fitness in their arrangement, and great solidity and force of persuasion. They also bear obvious traces of a fine and far-reaching imagination, and a great Master, who designs and executes with dignity and spirit. They are contained in three volumes 12mo., and are very rarely met with. It is much to be desired that they were rendered available to the English reader by a translation. All will concur in this opinion who read the following masterly production.

THE SACRIFICE OF ABRAHAM.

"And Abraham stretched forth his hand, and took the knife to slay his son."—GEN XXII. 10.

"The wicked worketh a deceitful work." This is a maxim of the wise man, which we explained to you last Sunday. The right-

eous also sometimes does a work which deceives him. This is a truth which we are going to exhibit to day. The wicked destroys himself by the efforts which he employs to promote his own gratification. The believer attains an invaluable object when he seems to act against his own interest. This, my brethren, is a truth which the sacrifice of Abraham admirably confirms: here we find a spectacle of horror in appearance; and we see a holy spectacle in reality. It seems, on beholding this object, as if hell must surely triumph; and it is heaven which finally vanquishes. An action which we should suppose all must detest, becomes the eternal object of their admiration. The pulpits propose it for a model and an example. The memory of it is celebrated in all ages; and an believers, to the end of time, must make it the perpetual subject of conversation, the constant theme of their praise. It is, then, not without cause, that we ask of you to apply yourselves to the consideration of this sublime object. "And Abraham," says the sacred text, "stretched forth his hand, and took the knife to slay his son."

It is useless to relate to you the account which is contained in the preceding verses. It is a history too well known for any of you to be ignorant of it. You know that God, wishing to try Abraham, commanded him to take his son, and go and sacrifice him upon a mountain, of which he would tell him. You know, also, that this great and illustrious servant of God obeyed the voice of heaven, and took two of his young men to attend him in his journey—that being arrived near the place where his faith must be thus tried, he ordered his servants to wait for him while he went forward accompanied only by his son-that Isaac, little instructed in his design, asked him-"Where is the lamb for the burnt-offering?" To which Abraham replied-"My son, God will provide Himself a lamb for a burnt-offering;" which afterward occasioned this proverb known among the Jews, "In the mount of the Lord it shall be seen;" and on account of which this mountain was called after the event, by the name of Moriah. You know that Abraham, having prepared the altar and laid the wood in order, took the submissive, the obedient, the innocent Isaac-that he bound him, and fastened him to the altar; and that finally he prepared to finish the most sorrowful and painful sacrifice of which the imagination can conceive. It is this last circumstance, my brethren, which supposes all the others, and which constitutes the essential part of that sacrifice which we must now examine. "And Abraham," says the Scripture, "stretched forth his hand, and took the knife to slay his son."

Although these words are sufficiently plain in themselves, it may

not be unprofitable to devote a portion of time to their contemplation; that we may understand the mysteries which they include, and the fruits which we may derive from them. They are capable of three different senses—a literal sense, a mystical sense, and a moral The first relates to the simple facts which they narrate; the second includes the mysteries which they represent; the third communicates instruction to our consciences. The sacrifice of Abraham is a singular and astonishing event, which is highly worthy of our consideration. The sacrifice of Abraham is an admirable type of the sacrifice of Jesus Christ, which we can not describe to you under too many images. The sacrifice of Abraham is a model from which we may form the desire of sacrificing to God whatever is most dear to us; a duty upon which we can not bestow too much attention. These are the three parts of this discourse. The first will show you Abraham lifting the knife to plunge it into the bosom of his son; the second will show you God Himself, with uplifted arm, inflicting His strokes upon His eternal Son, conformably to that ancient type; the third will show you the believer holding in his hand the sword of the Spirit, and sacrificing the dearest passions of his heart. You will see in the first a material fire ready to consume Isaac, the burntoffering of Abraham; you will see in the second the fires of Divine justice surrounding Jesus Christ, the burnt-offering of God; you will see in the last the sacred fire of the Spirit of God, consuming the vices and passions of our hearts, the burnt-offering of the believer.

O that our hearts, inflamed with this Divine fire, and burning with zeal, may present themselves to-day as so many voluntary victims to that great God, who calls them to mortification and to repentance! O that the Father of believers may to-day add largely to the number of His children, through the immolation of His Son! O that grace may render Him our Father, though the connection seems to have ceased by nature! O that heaven, which arrested the arm that Abraham had already lifted up with so much resolution and courage, may to-day animate and sustain our arms, to enable us to sacrifice to God our sins and our vices! O that we may to-day become so many innocent Isaacs! O that we may be changed into so many courageous Abrahams! But this is not our work, it is the work of God; let us beseech Him to animate and encourage us, that we may sacrifice ourselves to Him, at the sight of the sacrifice of Abraham; and that after being immolated, like Isaac, we may revive and be able to glorify Him in our bodies and our souls eternally. Amen.

First Part.—That we may properly ascertain the extent of Abraham's virtue, we must consider the relative situation in which he is placed at this critical period. Abraham is a man; he is a father; he adds faith to the promises which God has already given him, and he is filled with love and zeal for his God. The action which he is called to perform, by an order from heaven, seems to violate all these relations, and absolutely to annihilate these qualities. Abraham finds that all the affections of the man, all the tenderness of the father, the confidence and faith of the believer, the love and zeal of a saint, are opposed to his design of offering up his son. Humanity shudders at this bloody spectacle; nature abhors it; faith seems to resist it. Zeal and love for God can not endure the idea of it. Let us examine these four conflicts, which terminate in four crowns for our triumphant patriarch.

Human nature beholds the ordinary death of man only with pain; but it looks upon their bloody death with peculiar repugnance. That horror which our nature feels at human bloodshed, has even attached a kind of infamy to the profession of those who execute the most righteous decrees, and who punish the guilty. How much greater, then, is this infamy when innocent blood is spilled? When any one, impelled by the violence of passion, commits a murder, he draws down upon himself the hatred of heaven and earth. And what is it but murder to sacrifice a man in cold blood, after three days' deliberation, after an example of obedience and constancy so rare as that of this man who presents himself to be immolated? Yet Abraham, a man, perceives nothing which does not move him to compassion. Abraham, a father, feels nothing which does not plead with him in favor of his son. His interest stands opposed to this sorrowful sacrifice. He has been accustomed to view Isaac as the support of his life, and he must now devote him to death. His regard for the honor of his character can not allow him to consent. The death of his son will fix an eternal stigma on his memory. He has hitherto been an example of justice and of piety, beloved by his neighbors, and respected by the nations among whom he has sojourned; and this action is going to render him odious to the whole world. He will draw down upon himself the hatred and imprecations of all mankind. All nations and all ages will regard him as an assassin of his own son; as an enemy of his own bowels, who pretended to murderous revelations, and a cruel piety, to commit a crime which nature and reason detest.

If these reasons are powerful, the voice of paternal affection, which speaks from the bottom of his heart, is yet more so. It is

difficult to conceive what must be the emotions of his breast, at the sight of a victim so dear and so precious. This is the fruit of his loins. He received him from heaven, by a miracle, in an advanced old age, and when the years of Sara no longer allowed him to encourage this hope. God had tried him by keeping him long in a state of suspense. He had solemnized the birth of this son by public marks of joy. He had abandoned Ishmael and his mother for the love he bare to him. He had brought him up with tender and anxious care. His soul was cemented to that of his son, and he saw him self living again in his person. Isaac, under the blessing of heaven, inherited the virtues of his father. Never was more respect and obedience discoverable than in this beloved son; and never did the affection of a tender father appear to be so just and so reasonable.

In fine, the soul of Abraham is occupied only with thoughts of his Isaac, and his heart is engaged only on schemes and projects of paternal love. He would have trembled at the least danger menacing the life of his son, were not his heart encouraged by reflecting on the promises of God. But he has no reason to apprehend that any accident will take from him a child whom heaven has miraculously given. He employs himself in returning thanks to God for a present which he values so highly; nor does he think he can sufficiently express his gratitude—when, suddenly, his ears are struck with these words: "Abraham, take now thy son, thine only son, Isaac, whom thou lovest, and get thee into the land of Moriah; and offer him there for a burnt-offering upon one of the mountains which I will tell thee of."

If it is possible, brethren, only imagine the agitation and trembling of Abraham, on hearing these words, so extraordinary and so unexpected! And permit me, for a moment, to give utterance in your presence, to the heart of this patriarch. "Is it I," says he, "Am I Abraham? Is that the voice of my God which I have heard? Is it my son that it demands of me? What! my son, my son Isaac, my only son, my joy, my consolation-shall I see thee stretched upon a pile? shall I bind thee myself, and shall I imbrue my hands in thy blood? Is this the fruit of thy obedience, and of the tenderness I have had for thee? If it be necessary to make such a sacrifice, is there no other priest to be found for the task than myself? Can not my son die without being slain by the hand of his father! O, my son! must I mingle my tears with thy blood? Must I tear out my own bowels? Is it my God who gives the command? And can God command me to commit a crime? Is not Isaac the foundation of His promises? Is it not in Isaac that I am the father of

many nations? Shall I immolate my son, who is a surety for the fidelity of my God, and a precious pledge of the truth of his promises? What will become of my faith? What will become of the glory of God whom I serve? Will not the nations have reason to blaspheme the name of that God?—That great and adorable name will be held in execration by all the people of the earth. O, if this should be the consequence, I would rather perish myself with my son! Let my God lanch His thunders upon this mountain, and let Him reduce me and my son to powder, rather than that my obedience should bring such dishonor upon His sacred name! I will renounce myself, O God, but I can not renounce the zeal that animates me for Thy glory! I will sacrifice my son to Thee, I will sacrifice myself; but I can not sacrifice Thine interests, which are dearer to me than my own life, and the life of my son! Thy glory restrains me! Thy holy name arrests me!-But have I forgotten that I am but dust and ashes, that I should speak thus to my Creator? His understanding is infinite, and mine is restricted. Isaac will receive death from the hand of his father, but was it not from the bosom of nothing and of death, that it pleased God to bring him into life? Was he not conceived in a womb which old age had already deadened? Is God less able to raise him from the tomb, than He was to draw him from nothing? Is it becoming in me to refuse my son to that great God, to whom I am indebted for whatever I am, and whatever I possess? If He will have the life of my son, is He not sufficiently powerful to take it? and am I strong enough to prevent Him ?-No! no! I return from my wanderings. My faith can not be more enlightened than that of Him who gave it birth; nor do I know the interests of God better than God Himself. I will content myself with glorifying Him by my obedience. Since He has raised me above all men on the earth, by the blessings which He has conferred upon me, I must rise above the reasonings and common weaknesses of men, to do what He commands me. O God! I sacrifice to Thee my son, in spite of nature, and the blood that curdles round my heart! I immolate to Thee my joy and my hopes! It is my heart that I offer to Thee, upon this gloomy pile! My heart is the burnt-offering which I readily present to Thee, in spite of my weakness, and which I am about to slay!"

Thus we may suppose that Abraham spoke, while his arm was already stretched out to slay his son. His faith and zeal overcame every other sentiment. There were in Abraham two men, two understandings, two wills: the man of God and the natural man; the old man and the new man; the will of the flesh and the will of the

Spirit; reason and faith; the understanding of the man and the understanding of the believer. Two Abrahams combatted one against the other; but Divine and heavenly principles raise him far above those which are carnal and terrestrial. Grace triumphs over nature.

Abraham makes a double sacrifice to God: an exterior sacrifice upon the mountain, and an interior sacrifice in the secret of his soul In the one he takes his son and binds him; in the other he immolates to God the sentiments of his soul. Outwardly, it is Isaac who is offered up; inwardly it is Abraham who suffers, and who sacrifices himself. Abraham ascends upon a mountain to finish the exterior Sacrifice; the hart of Abraham rises above all the obstacles of the earth, above the weaknesses of flesh and blood, above temporal con-Siderations; and ascends toward God to accomplish the interior sacrifice. The outward sacrifice is staid, only because the sacrifice Within is completed. Isaac rises only after faith has immolated Abraham. O, my brethren, what greatness, what elevation! This is not alone to obtain a victory over the weakness of his heart; but also a triumph over the most legitimate feelings of nature. This is not merely to overcome doubt and unbelief; but it is to combat a reason which reposes upon the promises of God, and the assurance of faith. This is not a conflict of the affections of man with the glory and the interests of God; it is a conflict in which paternal tenderness, and human affection, unite themselves with the glory and the interests of the Deity.

Behold a sacrifice which includes all others! Behold a man who, by one oblation, immolates all things to God! He sacrifices to Him his wealth, which he desired only for the sake of Isaac; his joy, which depended upon the preservation of his son; his hopes, which nested upon him; his love and his tenderness, which were fixed upon this son; his very reason, which could not comprehend the meaning of this strange sacrifice. But he also sacrifices to Him something which appears to be more considerable, and which has commonly been dearer to the hearts of men. He immolates to Him a schiment, to which we have seen the most illustrious men sacrifice all things, They have so ardently loved that glory and renown which accompany virtue, that they have renounced all other advantages to be able to boast that they possessed this. But behold a man, who, in obedience to the orders of heaven, rejects, despises, and, in a certain sense, tramples under foot that glory, that eclat, those fine names, those honorable titles which accompany virtue! He assumes the appearance of a criminal; he is willing to pass for a murderer-the murderer of his own son! It seems as if the love of God, which transports him, and the zeal which animates him, change the nature of things upon this mountain. Sin appears to be no more sin. Murder becomes legitimate, and crime demands praise! Why? because God alone is his authority. He sees none but God; he hears none but God; he recognizes neither vice nor virtue but in relation to God.

True elevation of an holy soul! Sublime impulse of a heart inspired with zeal for God! Human virtues are only efforts which we make to sacrifice our passions and self-love, that we may exalt ourselves—efforts which do not prevent us from returning again to ourselves. But Abraham goes out of himself, and rises indeed to God! Never did the Deity regard a sacrifice with so much pleasure—never did heaven behold so delightful a spectacle!

But yet this is not the greatest object which our faith discovers here. It is not the sacrifice of Abraham which demands our highest admiration. There is yet something remaining, more worthy of his attention and of ours. He is now upon mount Moriah; but let him only lift up his eyes, and he shall behold the mount of Calvary. His son will discover to him his Saviour. The arm which he has lifted up, will show him the arm of God raised against the victim of the human race; and he will find an adorable mystery which saves him, in that strange sacrifice which has excited all the tender feelings of his heart.

SECOND PART.—In fact, my brethren, the sacrifice of Abraham has been handed down to us, as a great and splendid type of the sacrifice of the cross. Abraham immolates his only son. God also sacrifices His only Son. You see on Moriah a murder in appearance, which conceals a sacrifice in effect. On the mount of Calvary you find an oblation, where you only thought you beheld an execrable murder. The victim of Abraham has received existence by a miracle; Isaac was conceived in the womb of a barren woman. The victim of God has come into the world by a birth yet more miraculous; Jesus Christ was conceived in the womb of a virgin. Isaac is represented to us as an innocent and submissive victim, who does not murmur even when his father stretches out his arm to sacrifice him. Jesus Christ was "holy, harmless, undefiled, and separate from sinners;" He was "led as a lamb to the slaughter." Abraham has already seized the knife, and is about to plunge it into the bosom of his son, without having lost any of the tenderness which he has always had for him. The Eternal Father lays His strokes upon His Son, who has ever been the object of His delight, and in whom He has always taken the highest pleasure. Isaac, the foundation of the promises of God, on whose life depended the hopes of the Church, and who seemed to include in himself all the benedictions of God, is about to be sacrificed upon a mountain, and even by the order of God. But what a wonder! Jesus Christ, the Messiah, the Redeemer of Israel, He who must bring deliverance to Jacob, and who is only sent into the world to free him from his sins—that Jesus who, so to speak, holds in His hands all the graces and all the benedictions of heaven—is about to suffer death; and even by the eternal counsel of God!

Who is not surprised, also, at this event? Isaac, reviving, as it were, after his sacrifice, and in a certain sense arising from under the knife which his father had already suspended over him, leaves a posterity numerous as the stars of heaven, and as the sand on the seathore, in which are accomplished the promises and the oracles of God. Iesus Christ, really restored to life after the sacrifice of His body, and rising gloriously after His death, beholds an infinite number of His children and disciples who follow Him, and whom He renders partakers of all the graces, and of all the blessings of heaven; acaccording to that ancient prediction, "When thou shalt make His soul an offering for sin, He shall see His seed, He shall prolong His days, and the pleasure of the Lord shall prosper in His hand."

Behold the agreement which subsists between these two sacrifices, and which obliges us to consider one of these objects in the other, as in the most perfect type. But behold the difference which distinguishes them, and which discovers to us how much the image sinks below the original!

Go to Moriah, and you will find there a victim who follows the priest without knowing, at first, whither he is going, and who asks his father, "Where is the lamb for a burnt-offering?" Turn your eye toward Calvary, and you will see Jesus Christ who exposes Himself voluntarily to the sword of His Father, and who, perfectly acquainted with His destiny, says to Him, "Lo, I come to do Thy will, O God." There angels are sent from heaven to arrest the arm of Abraham; Here devils issue from hell to hasten the death of Jesus Christ. In the sacrifice of Isaac, the fire, the knife, the sacrificer are visible, but the victim does not at first appear. In the sacrifice of Jesus Christ, the victim appears first, but the knife, which is the sword of Divine justice, and the fire, which consists in the ardor of His wrath and judgments, are invisible, are only seen by the eyes of faith. Upon the mountain of Moriah, Abraham sacrifices his son to his Master, to his Benefactor, to his Creator, to his God. Upon the mount of Calvary, God immolates His Son for the salvation of men, who are

nothing but meanness, misery, and corruption. There Abraham renounces his blood and himself to obey a God who can amply reward him for his loss. Here God gives what He esteems the most precious to save men, who have not even the means of so much as expressing their gratitude, and who could not find it in their own bosoms to do it. There we see one who is but dust and ashes, making a sacrifice to God of what he received from Him. Here we see the Deity sacrificing the object of His eternal affection and delight—His treasure—His Son—for the salvation of dust and ashes. In fine, in the one, is a man who is sacrificed to God—in the other, is a God who is sacrificed for man.

Here flesh and blood must be silent, and cease to murmur. Abraham does infinitely less for God, than God had done for Abraham. He presents his son-he binds to slay him. But God had already slain His Son for the salvation of Abraham; for this, in the language of Scripture, is the "Lamb slain before the foundation of the world." Heaven has therefore prevented the earth. And does Abraham, then, exalt himself by this action? No: he remains profoundly abased before his Creator. Does he not attempt to justify himself before God? No; but he lays himself under new obligations. He receives all from God, when he seems to give up all to God; since the father and the son, the priest and the victim, have no real existence save in the regard that God already had to the sacrifice of the cross. Had not God already sacrificed His Son for the salvation of Abraham, Abraham would not have been in a condition to sacrifice his son to God. It is the efficacy of the blood which Jesus had shed, that gives strength to Abraham, to raise the arm that he may shed his own blood. The virtue and the zeal which are so illustriously displayed upon the mountain of Moriah, have their source and substance upon the mount of Calvary. Thus, my brethren, the sacrifice of Jesus Christ is found in the sacrifice of Isaac; the sacrifice of Isaac in its accomplishment in its type, is found in the sacrifice of Jesus Christ. From the sacrifice of Jesus Christ, proceed the strength and virtue which inspire Abraham; from the sacrifice of Abraham, proceeds the light which discovers the sacrifice of Jesus Christ. But both must be found in the sacrifice of our hearts, which is their legitimate and natural end. This is the third object of our meditation, with which we purpose to finish this aiscourse.

THIRD PART.—It is very proper that we should admire the two reat objects which we have just set before you; but permit us to say

that this admiration will be wholly useless, unless it be accompanied with the practice of those duties which these truths enforce upon us. The great point is, to draw from them those results which may influence our lives. We must now, therefore, dwell for a few moments, upon the sacrifice of ourselves. In effect, the words of our text oblige us to draw four conclusions. Abraham immolates to God his only-begotten son; we ought, then, to sacrifice to God whatever is most dear and precious to us. Abraham hears neither the murmurs nor opposition of flesh and blood; he does not even assign any of those reasons which seem so plausible, and which naturally strike the mind, to justify him in dispensing with the commandment of God. We ought, then, to renounce all those vain reasonings and pretexts, which flesh and blood employ, to prevent us from doing whatever God commands. Abraham loses no time. No sooner does he hear the voice of God directing him, than he sets out on his journey; and he binds his son immediately when he has reached the destined spot. We ought, then, to render to God a prompt obedience. We must not look behind, but we must glorify God in promptly sacrificing our vices. In fine, the holy patriarch neither trembles nor wavers when he is commanded to sacrifice his son; he stretches out his son, and seizes the knife. We ought not, then, to content ourselves with a few feeble and imperfect dispositions of a pious tendency, which we may feel within us. We must neither delay nor dissemble, nor lose our courage, when we are required to renounce our vices and to sacrifice our passions. Four truths with which our text furnishes us, for the instruction of our consciences; and upon which we shall do well to meditate.

1. It appears that the commandment which God gave to Abraham, was a mysterious commandment. In exacting this sublime effort of virtue from the father of the faithful, he seems to have described the kind of sacrifice which He should demand from believers in future times. Abraham was obliged to testify his faith by the sacrifice of his son; true believers, under the Gospel, are obliged to testify their faith by renouncing themselves. Jesus Christ, the teacher sent from God, instructs them that they must "hate their own souls" for His sake; that they must "pluck out their eyes and cut off their hands," to enter into the celestial kingdom to which He calls them. It is true these words are figurative; but they are not the less forcible on that account, since the Son of God considered this truth of so much importance, that He chose to employ the most lively expressions to render it intelligible.

But to confine ourselves to the ideas in our text, it is proper to

remark that we all carry about with us an Isaac in our hearts, or rather, that there are three Isaacs in every one of us. There is an Isaac of sin; an Isaac of nature; and an Isaac of grace. The first we must every where, and at all times sacrifice to God; the second we are not called to immolate but in certain circumstances; and the

third God requires that we always spare.

If you are anxious to know what is this Isaac of sin, ask your heart, what is the vice which it loves? It is that criminal pleasure which voluptuousness promises you. It is that cruel satisfaction which vengeance gives you. It is that malignant joy which the misfortunes of others produce in your hearts, and of which you dare not make a public avowal. It is whatever gives a relish to slander. It is that fatal and worldly joy which you derive from the human passions. It is the pleasure which avarice, pride, and ambition confer. It is, in fine, the fruit which you think that you derive from all the sins that you commit. Can we hesitate to sacrifice to God this Isaac of corruption, when we see Abraham offering up his Isaac -that Isaac the object of his tenderness-that Isaac whom he loves? Shall we love vice more than Abraham loved his son? If this patriarch binds an Isaac whom heaven had given him, shall we fear to sacrifice an Isaac which hell has placed in our hearts? Can we contemplate Abraham lifting up his arm to destroy the work of God, at the Divine command, and hesitate one moment about destroying the work of the devil, when God so often exhorts us to it? Abraham sacrifices an Isaac who is the foundation of all the promises of God. And shall not we put that Isaac to death, who is the foundation of all His threatenings? Abraham is going to slay him from whom must proceed salvation and blessings to the people. And shall not we sacrifice that idol, which engenders only misery and death?

And, my brethren, we must make a still greater sacrifice. We must sacrifice to God that Isaac of nature—that innocent Isaac whom we love without crime, but whom we can not refuse to God without ingratitude. There are three occasions on which God demands from you this sacrifice. They are the times of sickness; the season of adversity; and the day of death. In sickness we must sacrifice to God the complaints and murmurings of human nature; the hope of health which can never be re-established; the sight of friends which are about to be taken away from us. In adversity we must sacrifice to Him the good things which we justly possessed, and which we possess no more. Finally, in death, we must make a voluntary offering of all that we are to leave behind us. We must offer to God

relations, friends, estates, riches, grandeur, the care of our children, the preservation of our families, father and mother, and whatever we possess. For, doubt not, my brethren, that we can make a present to God of things that we no longer possess. We can offer Him whatever we lose, without fearing that He will refuse it. We can sacrifice to Him things which are not in our power. This is the excellence and the wonderful advantage of religion.

We give to God whatever we cheerfully relinquish for His sake; and hence we place ourselves above the necessity which impels us. But this can only be done, by early acquiring an holy habitude of detaching ourselves from the world, and fixing our confidence upon the spiritual good which God has promised. This sacrifice must begin during life, and terminate at death. We must incessantly sacrifice ourselves to God; by submitting without complaint to the sacred orderings of Providence; by acquiescing in His good pleasure, in all things; and by humbly receiving the good and the evil, which in His widom He is pleased to dispense to us; being always in that disposition which led Job of old formerly to say, "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord." Finally, we must renounce our reason, our desires, and our feelings, when the renunciation of them is requisite to the advancement of His glory.

2. But perhaps you will say, How can we rise thus above ourselves? Are we Abrahams, that we should sacrifice ourselves to God? "Are we Abrahams!" And what matters it, my brethren, that we are not? Are we under less obligations to God than that ancient patriarch? Are our means of knowledge less than his? Abraham performs this action without an example; but we have the example of Abraham before our eyes. Abraham only knew the Deity through the mysterious shadows and vails with which He then covered Himself; but "We all with open face behold as in a glass the glory of the Lord." Abraham had no clear and distinct ideas of the salvation which we have obtained through the blood of our Lord; but we see the life, glory, and immortality which are brought to light by Jesus Christ.

Shall our zeal, then, grow colder, because grace "Hath appeared unto us?" Shall our gratitude diminish, because the heavens are opened to us? Shall we discover such weakness, because we are not solitary as Abraham was, but are "Encompassed with so great a cloud of witnesses" who encourage us by their example, and whom we have seen pass before us—martyrs for God in this career of

blood and tears? Shall we no more sacrifice ourselves for God, since the Son of God has sacrificed Himself for us?

Or rather is there less necessity now to immolate to God our affections and vices, than Abraham formerly had to sacrifice his son? Is the Voice from heaven now silent which formerly spake to this patriarch? No, it speaks to us in a variety of ways, all clear and intelligible. Do you suppose that the oracle of Abraham does not address us? God speaks to us by the mouth of the prophets; He speaks to us by the eternal word. He speaks to us by the wounds of His Son, which are so many mouths to teach us our duty. He descends in tongues of fire upon the Apostles, to speak to us by their ministry. Every day He employs the voice of His servants to speak to our consciences; and instead of one command which He addressed formerly to Abraham, He addresses to you an infinity of exhortations, and reiterates, incessantly, in your ears, His command of death to sin, and renunciation of the world. How blind are we, my brethren, if we yet find it difficult to understand the will of this great God, who still speaks to us, and if we do not yet know that we must take up our cross and follow Him; that He calls us all to die, to hate ourselves, and to glorify Him by a prompt renunciation of the desires of the flesh, and the delights of sin!

My dear brethren, we are sufficiently acquainted with our duty; but the self-love and cupidity which enslave us, find a thousand pretexts to prevent us from rendering to God the obedience which we owe to Him. "I must sacrifice my resentments to God; I know it;"-we say in the recesses of our hearts-" but I am cruelly insulted; my honor is at stake." As if in making a sacrifice to God we must give up nothing! "I must relinquish this object of sensuality and mirth; but the inclination which draws me toward it is strong; I can not forsake it." "I must renounce the world; but I must also imitate its customs, and live as others." "I must follow the Saviour who proposes Himself as an example to us, that we should tread in His steps; but shall I oppose commonly received practices, and expose myself to the shafts of satire and of slander, by an unusual course of conduct?" Vain pretexts of flesh and blood! Ridiculous and miserable evasions of an heart possessed with the world and its vanities! Can you compare these empty reasonings with those specious and plausible pretexts which presented themselves to the mind of Abraham? Had he wished to dispense with the obligation of obeying his God, heaven and earth, nature and religion, furnished him with abundant excuses; but he despises every thing to obey promptly the voice of his God, who gives him the command.

The love of the world which is in us, and the habit which we cherish of warmly interesting ourselves in the affairs of this life, determine our minds to take the part of the world, and to seek for false reasons to dispense with banishing it from our hearts. But were we accustomed to the long and holy habit of loving our God more than all the objects of this life, as Abraham was, we should take the part of God against the world, without listening to the language of that impostor, who only makes use of our weakness, our hesitations, and our delays, to vanquish us.

3. If Abraham had indulged, at first, too much complaisance for the feelings of flesh and blood, and the tender movements of his heart, which pleaded with him in behalf of Isaac, he would have fallen from one degree of weakness to another, and the sight of his son would have caused the knife to drop from his hand; and then his purpose to obey God, and the efforts he had employed, would have been of no avail; since he must inevitably have been guilty of rebellion and disobedience in the sight of God. Thus, my brethren, let us beware that we cherish none of those cowardly weaknesses, or those criminal condescensions to our passions, which leave vice to live and reign in our hearts. Let us arm ourselves with a holy severity in this respect; and above all, let us hasten to profit by the good dispositions which God produces in our hearts, if it is true that we are to-day moved by that great object which now strikes our eyes. No hesitation! no delay!-to-day-at this hour-this moment, let us hear the voice of God, let us not harden our hearts! Let us imitate the holy patriarch in the fervor and promptitude of his zeal! Let us hasten to sacrifice to God our pride, our avarice, our voluptuousness, our ambition, our slander, our resentments, our doubts, our complainings!

O how pleasant an odor will this sacrifice send forth before God, who regards us to day, and who perceives the bottom of our thoughts and hearts! O how will our souls be filled with consolation and joy, if, while we hear the voice of God, and faith transports us to the mount Moriah, we sacrifice ourselves to God by a sincere repentance, by a happy separation from whatever engages our affections and by a prompt renunciation of whatever charms our hearts!

4. Let us not fear to renounce whatever is dear to us; and be well assured that the depravity of our hearts is so great, that if we wish to know what are our most fatal attachments, we have only to examine what those are, which inspire us with most joy and pleasure. Sin, in almost every case, pleases us in proportion as it is danger.

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ous; and we may say in almost every case that it is dangerous in proportion as it pleases us.

Do not, then, spare a vice because it is the delight of your heart. Abraham did not so reflect respecting Isaac; and why should you respecting sin? Whatever in your souls opposes itself to the glory of God, destroy it; annihilate it; sacrifice it to Him who demands it. Seize the victim! Grasp the knife! Boldly strike the blow! Expect not that heaven will send you angels to interrupt this sacrifice! They will be sent only to exhort you to finish it! And heaven, and this pulpit, will never address to you any other language!

To-day, then, "present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." And be certain that this happy annihilation of yourselves, will give birth to the most lively hopes. You will ascend toward God, while you sacrifice all things to His glory; and God will descend toward you, as He came in olden time to Abraham; and will say to you—"Now I know that thou fearest God!" To this great God, the Father, Son, and Holy Spirit, be honor, glory, majesty, and dominion, forever and ever! Amen.

DISCOURSE FIFTY-SECOND.

DANIEL DE SUPERVILLE.

SUPERVILLE was born at Anjou, in the month of August, 1657, and educated in the college at Saumur, and at Geneva. His first pastoral charge, of a little more than two years, was at Loudun, where he acquired so much reputation as to incur the malice of the enemies of Protestantism, who endeavored in vain, by bringing him to a trial for sedition, at Paris, to shake his faith. At the revocation of the Edict of Nantes, he fled to Holland and took up his residence at Rotterdam; where he continued to exercise the functions of a good minister of Jesus Christ, till prevented by the advance of age. He died the 9th of June, 1728.

Superville was ranked among the most eminent ministers of his day. His powers of argument and effective appeal were very great. His printed sermons were widely circulated, and generally passed rapidly through several editions, upon their appearance. The criticism of Doddridge is well known: "As to the French sermons, I never met with any of them that are to be compared with those of M. de Superville, the Protestant minister at Rotterdam. He especially excels in the beauty of his imagery, descriptions, and similies; and has some of the most pathetic expostulations I ever saw." A few of his sermons were translated into English, and published, many years ago, in London. In the French they fill four octavo volumes.

CHRIST THE ONLY WAY OF SALVATION.

"I am the way, and the truth, and the life; no man cometh unto the Father, but by Me."—John, xiv. 6.

Men are the subjects of three very ancient evils; sin, ignorance, and death. When I survey all the religions which have appeared in the world, all the sects of philosophers, all the arts which have been

invented, to find remedies against these three evils, I seem to be hold human nature in the situation of those diseased persons, who, among certain nations, used to be placed at the doors of their houses, that every passerby might contribute his advice or medicine for their cure. For want of skillful physicians, and a solid and regular practice, to which they were strangers, all were in the habit of prescribing for their neighbors, and each individual communicated the result of his own experience.

But what multitudes passed by us, and considered our maladies, before one was found able to cure them! Philosophers came with their pretended discoveries, their counsels and their precepts. They proposed to dissipate our gloom, and to restore us to happiness by reclaiming us to virtue. They gave us nothing but words. They wrote fine books, and made large promises to our wants, but were not able to relieve them. They called upon man to arise; and they gave him no strength to obey the exhortation. They called upon him to look; and they afforded him only a transient, glimmering light, insufficient for the discernment of objects. They dissuaded from the fear of Death; but they never disarmed him, or supplied any means of escaping from his power. The world with its policy and prudence, the arts it has invented, its power and protection, has never been able to effect more than a temporary oblivion of these evils. It has left them as great and incurable as ever. All the religions which appeared before Jesus Christ, were equally unsuccessful in their attempts to remedy them. Most of them established the dominion of ignorance and vice, instead of delivering from their power; and they vainly attempted to purify their votaries and appease the divinity, by their sacrifices, victims, and lustrations. Moses himself and the law which he promulgated, only declared-We are not "He that is to come; look ye for another!" They only made the patient more sensible of his disease and more ardently do sirous of its cure.

At last Jesus Christ came, and with Him every thing came of Him may be truly affirmed what the philosopher caused to be falsely inscribed on his school. "Here is a remedy for all evils. Yes, Christians, in Him we find a remedy against sin, ignorance and death; and in vain would you hope to find one, except in Him and His religion. He declares, "I am the way, and the truth, and the life: no man cometh unto the Father, but by Me."

You must not expect us to say every thing that might be advanced on this comprehensive text. These few compendious words comprise all the glory of our Mediator, all the benefits He bestows

upon us, all the advantages we derive from His alliance. And who could fully develop all these things in the short period allotted to this exercise? We shall only endeavor to exhibit the most essential and important lessons which the passage contains.

The text naturally divides itself into two propositions, very closely connected, and mutually explanatory of each other. The first shows what titles Jesus Christ, assumes with reference to us. "I am," says He, "the way, and the truth, and the life." This we shall endeavor to elucidate in our first part. Then we shall examine the second proposition; which shows that this great Saviour, to the exclusion of every other, is our only conductor to the Father. "No man cometh unto the Father, but by Me." The explication and proof of this important truth will form our second part.

I. To develop and elucidate the meaning of these magnificent words, "I am the way, and the truth, and the life," we shall do two things. First, we shall consider the three appellations generally, and shall offer some useful remarks on the union, extent, and force, of the three connected together. Then we shall consider them separately, and, as far as we can, shall exhibit the meaning, beauty, and truth, of each of these glorious titles.

Our first observation must relate to the occasion of this discourse. Jesus Christ was about to leave His disciples. All the grief and terror which the fear of a melancholy desertion could excite in the mind, the Apostles felt; and amid the trouble into which sorrow had plunged them, they no longer knew what they said, or remembered things with which they ought to have been most deeply impressed. He had spoken of his absence as a journey on which he was going to prepare a place for them, after which he would come to them again. Upon this, Thomas said: "Lord, we know not whither Thou goest, and how can we know the way?" Jesus replied: "I am the way, and the truth, and the life." You say that you know not the way to follow Me, and I am Myself the way by which you must go to the Father; a way that you ought to know, and it is unnecessary to seek for another. "Because I have said these things to you, sorrow hath filled your heart." But if "ye believe in God, believe also in Me." "I am the truth." Confide in My promises; "I will come again, and receive you unto Myself." You fear the world and its persecutions; My approaching death terrifies you; and you tremble for yourselves. "I am the life." I will come again; I shall rise from the dead on the third day. "Because I live, ye shall live also." He that loseth his life for My sake, shall find it again in Me and by Me. For by Me is the only way of access to the

glory of the Father. This is the general sense and scope of the whole text.

Secondly, whether you take these expressions separately, or join them together and consider them as exemplifying a figure very common in the style of the Scriptures, as well as of profane authors—by which "the way, the truth, and the life" will be understood as denoting the true way to life, or the way which leads to life, or the true and living way—in every form, the proposition is true, and the sense just and certain. To affirm separately, that Jesus Christ is the way, that He is the truth, that He is the life, or conjointly to affirm that He is the true way to life, is equally correct.

Thirdly.—That the language of Jesus Christ is evidently figurative, can not be doubted. Here you perceive how very familiar and common the use of figurative terms was with Him, even when he was conversing with His dearest disciples with a view to their instruction and consolation. Such modes of expression serve to convey an idea with more vividness and power, and in fewer words, than could be done by simple terms. There is something at once far more concise and energetic in Jesus's calling Himself "the way, the truth, and the life," than if He had simply described Himself as the guide to Heaven, the teacher of truth, and the giver of life.

Fourthly, let us observe, that in order to a correct explication of these titles which the Saviour assumes, they must be applied to Him in one and the same point of view. He is "the truth and the life," in the same character in which He is "the way." He is the way, considered as Mediator, God and Man, who not only has united in His person two natures infinitely different, but by the actions of His ministry has reconciled heaven and earth. When He says, in the next clause, "No man cometh unto the Father, but by Me," He speaks of Himself as Mediator. It is in this character, therefore, that He also considers Himself when He says, "I am the truth and the life." Though it may be truly affirmed that He is "the trut" and the life," essentially and of Himself; eternal truth, uncreated wisdom, original life, necessarily existing, without beginning and without end, who gives to all things whatever they have of subsistence, life and motion: yet it appears evident to me, that this is no what He intends to assert in this place; but that He contemplates rather what He is with relation to us, than what He is in Himself by His divine nature; in a word, that He speaks of Himself as Mo-

It must also be remarked, that though this description exhibits

Jesus Christ in the capacity of Mediator, yet the titles and qualities

here mentioned are such as no mere man could ever arrogate to himself. It could never be said of any mere man, that he is the truth and the life, that He is the source of those qualities, or possesses them in a supreme degree.

No one of the Evangelists gives us so sublime a representation of Jesus Christ and His divinity, as John. He has carefully collected certain discourses of the Son of God which are altogether divine; and taking the language of the Saviour as his model, he adopts, both in his gospel and his epistles, whenever he speaks of the Lord Jesus, a style peculiar to himself. Yes, my brethren, in these words, "I am the way, and the truth, and the life," we must acknowledge the voice of God, and not of man. What man ever spake like this Man? Do you not perceive in His language a character of greatness, which confirms what we believe, that the Lord Jesus is both God and Man in one person? "I am," he says: that is, "I am He who is, and who was, and who is to come:" who is the way, who was the expected truth, and who will be the life to all the faithful. When men say, I am; if they mean to do justice, they will say, with Abraham, "I am but dust and ashes;" with David, "I am a stranger and a sojourner, as all my fathers were;" with Peter, "I am a sinful man." This is all that man can boast of in himself. He is mere dust, weakness, death; but Jesus Christ is "the life." Man is a traveler who has lost his road; but Jesus Christ is "the way." Man is ignorance and error; but Jesus Christ is "the truth."

These words also exhibit a character of greatness, inasmuch as Jesus Christ is not afraid of declaring openly and freely what He is. Men in general wish others to say what they are, in preference to saying it themselves, from a fear that none will believe them. Their vanity is fond of concealing itself under the appearances of an ingenuous and delicate humility from which their pride hopes to derive some new advantage. False modesty! which endeavors to steal the esteem of mankind by external deceptions. But Jesus Christ seeks not these stratagems. He is above our weakness and fears, and the artifice of our self-love. The ancient heathens deemed it a noble sincerity, characteristic of true heroes, to profess ingenously what they thought of themselves. It is far more interesting to the salvation of men, that Jesus Christ dissembles not what He is, but declares His glory and His benefits. Therefore, without any circumlocution, He affirms on this occasion, "I am the way, and the truth, and the life."

Lastly, we must not forget to remark what a great difference there is between the titles claimed or accepted by men, and those which

are assumed by Jesus Christ. The titles of men have many faults the three following are very common.

In the first place, they are marks of weakness of mind, of vanit and pride, rather than proofs of true glory and virtue. One is donominated Good, another Magnificent, August, Merciful, Bolwise, Just, Great. But even in cases where the persons honor with any of these fine names, are not wholly destitute of some consider such titles as implying is, that in certain individuals there is a little good and much evil, little virtue and great pride.

In the second place, is it not a great fault in men to prefer titles which express power and greatness to those which indicate goodness and usefulness? Yet nothing is more common. Intoxicated with a false idea of glory, they scarcely ever make it consist in virtues that are peaceable, useful, beneficent, adopted to promote the public repose. The surnames of Great, Conqueror, and Invincible are more acceptable to them than those of Good, Just, and Father of the people.

In the last place, so far are these surnames from presenting an idea of any good, that most of them have no foundation but in great evils. Nothing less than the infliction of calamity upon some provinces, and the ruin of many thousands of families, is necessary to constitute a claim to the title of *Conqueror*. Thus one has been named *Poliorcetes*, or a Taker of Cities; another *Asiaticus*, or *Africanus*, from the country which submitted to his arms, or was the scene of his war-like achievements; another *The Great*, or *The Victorious*.

Proud mortals, efface all your titles! Jesus Christ is the only one who deserves to wear them! In Him all names are inferior to the realities! He is the only being who possesses perfections without mixture or shade! whose glory is in harmony with the happiness of all! whose virtues are great in themselves and beneficial to mankind! Thus it is with relation to us, and in the capacity of our Mediator and Head, that He here denominates Himself "the way, and the truth, and the life."

From these general remarks let us proceed to a more particula examination of each of these expressions by itself. Jesus Christ i "the way to the Father." Is He so, simply because He teaches by His doctrine what we ought to believe and to practice? One interpreter refers not only this first title, but the others also, exclusively to the doctrine of Christ, and tells us that our Lord often affirms of His person what properly belongs to His doctrine, and that He employs substantives instead of adjectives. But we consider this interpreter as weakening the force of the terms, and diminishing the glory

of our Saviour, who is in Himself "the way to the Father," not only by His doctrine but by His merit: not only as our prophet, but as our priest.

First, then, I observe that Jesus Christ is "the way," beyond all doubt, by His doctrine and His precepts. By the revelation of His Gospel, He has taught us what we ought to believe concerning God, and what we "must do to be saved." But this sense is far from reaching all the extent of the expression-"I am the way." It must be added, in the second place, that beside doctrines, precepts, and promises, Christ has also given us examples. His actions have marked out a road in which we ought to walk. He has "left us an example, that we should follow His steps." This sense, however, still fails of exhausting all the force of the Saviour's language. In the third place, He is "the way" by his merit: and this is certainly what He principally intended here, where He was evidently speaking of his death. Reflect, my brethren, on the state of sin in which were, and which caused a separation between God and us. Reflect on the distance between sinful man and a righteous God: and if you inquire how sinners may draw nigh to God, listen to Jesus Christ, who informs you, "I am the way." He reopens the communication between God and man, as we shall see more at large in the sequel of our discourse. His merit alone has appeared Divine justice. Without Him we should have no right to communion with God. He is also the channel by which our prayers, and acts of piety, ascend to God, and the gifts of God descend to us.

The second expression, "I am the truth," in like manner, possesses considerable force. Its meaning is equally noble and just. It signifies, in the first place, that our Lord is eminently true, "the faithful and true witness;" true in His promises and threatenings; true in His oracles; true in His doctrine and the mysteries He has revealed. Placed in opposition to all men, Jesus Christ is the infallible teacher. He "came into the world to bear witness unto the truth." His "word is truth."

But not only is He the great teacher of truth, He is the truth itself; because in His person and in His office of Mediator, He is the object of our knowledge, the end of the law, and the center of religion. As God and Man united, as God manifest in the flesh, He is the truth of the oracles—which He verified; the truth of the promises—which He fulfilled; the truth of the figures—of which He was the archetype; the truth of the ceremonies and of the whole law—of which He was the end. "Christ is the end of the law for righteousness to every one that believeth." "The law was given

by Moses, but grace and truth came by Jesus Christ." Without Him we could know but little of the justice and mercy of God, the extent of His perfections, the secrets of His providence. Without Him, the fall of man, the permission of sin, the preservation of a sinful world, the choice of the Jewish people among all nations while all others were abandoned, and the miracles wrought in favor of that nation, would be enigmas impossible to be deciphered.

How much might be said on this part of the subject, if we had time to dwell upon it! The heathens complained that truth was hidden in a well. In Jesus Christ it has emerged from its concealment. He has "revealed things" which were in the bosom of the Father. which "eye" had "not seen, nor ear heard, neither" had "entered into the heart of man." He is Himself the principal subject of all revelation: Him the prophets announced before He came; Him the apostles preached after His appearance. "This is life eternal," to "know Thee the only true God, and Jesus Christ whom Thou hast sent." Let us further observe, that He is the source of all revelation, not only by the things which He Himself taught in addition to the light of nature and the institutes of Moses, but also by those which the apostles taught after Him. For by the Spirit whom He sent, were discovered to them the secrets of the Father. What He delivered He drew from His own stores; and it was from His stores that the Holy Spirit drew those communications with which He inspired the apostles. "Therefore," said Jesus, "He shall take of Mine, and shall show it unto you."

The third title, "I am the life," is not inferior to the other two, we may affirm that each of the titles which Christ assumes, and this among them, has an infinity of meaning: but I shall confine myself to the following summary. He is "the life" in opposition to three kinds of death, spiritual death or a death in sin, corporeal death, and eternal death. In opposition to spiritual death "Christ is our life," because after having justified us by His blood, He raises us to newness of life by the grace of His Spirit. He sanctifies and makes us new creatures; He quickens us, and enables us to walk in the paths of righteousness; He nourishes and confirms us, and leads us from strength to strength. He is the author, principle, and source of our spiritual life, by the merit of His death, the precepts of His word, and the energy of the Spirit. In opposition to corporeal death, "Christ is our life;" because He will raise our bodies from the dust. "I am the resurrection and the life: he that believeth in Me, though he were dead, yet shall he live." He reigns over our tombs and will one day command the earth to give up her dead. "I know that my

Redeemer liveth, and that He shall stand at the latter day upon the earth; and though after my skin worms destroy this body, yet in my flesh shall I see God: whom I shall see for myself, and mine eyes shall behold." Lastly, in opposition to eternal death, "Christ is our life," because He has delivered us from hell, merited heaven and procured eternal life, into the possession of which He will solemnly introduce us after the resurrection, when He will say, "Come, ye blessed of My Father, inherit the kingdom prepared for you."

I can not refrain from remarking further, that in the term "life" there is a twofold opposition to all other religions, and to their authors. Every where, except in Jesus Christ, you find nothing but death and a curse. Death in paganism whose very gods were mortal; death in human traditions; death even in the law of Moses, which condemned for the violation of a single point. But the religion of Christ exhibits truth and life. Compare Christ with all other founders of religions. Which of them has received the keys of the tomb? Which of them has asserted an empire over death? Have they given life to their followers? Have they raised one person from the dead? Ah! so far from giving life to others, they could not preserve their own! The Zoroasters, the Orpheuses, the Numas, the Mahammeds are dead; they are neither life nor living. How long have dust and worms evinced the fraud of these impostors, and their dry bones admonished mankind: "Mortals, expect not from us the life which you seek!" Moses is dead, and his sepulcher is not less real because it is concealed. But do you doubt whether Christ is "the life?" He is risen again, and ascended into heaven! "He was dead, but is alive again; and behold He is alive for evermore!" Death and the grave will confess that their bonds were too feeble to detain "the Prince of Life." Enough has been said to evince our Saviour to be "the way, the truth, and the life."

But why does not Jesus content Himself with assuming one title? Why does He accumulate three? His design is to exhibit Himself as our all; our way in which we ought to walk, our truth to enlighten our path, our life to quicken us, to sustain in our journey, and to crown us at the end. He connects the three titles, because He can not be divested of three qualities. And without possessing them, He could never bestow upon us a full and complete salvation. Without truth, He could not be our way to life. If He were not our way, He would cease to be our truth and our life. If He were not able to give me life, I should no longer regard Him as my way and my truth.

You all know that under the law there were three classes of lead ers; kings at the head of the state, priests at the head of the Church, and prophets who, on some extraordinary occasions, reformed both the Church and the state. But Jesus Christ with great advantage sustains all these characters. The kings, far from being "the way and the truth," often caused the people to err, being themselves led astray by their idolatries or vices. The priests also did not always "keep knowledge;" and their priesthood was only a shadow of that of Christ. The prophets always spoke of an obscure futurity; they scarcely showed the truth but as concealed, and delivered by degrees an imperfect revelation. "God spake by them at sundry times and in divers manners." But Jesus Christ, a king always true, good, and powerful; an eternal priest, always "able to save to the uttermost them that come unto God by Him;" a Prophet always endued with the Spirit without measure, the original source of light, possessing truth of Himself and in His own stores; was, is, and ever will be, "the way, and the truth, and the life" to all the faithful. The patriarchs had no other. Christ is "the same yesterday, and to-day, and forever." "Abraham saw his day and was glad." The prophets knew no other: "to Him" they all "gave witness, that through His name whosoever believeth in Him, shall receive remission of sins." The Apostles taught no other; they desired "to know none but Jesus Christ." We need no other; for "it hath pleased the Father, that in Him should all fullness dwell; and of His fullness have all we received, and grace for grace." No other can supply our necessities. He Himself declares that "no man cometh to the Father but by Him." This is to form our second part.

II. What the Son of God had asserted in a figurative manner in the first proposition, He expresses more literally in the second. He extends and reasserts it, to the exclusion of every other: I am the only way; there is no other to go to the Father: I am the only truth; it can not be found out of Me: I am the only life; no one can be made a partaker of the life to come, but by Me. You perceive at once the universality of the proposition: "No man cometh unto the Father, but by Me:" there is no other way of salvation for the Jew or the Gentile, for the learned or the ignorant. Jesus Christ might be "the way, the truth, and the life;" yet it might not necessarily be concluded that there was no other way: it might be asked, Can not all this be found in others? Hear His answer: "I am the door: and all that ever came before Me, all that enter not by Me, are thieves and robbers: by Me if any man enter in, he shall be

saved." "I am the light of the world; he that followeth Me shall not walk in darkness: whosoever believeth" not "on Me abideth in darkness." "He that gathereth not with Me, scattereth abroad."—
"I AM THE WAY:" "without Me ye can do nothing." "I AM THE TRUTH:" "every one that is of the truth, heareth My voice." "I AM THE LIFE:" "he that believeth in Me, though he were dead, yet shall he live:" "he that believeth not, shall not see life; he is condemned already." These declarations both confirm and illustrate the truth contained in our text.

But for its further explanation let us observe that "to come to the Father" signifies in general, to have communion with God, to approach Him in the ways of religion, to be united to Him by grace and by glory. "To come to the Father," is to know Him as He chooses to be known, to believe in Him, and to pay Him acceptable services. "To come to the Father," is to be reconciled to God, and in consequence of that reconciliation, to approach Him with confidence, by acts of faith, love, and piety. Lastly, "to come to the Father," is to enter into His glory, to partake of His blessedness. "He that cometh to God," says the Apostle, "must believe that He is, and that He is a rewarder of them that diligently seek Him." And the solemn words with which Jesus Christ will introduce us into His glory, will be, "Come ye blessed of My Father." So when the Saviour says, "No man cometh unto the Father, but by Me;" He means to exhibit Himself as the only medium by which it is possible to have saving communion with God, either in grace or in glory.

In proof of this great and important truth, we remark that Jesus Christ is the only one who has removed the obstacles which on the part of God opposed our reunion to Him.

The first obstacle was that of immutable justice and the state into which we had fallen by sin. God is necessarily just, and we were deserving of punishment. God is the supreme Governor of the world and the Preserver of order; we were violators of order and natural rectitude. How could the Lord leave guilt unpunished, and make a rebellious creature happy; "Shall not the Judge of all the earth do right?" It seems to have been the sentiment of all nations, that a sinner must perish, or find some means of appearing the Divinity, some way of expiating sin, and satisfying the claims of violated Majesty. God also, who can not fortify an error, appears to have confirmed this sentiment by commanding the Israelites to offer sacrifices. But what proportion exists between the sacrifice of animals or even of men, and the majesty of the Supreme

Being offended by a creature; between the blood of slaughters victims and injury done to the divine laws. Vain are all ablutions, and lustrations; they could never cleanse our stains. Reason, natural revelation, the precepts of philosophy, even the religion of Moses, offered nothing sufficient to reconcile us to God, supplied no efficacious way of satisfying Divine justice. Jesus Christ was that way; He removed this obstacle. "No man cometh unto the Father, but by Him."

On this subject the Scriptures teach us three truths. The first is, that our Mediator really satisfied for us, appeared the Divinity, merited our reconciliation. "God was in Christ, reconciling the world unto Himself, not imputing their trespasses unto them." "When we were enemies, we were reconciled to God by the death of His Son." "He is our peace, having made peace through the blood of His cross," Him "God hath set forth to be a propitiation, through faith in His blood: In whom we have redemption, even the forgiveness of sins." The second truth is that it is only Jesus Christ who has done this, who has satisfied for us. The glory is not divided. He "hath trodden the wine press alone, and of the people there was none with Him." "There is one God, and one Mediator between God and men, the man Christ Jesus. St. Paul clearly proves that "the grace of God is by one man, Jesus Christ;" and that "as by the offense of one judgment came upon all men to condemnation, even so by the righteousness of one," by one justifying righteousness, "the free gift came upon all men to justification of life." The same Apostle also proves it to be by the "one sacrifice" of Christ, by His "one offering," that we are purified and sanctified, and by His intercession alone that we obtain a place among the saints. Lastly, on this head, the Scripture not only informs us that Jesus Christ has satisfied by His death, and that He has made satisfaction alone, but it also assures us that by no other being could satisfaction ever have been made.

I conclude this from the manner in which the Apostles in almost every page extol the great, the infinite mercy of God in sending His Son and giving Him up to die. They never would have held such language if there had been other ways of appeasing Divine justice and effecting the salvation of men; if what Jesus Christ has done, could have been performed by other mediators. Consider brethren; there has never been another individual in the world, who was a man without being a sinner; who could discharge the debts of others without being burdened with any debt of His own; who the His death could offer a sacrifice proportioned to the dignity of the

party offended, and the dignity of whose person coull render the punishment of one equivalent to that of many; who could suffer without perishing and sinking under His sufferings. He, and He only, could transfer to Himself the punishments of others—without injustice to others, because He is independent and Master of Himself—without injustice to Himself, because He had power to rise again and return from death. From all this you will conclude that "no one cometh to the Father, but by Jesus Christ," because He, and He only, is in fact our Mediator and Surety; He and He only could reconcile us to God by His death.

Come, then, ye authors of other religions, come and plead your claims in opposition to the Author of ours! Where were you when He gave His blood for the ransom of the world? Where were you when He struggled alone with justice, when alone He sustained the strokes of Divine vengeance? What works have you performed, that we should believe in you? What have you done for man? Your object has been to flatter him, instead of healing his maladies. You have wished to receive every thing from the Deity, and to make Him no return. Where is your sacrifice? Where is your victim? Ah! you are unable to restore to me God whom I have lost by sin: you can not bring me back to God, from whom my heart has been alienated by fear.

The second obstacle which kept us at a distance from God, was our dread of Him and His tremendous justice: but Christ has also removed this obstacle to our approach, this cause of our flight from the Supreme Judge, arising from uncertainty, distrust, and fear. Jesus has given us a certain hope of pardon, has announced it by explicit promises, and shown us the foundations on which it rests. He has banished our distrust and annihilated our fears, by the assurance of His "having made peace by the blood of His cross." He declares that God, instead of being our enemy, is become our friend, that he is willing to readmit us to the enjoyment of His love and all the blessings which that love includes. By these declarations terrified man is encouraged, his conscience is tranquilized, and he approaches God with confidence. Since it is in Jesus Christ and by Him alone, that God reveals Himself propitious to sinners; since it is He alone that enables us to contemplate the Deity sitting on a throne of grace, to which He gives us access by His merit and intercession; it is certain that "no man cometh to the Father but by Him."

The third thing necessary to bring us near to God, was to change our hearts, to make us holy, to detach us from excessive love of the creatures; in order, on the one hand, that the holiness of God might not oppose our admission to His communion, and on the other, that our hearts might no longer be alienated from God by propensities to sin. This is a point which false religions had scarcely ever contemplated, wholly ignorant of the depth of human corruption, or thinking of it only to flatter it, and forming no just ideas of an Allperfect Being. But Jesus Christ changes the heart of the man whom He deigns to bring to God: He annihilates the moral distance between a holy God and a corrupt heart; first, by the precepts of Ha word, and the motives He presents to induce us to love God and despise the world; secondly, by His example which He proposes to our imitation; thirdly, by His Spirit which mortifies the old man and forms the new man within us. No religion ever delivered precepts on the love of God so certain and complete as His; no one ever furnished motives so powerful, to excite us to follow its laws: still further have any others been from giving a perfect example for our direction. Jesus Christ alone has been able to impart a miraculous power to gain the hearts; that Holy Spirit which draws us to God, and forms the peculiar character of His religion; that Spirit the fruit of His merit and intercession, which He sent down immediately after His ascension to heaven, and without which it is impossible to please God. This justifies the conclusion that "no man cometh to the Father, but by Jesus Christ."

We proceed to another proof. It is only by Jesus Christ that our prayers can be acceptable to God; He is our only Advocate and Intercessor with the Father. This is a truth, astonishing to tell! opposed by multitudes. All Christians acknowledge Jesus Christ to be our only Mediator in redemption; but the Roman Catholics pretend that we may have many mediators in intercession. They maintain that those intercessors obtain favor for us with God, not only by their prayers, but also by their merits. How then does Jesus affirm that "no man cometh to the Father but by Him?" How does St. John say, "If any man sin, we have an Advocate with the Father, Jesus Christ the righteous; and He is the propitiation for our sins?" Why speak of an advocate, if there are many, though different? His design in that passage is to comfort the faithful who fall into any sin. If the doctrine of Rome were true, would He not say that there are many advocates with God; that beside Jesus Christ who is the principal, there are as many protectors and interest sors as there are saints both male and female? On the contrary, & John exhibits only one source of comfort and confidence, "Jesus Christ the righteous." Here is the foundation of the office He exer

cises for us. He is our advocate, because He is "the righteous," innocent in Himself, and our true righteousness who justifies us, and
satisfies on our behalf. The Apostle adds, that "He is the propitiation for our sins." His propitiation is the ground of the second act
of His priesthood, which is intercession. I remark then, as Jesus
Christ alone has made expiation for our crimes, so it is He only,
who, having no claims on Himself, is qualified to intercede for us with
the Father, in an official character, with authority, and with all
needful success. "No man cometh to the Father, but by Him."

So many proofs united establish our proposition beyond all doubt. Jesus Christ alone has satisfied for us, and appeased God; He alone has rendered Deity propitious, accessable, favorable; He alone possesses the Spirit of grace to communicate to us from His Father; He alone has taken away our alienations of heart from God; He alone has appeared in the presence of God and intercedes for us, with justice, authority, and efficacy. We will add, He alone will come to deliver us from death, as we have already shown you under our first head. "No man cometh to the Father, but by Him."

To conclude, let us first pity the erroneous, and fortify our faith against error. Let us pity and mourn over the blind Jew, who still seeks salvation in a dead law, and rejects Him who is "the truth and the life." Let us also deplore the unhappy state of many nations, who, far from our Jesus, the only source of spiritual light and life, are languishing in darkness and in the shadow of death. Let us, above all, detest the impiety of those persons who, under the pretence of exalting the goodness of God, assert that salvation may be obtained in all kinds of religions, provided men acknowledge a Supreme Being. These people seem to have the same notion as Tamerlane, the famous Conqueror, who is said to have readily tolerated all sects and all diversities of faith, alleging that God resembles a great prince who likes a variety of officers and services. But this is a sentiment unworthy of God, and presents an idea truly ridiculous. He is uniform, simple in His ways. Truth is one, and nothing is more contrary to revelation than these notions.

Christians, our beloved is One alone! Let us never associate with Him any companion, in our worship or in our hearts. Let us love Him exclusively, in preference to every other. "No man cometh unto the Father, but by Him." None but the High Priest could offer that exquisite perfume, the composition of which is so carefully prescribed. None but the High Priest could enter into the most holy place. Jesus is the true Joseph, of whom alone the

Father hath said, "Go unto Joseph; what He saith to you, do without Him shall no man lift up his hand or his foot in all the land."

Let us adhere to this great Saviour! How firmly men attach themselves to a patron of known goodness and established credit, especially when no other can be found capable of affording full protection! Let us follow Him by practicing His religion and obeying His truth! Let us not, like the Israelites, grow weary in the way. Be of good courage, Christian travelers! Let us follow Him who is "the way, and the truth, and the life." "He that followeth Him shall not walk in darkness." "He that believeth in Him, though he were dead, yet shall he live." Yes, Jesus is "the life." You know it, ye happy spirits, who are exalted to sit with Him on His throne; and we shall one day know it too! We know it already, by faith, and hope; and soon we shall know it by enjoyment and glcry! God grant us all this grace! Amen.

DISCOURSE FIFTY THIRD.

JOHN BAPTIST MASSILLON.

The Whitefield of the French pulpit, as Massillon has been styled, was born, of obscure parentage, at Hieres, in Provence, in the year 1662. In his studies he bestowed special attention upon sacred eloquence; and was soon called to preach in the pulpits of Paris, where he attracted the livelist admiration, thrilling his hearers "as by the shocks of a spiritual electricity." In 1718 he was presented with the Bishopric of Clermont, and died on the 28th of September, 1742.

Massillon is one of the "unapproachable triumvirate" of the French pulpit orators. There are those who consider him foremost among them all. Certainly he was excelled by none in many points of lofty, persuasive eloquence. His style is that of simple elegance combined with wondrous strength and vigor. The peculiarities of his sermonizing are great clearness of thought, perfect sobriety of judgment, tender emotions, melting pathos, novelty of illustration, copiousness of language, and unerring taste and skill.

When Baron, the great actor, heard him, he said to a companion, "My friend, here is an orator; as for us, we are but actors." But the best feature of his pulpit productions, was their deep religious spirit, and their earnestness and faithfulness, in dealing with the consciences of his hearers. His discourses are pervaded with that onction, that mild magic, that tender and affecting manner, that gentle fascination, that endearing simplicity which allures and wins, and renders levely the religion of the blessed Gospel. His eloquence goes right into the soul, and without lacerating it, penetrates, and convinces, and subdues. It was the " Grand Monarch" who said to him: "Father, I have heard many great orators in this chapel, and have been highly pleased with them; but with you, whenever I hear you, I go away displeased with myself, for I see my own character." Some of Massillon's sermons have been translated, but it is to be regretted that the rendering was not more free and graceful. That which is here given is the one most celebrated. When drawing near to the close, and uttering one of his overwhelming sentences, the whole congregation started to their feet, and interrupted

the preacher by their murmurs and exclamations of terror and despais. It is proper to add that while the translation above referred to is the basis of that here given, it has been necessary to recast many of the sentences, and greatly modify the general rendering. It is believed that the sermon, as here given, retains somewhat of the freedom, ease, and vivacity which it bore as it fell from the great orator's lips.

THE SMALL NUMBER OF THE SAVED.

"And many lepers were in Israel in the time of Eliseus the prophet; and none of them was cleansed, saving Naaman the Syrian."—LUKE, iv. 27.

Every day, my brethren, you continue to ask of us, whether the road to heaven is really so difficult, and the number of the saved really so small as we represent? To a question so often proposed, and still oftener resolved, our Saviour answers you here, that there were many widows in Israel afflicted with famine; but the widow of Sarepta was alone found worthy the succor of the prophet Elias; that the number of lepers was great in Israel in the time of the prophet Eliseus; and that Naaman was only cured by the man of God.

Were I here, my brethren, for the purpose of alarming, rather than instructing you, I had need only to recapitulate what in the holy writings we find dreadful with regard to this great truth; and, running over the history of the just, from age to age, show you that, in all times, the number of the saved has been very small. The family of Noah alone saved from the general flood; Abraham chosen from among men to be the sole depositary of the covenant with God; Joshua and Caleb the only two of six hundred thousand Hebrews who saw the Land of Promise; Job the only upright man in the Land of Uz-Lot, in Sodom. To representations so alarming would have succeeded the sayings of the prophets. In Isaiah you would see the elect as rare as the grapes which are found after the vintage, and have escaped the search of the gatherer; as rare as the blades which remain by chance in the field, and have escaped t scythe of the mower. The Evangelist would still have added ne traits to the terrors of these images. I might have spoken to y of two roads-of which one is narrow, rugged, and the path of very small number; the other broad, open, and strewed with flower and almost the general path of men: that every where, in the hol_ writings, the multitude is always spoken of as forming the party of the reprobate; while the saved, compared with the rest of mankind, form only a small flock, scarcely perceptible to the sight. I would have left you in fears with regard to your salvation; always cruel to those who have not renounced faith and every hope of being among the saved. But what would it serve to limit the fruits of this instruction to the single point of setting forth how few persons will be saved? Alas! I would make the danger known, without instructing you how to avoid it; I would show you, with the prophet, the sword of the wrath of God suspended over your heads, without assisting you to escape the threatened blow; I would alarm but not instruct the sinner.

My intention is, therefore, to-day, to search for the cause of this small number, in our morals and manner of life. As every one flatters himself he will not be excluded, it is of importance to examine if his confidence be well founded. I wish not, in marking to you the causes which render salvation so rare, to make you generally conclude that few will be saved, but to bring you to ask yourselves if, living as you live, you can hope to be saved. Who am I? What am I doing for heaven? And what can be my hopes in eternity? I propose no other order in a matter of such importance. What are the causes which render salvation so rare? I mean to point out three principal causes, which is the only arrangement of this discourse. Art, and far-sought reasonings, would here be ill-timed. O attend, therefore, be ye whom ye may! No subject can be more worthy your attention, since it goes to inform you what may be the hopes of your eternal destiny.

PART I.—Few are saved, because in that number we can only comprehend two descriptions of persons:—either those who have been so happy as to preserve their innocence pure and undefiled, or those who, after having lost, have regained it by penitence. This is the first cause. There are only these two ways of salvation: heaven is only open to the innocent or to the penitent. Now, of which party are you? Are you innocent? Are you penitent?

Nothing unclean shall enter the kingdom of God. We must consequently carry there either an innocence unsullied, or an innocence regained. Now to die innocent, is a grace to which few souls can aspire: and to live penitent, is a mercy which the relaxed state of our morals renders equally rare. Who, indeed, will pretend to salvation by the claim of innocence? Where are the pure souls in whom sin has never dwelt, and who have preserved to the end the

sacred treasure of grace confided to them by baptism, and which our Saviour will redemand at the awful day of punishment?

In those happy days when the whole Church was still but an assembly of saints, it was very uncommon to find an instance of a believer, who, after having received the gifts of the Holy Spirit, and acknowledged Jesus Christ in the sacrament which regenerates us, fell back to his former irregularities of life. Ananias and Sapphira, were the only prevaricators in the Church of Jerusalem; that of Corinth had only one incestuous sinner. Church-penitence was them a remedy almost unknown; and scarcely was there found among these true Israelites one single leper whom they were obliged to drive from the holy altar, and separate from communion with his brethren. But, since that time the number of the upright diminishes, in proportion as that of believers increases. It would appear that the world, pretending now to have become almost generally Christians, has brought with it into the Church its corruptions and its maximum.

Alas! we all go astray, almost from the breast of our mothers! The first use which we make of our heart is a crime; our first desi are passions; and our reason only expands and increases on he wrecks ef our innocence. The earth, says a prophet, is infected the corruption of those who inhabit it: all have violated the laws, changed the ordinances, and broken the alliance which should have endured forever: all commit sin, and scarcely is there one to found who does the work of the Lord. Injustice, calumny, lying 2, treachery, adultery, and the blackest crimes have deluged the ear The brother lays snares for his brother; the father is divided fro his children; the husband from his wife; there is no tie which a vi Ie interest does not sever. Good faith and probity are no longer virtues except among the simple people. Animosities are endless; reconciliations are feints, and never is a former enemy regarded as a brother = they tear, they devour each other. Assemblies are no longer but for the purpose of public and general censure. The purest virtue is no longer a protection from the malignity of tongues. Gaming is become either a trade, a fraud, or a fury. Repasts—those innocent ties of society-degenerate into excesses of which we dare not speak. Our age witnesses horrors with which our forefathers were unacquainted.

Behold, then, already one path of salvation shut to the generality of men. All have erred. Be ye whom you may who listen to me now, the time has been when sin reigned over you. Age may perhaps have calmed your passions, but what was your youth? Long and habitral infirmities may perhaps have disgusted you with

the world; but what use did you formerly make of the vigor of health? A sudden inspiration of grace may have turned your heart, but do you not most fervently entreat that every moment prior to that inspiration may be effaced from the remembrance of the Lord.

But with what am I taking up time? We are all sinners, O my God! and Thou knowest our hearts! What we know of our errors, is, perhaps, in Thy sight, the most pardonable; and we all allow, that by innocence we have no claim to salvation. There remains, therefore, only one resource, which is penitence. After our shipwreck, say the saints, it is the timely plank which alone can conduct us into port; there is no other means of salvation for us. Be ye whom you may, prince or subject, high or low, penitence alone can save you. Now permit me to ask—Where are the penitent? You will find more, says a holy father, who have never fallen, than who, after their fall, have raised themselves by true repentance. This is a terrible saying; but do not let us carry things too far: the truth is sufficiently dreadful without adding new terrors to it by vain declamation.

Let us only examine as to whether the majority of us have a right, through penitence, to salvation. What is a penitent? According to Tertullian, a penitent is a believer who feels every moment his former unhappiness in forsaking and losing his God. One who has his guilt incessantly before his eyes; who finds every where the traces and remembrance of it.

A penitent is a man intrusted by God with judgment against himself; one who refuses himself the most innocent pleasures because he had formerly indulged in those the most criminal; one who puts up with the most necessary gratification with pain; one who regards his body as an enemy whom it is necessary to conquer—as an unclean vessel which must be purified—as an unfaithful debtor of whom it is proper to exact to the last farthing. A penitent regards himself as a criminal condemned to death, because he is no longer worthy of life. In the loss of riches or health, he sees only a withdrawal of favors that he had formerly abused: in the humiliations which happen to him, only the pains of his guilt: in the agonies with which he is racked, only the commencement of those punishments he has justly merited. Such is a penitent.

But I again ask you— Where, among us, are penitents of this description? Now look around you. I do not tell you to judge your brethen, but to examine what are the manners and morals of those who surround you. Nor do I speak of those open and avowed

sinners who have thrown off even the appearance of virtue. I speak only of those who, like yourselves, live as most live, and whose actions present nothing to the public view particularly shameful or depraved. They are sinners, and they admit it: you are not inna cent, and you confess it. Now are they penitent? or are you? Age, avocation, more serious employments, may perhaps have checked the sallies of youth. Even the bitterness which the Almighty has made attendant on our passions, the deceits, the treacheries of the world, an injured fortune, with ruined constitution, may have cooled the ardor, and confined the irregular desires of your hearts. Crimes may have disgusted you even with sin itself-for passions gradually extinguish themselves. Time, and the natural inconstancy of the heart will bring these about; yet, nevertheless, though detached from sin by incapability, you are no nearer your God. According to the world you are become more prudent, more regular, to a greater extent what it calls men of probity, more exact in fulfilling your public or private duties. But you are not penitent. You have ceased from your disorders, but you have not expiated them. You are not converted: this great stroke, this grand operation on the heart, which regenerates man, has not yet been felt by you. Nevertheless, this situation, so truly dangerous, does not alarm you. Sins which have never been washed away by sincere repentance, and consequently never obliterated from the book of life, appear in your eyes as no longer existing; and you will tranquilly leave this world in a state of impenitence, so much the more dangerous as you will die without being sensible of your danger.

What I say here, is not merely a rash expression, or an emotion of zeal; nothing is more real, or more exactly true: it is the situaation of almost all men, even the wisest and most esteemed of the world. The morality of the younger stages of life is always lax, if not licentious. Age, disgust, and establishment for life, fix the heart, and withdraw it from debauchery: but where are those who are converted? Where are those who expiate their crimes by tears of sorrow and true repentance? Where are those who, having begun as sinners, end as penitents? Show me, in your manner of living, the smallest trace of penitence! Are your graspings at wealth and power, your anxieties to attain the favor of the great (and by these means an increase of employments and influence)-are these proofs of it? Would you wish to reckon even your crimes as virtues?-that the sufferings of your ambition, pride, and avarice, should discharge you from an obligation which they themselves have imposed? You are penitent to the world, but are you so to Jesus

Christ? The infirmities with which God afflicts you, the enemies He raised up against you, the disgraces and losses with which He tries you—do you receive them all as you ought, with humble submission to His will? or, rather, far from finding in them occasions of penitence, do you not turn them into the objects of new crimes? It is the duty of an innocent soul to receive with submission the chastisements of the Almighty; to discharge, with courage, the painful duties of the station allotted to him, and to be faithful to the laws of the Gospel—but do sinners owe nothing beyond this? And yet they pretend to salvation! Upon what claim? To say that you are innocent before God, your own consciences will witness against you. To endeavor to persuade yourselves that you are penitent, you dare not; and you would condemn yourselves by your own mouths. Upon what, then, dost thou depend, O man! who thus livest so tranquil?

And what renders it still more dreadful is that, acting in this manner you only follow the current; your morals are the morals of You may, perhaps, be acquainted with some well-nigh all men. still more guilty (for I suppose you to have still remaining some sentiments of religion, and regard for your salvation), but do you know any real penitents? I am afraid we must search the deserts and solitudes for them. You possibly may mention, among persons of rank and worldly custom, a small number whose morals and mode of life, more austere and guarded than the generality, attract the attention, and very likely the censure of the public. But all the rest walk in the uniform path. I see clearly that every one comforts himself by the example of his neighbor: that, in that point, children succeed to the false security of their fathers; that none live innocent, that none die penitent: I see it, and I cry, O God! if Thou hast not deceived us; if all Thou hast told us with regard to the road to eternal life shall be strictly fulfilled, if the number of those who must perish shall not influence Thee to abate from the severity of Thy laws—what will become of that immense multitude of creatures which every hour disappears from the face of the earth? Where are our friends, our relations who have gone before us? and what is their lot in the eternal regions of the dead? What shall we ourselves become?

When formerly a prophet complained to the Lord that all Israel had forsaken His protection, He replied that seven thousand still remained who had not bowed the knee to Baal. Behold the number of pure and faithful souls which a whole kingdom then contained! But couldst Thou still, O, my God! comfort the anguish

of Thy servants to-day by the same assurance! I know that Thine eye discerns still some upright among us; that the priesthood has still its Phineases; the magistracy its Samuels; the sword its Joshuas; the court its Daniels, its Esthers, and its Davids: for the world only exists for Thy chosen, and all would perish were the number accomplished. But those happy remnants of the children of Israel who shall inherit salvation—what are they, compared to the grains of sand in the sea; I mean, to that number of sinners who fight for their own destruction? Come you after this, my brethren, to inquire if it be true that few shall be saved? Thou hast said it, 0, my God! and hence it is a truth which shall endure forever.

But, even admitting that the Almighty had not spoken thus, I would wish, in the second place, to review, for an instant, what passes among men:—the laws by which they are governed; the maxims by which the multitude is regulated: this is the second cause of the paucity of the saved; and, properly speaking, is only a development of the first—the force of habit and customs.

Part II.—Few people are saved, because the maxims most universally received in all countries, and upon which depend in general, the morals of the multitude, are incompatible with salvation. The rules laid down, approved, and authorized by the world with regard to the application of wealth, the love of glory, Christian moderation, and the duties of offices and conditions, are directly opposed to those of the evangelists, and consequently can lead only to death. I shall not, at present, enter into a detail too extended for a discourse, and too little serious, perhaps, for Christians.

I need not tell you that this is an established custom in the world, to allow the liberty of proportioning expenses to rank and wealth; and, provided it is a patrimony we inherit from our ancestors, we may distinguish ourselves by the use of it, without restraint to our luxury, or without regard, in our profusion, to any thing but our pride and caprice.

But Christian moderation has its rules. We are not the absolute masters of our riches; nor are we entitled to abuse what the Almighty has bestowed upon us for better purposes. Above all, while thousands of unfortunate wretches languish in poverty, whatever we make use of beyond the wants and necessary expenses of our station, is an inhumanity and a theft from the poor. "These are refinements of devotion," they say. "And, in matters of expense and profusion, nothing is excessive or blamable, according to the world, but what may tend to derange the fortune." I need not tell

you that it is an approved custom to decide our lots, and to regulate our choice of professions or situations in life, by the order of our birth, or the interests of fortune. But, O my God! does the ministry of Thy Gospel derive its source from the worldly considerations of a carnal birth? "We can not fix every thing," says the world, "and it would be melancholy to see persons of rank and birth in avocations unworthy of their dignity. If born to a name distinguished in the world, you must get forward by dint of intrigue, meanness, and expense: make fortune your idol: that ambition, however much condemned by the laws of the Gospel, is only a sentiment worthy your name and birth: you are of a sex and rank which introduce you to the gayeties of the world: you can not but do as others do: you must frequent all the public places, where those of your age and rank assemble: enter into the same pleasures: pass your days in the same frivolities, and expose yourself to the same dangers: these are the received maxims, and you are not made to reform them." Such is the doctrine of the world!

Now, permit me to ask you here, who confirms you in these ways? By what rule are they justified to your mind? Who authorizes you in this dissipation, which is neither agreeable to the title you have received by baptism, nor perhaps to those you hold from your ancestors? Who authorizes those public pleasures, which you only think innocent because your soul, already too familiarized with sin, feels no longer the dangerous impressions or tendency of them? Who authorizes you to lead an effeminate and sensual life, without virtue, sufferance, or any religious exercise?-to live like a stranger in the midst of your own family, disdaining to inform yourself with regard to the morals of those dependent upon you?-through an affected state, to be ignorant whether they believe in the same God; whether they fulfill the duties of the religion you profess? Who authorizes you in maxims so little Christian? Is it the Gospel of Jesus Christ? Is it the doctrine of the Apostles and saints? For surely some rule is necessary to assure us that we are in safety. What is yours? "Custom:" that is the only reply you can make! "We see none around us but what conduct themselves in the same way, and by the same rule. Entering into the world, we find the manners already established: our fathers lived thus, and from them we copy our customs: the wisest conform to them: an individual can not be wiser than the whole world, and must not pretend to make himself singular, by acting contrary to the general voice." Such, my brethren, are your only comforters against all the terrors of religion! None act up to the law. The

public example is the only guaranty of our morals. We never reflect that, as the Holy Spirit says, the laws of the people are vain: that our Saviour has left us rules, in which neither times, ages, nor customs, can ever authorize the smallest change: that the heavens and the earth shall pass away, that customs and manners shall change, but that the Divine laws will everlastingly be the same.

We content ourselves with looking around us. We do not reflect that what, at present, we call custom, would, in former times, before the morals of Christians became degenerated, have been regarded as monstrous singularities; and, if corruption has gained since that period, these vices, though they have lost their singularity, have not lost their guilt. We do not reflect that we shall be judged by the Gospel, and not by custom; by the examples of the holy, and not by men's opinions;—that the habits, which are only established among believers by the relaxation of faith, are abuses we are to lament, not examples we are to follow;—that, in changing the manners, they have not changed our duties;—that the common and general example which authorizes them, only proves that virtue is rare, but not that profligacy is permitted;—in a word, that piety and a real Christian life are too repulsive to our depraved nature ever to be practiced by the majority of men.

Come now, and say that you only do as others do. It is exactly by that you condemn yourselves. What! the most terrible certainty of your condemnation shall become the only motive for your confidence! Which, according to the Scriptures, is the road that conducts to death? Is it not that which the majority pursue? Which is the party of the reprobate? Is it not the multitude? You do nothing but what others do! But thus, in the time of Noah, perished all who were buried under the waters of the deluge: all who, in the time of Nebuchadnezzar, prostrated themselves before the golden calf: all who, in the time of Elijah, bowed the knee to Baal; all who, in the time of Eleazer, abandoned the law of their fathers. You only do what others do! But that is precisely what the Scriptures forbid. "Do not," say they, "conform yourselves to this corrupted age." Now, the corrupted age means not the small number of the just, whom you endeavor not to imitate; it means the multitude whom you follow. You only do what others do You will consequently experience the same lot. "Misery to the" (cried formerly St. Augustine), "fatal torrent of human customs! Wilt thou never suspend thy course! Wilt thou, to the end, draw the children of Adam into thine immense and terrible abyss!"

In place of saying to ourselves, "What are my hopes? In the

Church of Jesus Christ there are two roads: one broad and open, by which almost the whole world passes, and which leads to death; the other narrow, where few indeed enter, and which conducts to life eternal; in which of these am I? Are my morals those which are common to persons of my rank, age, and situation in life? Am I with the great number? Then I am not in the right path. I am losing myself. The great number in every station is not the party saved" not far from reasoning in this manner, we say to ourselves, "I am not in a worse state than others! Those of my rank and age live as I do! Why should I not live like them?" Why, my dear hearers? For that very reason! The general mode of living can not be that of a Christian life. In all ages, the holy have been remarkable and singular men. Their manners were always different from those of the world; and they have only been saints because their lives had no similarity to those of the rest of mankind. In the time of Esdras, in spite of the defense against it, the custom prevailed of intermarrying with strange women: this abuse became general: the priests and the people no longer made any scruple of it. But what did this holy restorer of the law? Did he follow the example of his brethren? Did he believe that guilt, in becoming general, became more legitimate? No: he recalled the people to a sense of the abuse. He took the book of the law in his hand, and explained it to the affrighted people—corrected the custom by the truth.

Follow, from age to age, the history of the just; and see if Lot conformed himself to the habits of Sodom, or if nothing distinguished him from the other inhabitants; if Abraham lived like the rest of his age; if Job resembled the other princes of his nation; if Esther conducted herself, in the court of Ahasuerus like the other women of that prince; if many widows in Israel resembled Judith; if, among the children of the captivity, it is not said of Tobias alone that he copied not the conduct of his brethren, and that he even fled from the danger of their commerce and society. See, if in those happy ages, when Christians were all saints, they did not shine like stars in the midst of the corrupted nations; and if they served not as a spectacle to angels and men, by the singularity of their lives and manners. If the pagans did not reproach them for their retirement, and shunning of all public theaters, places, and pleasures. If they did not complain that the Christians affected to distinguish themselves in every thing from their fellow-citizens; to form a separate people in the midst of the people; to have their particular laws and customs; and if a man from their side embraced

the party of the Christians, they did not consider him as forever lost to their pleasures, assemblies, and customs. In a word, see, if in all ages the saints whose lives and actions have been transmitted down to us, have resembled the rest of mankind.

You will perhaps tell us that all these are singularities and exceptions, rather than rules which the world is obliged to follow. They are exceptions, it is true: but the reason is, that the general rule is to reject salvation; that a religious and pious soul in the midst of the world is always a singularity approaching to a miracle. The whole world, you say, is not obliged to follow these examples. But is not piety alike the duty of all? To be saved, must we not be holy? Must heaven, with difficulty and sufferance, be gained by some, and by others with ease? Have you any other Gospel to follow? Any other duties to fulfill? Any other promises to hope for, than those of the Holy Bible? Ah! since there was another way more easy to arrive at salvation, wherefore-ye pious Christians, who at this moment enjoy the kingdom gained with toil, and at the expense of your blood-did ye leave us examples so dangerous and vain? Wherefore have ye opened for us a road, rugged, disagreeable, and calculated to repress our ardor, seeing there was another you could have pointed out more easy, and more likely to attract us, by facilitating our progress? Great God! how little does mankind consult reason in the point of eternal salvation!

Will you console yourselves, after this, with the multitude, as if the greatness of the number could render the guilt unpunished, and the Almighty durst not condemn all those who live like you? What are all creatures in the sight of God? Did the multitude of the guilty prevent Him from destroying all flesh at the deluge? from making fire from heaven descend upon the five iniquitous cities? from burying, in the waters of the Red Sea, Pharaoh and all his army? from striking with death all who murmured in the desert? Ah! the kings of the earth may reckon upon the number of the guilty, because the punishment becomes impossible, or at least difficult, when the fault is become general. But God, who, as Job says, wipes the impious from off the face of the earth, as one wipes the dust from off a garment—God, in whose sight all people and nations are as if they were not-numbers not the guilty. He has regard only to the crimes; and all that the weak and miserable sinner can expect from his unhappy accomplices, is to have them as companions in his misery.

So few are saved, because the maxims most universally adopted are maxims of sin. So few are saved, because the maxims and duties most universally unknown, or rejected, are those most indispensable to salvation. This is the last reflection, which is indeed nothing more than the proof and the development of the former ones.

What are the engagements of the holy vocation to which we have all been called? The solemn promises of baptism. What have we promised at baptism? To renounce the world, the devil, and the flesh. These are our vows. This is the situation of the Christian. These are the essential conditions of our covenant with God, by which eternal life has been promised to us. These truths appear familiar, and destined for the common people; but it is a mistake. Nothing can be more sublime; and, alas! nothing is more generally unknown! It is in the courts of kings, and to the princes of the earth, that without ceasing we ought to announce them. Alas! they are well instructed in all the affairs of the world, while the first principles of Christian morality are frequently more unknown to them than to humble and simple hearts!

At your baptism, then, you have renounced the world. It is a promise you have made to God, before the holy altar; the Church has been the guarantee and depository of it; and you have only been admitted into the number of believers, and marked with the indefeasible seal of salvation, upon the faith that you have sworn to the Lord, to love neither the world, nor what the world loves. Had you then answered, what you now repeat every day, that you find not the world so black and pernicious as we say; that, after all, it may innocently be loved; and that we only decry it so much because we do not know it; and since you are to live in the world you wish to live like those who are in it—had you answered thus, the Church would not have received you into its bosom; would not have connected you with the hope of Christians, nor joined you in communion with those who have overcome the world. She would have advised you to go and live with those unbelievers who know not our Saviour. For this reason it was, that in former ages, those of the Catechumen, who could not prevail upon themselves to renounce the world and its pleasures, put off their baptism till death; and durst not approach the holy altar, to contract, by the sacrament, which regenerates us, engagements of which they knew the importance and sanctity; and to fulfill which they felt themselves still unqualified.

You are therefore required, by the most sacred of all vows, to hate the world; that is to say, not to conform yourselves to it. If you love it, if you follow its pleasures and customs, you are not only, as St. John says, the enemy of God, but you likewise renounce

the faith given in baptism; you abjure the Gospel of Jesus Christ, you are an apostate from religion, and trample under foot the most sacred and irrevocable yows that man can make.

Now, what is this world which you ought to hate? I have only to answer that it is the one you love. You will never mistake it by this mark. This world is a society of sinners, whose desires, fears, hopes, cares, projects, joys, and chagrins, no longer turn but upon the successes or misfortunes of this life. This world is an assemblage of people who look upon the earth as their country; the time to come as an exilement; the promises of faith as a dream; and death as the greatest of all misfortunes. This world is a temporal kingdom, where our Saviour is unknown; where those acquainted with His name, glorify Him not as their Lord, hate His maxims, despise His followers, and neglect or insult Him in His sacraments and worship. In a word, to give a proper idea at once of this world, it is the vast multitude. Behold the world which you ought to shun, hate, and war against by your example!

Now, is this your situation in regard to the world? Are its pleasures a fatigue to you? Do its excesses afflict you? Do you regret the length of your pilgrimage here? Or on the contrary, are not its laws your laws; its maxims your maxims? What it condemns, do you not condemn? What it approves do you not approve? And should it happen, that you alone were left upon the earth, may we not say that the corrupt world would be revived in you; and that you would leave an exact model of it to your posterity? When I say you, I mean, and I address myself to almost all men.

Where are those who sincerely renounce the pleasures, habits, maxims, and hopes of this world? We find many who complain of it, and accuse it of injustice, ingratitude, and caprice; who speak warmly of its abuses and errors. But in decrying, they continue to love and follow it; they can not bring themselves to do without it. In complaining of its injustice, they are only piqued at it, they are not undeceived. They feel its hard treatment, but they are unacquainted with its dangers. They censure, but where are those who hate it? And now my brethren, you may judge if many can have a claim to salvation.

In the second place, you have renounced the flesh at your baptism: that is to say, you are engaged not to live according to the sensual appetites; to regard even indolence and effeminacy as crimes; not to flatter the corrupt desires of the flesh; but to chastise, crush, and crucify it. This is not an acquired perfection; it is a vow: it is the

first of all duties; the character of a true Christian and inseparable from faith. In a word, you have anathematized Satan and all his works. And what are his works? That which composes almost the thread and end of your life; pomp, pleasure, luxury, and dissipation; lying, of which he is the father; pride, of which he is the model; jealousy and contrition, of which he is the artisan.

But I ask you, where are those who have not withdrawn the anathema they had pronounced against Satan? Now, consequently (to mention it as we go along), behold many of the questions answered! You continually demand of us, if theaters, and other public places of amusement, be innocent recreations for Christians? In return, I have only one question to ask you: Are they the works of Satan or of Jesus Christ? for there can be no medium in religion. I do not mean to say that there are not many recreations and amusements which may be termed indifferent. But the most indifferent pleasures which religion allows, and which the weakness of our nature renders even necessary, belong, in one sense, to Jesus Christ, by the facility with which they ought to enable us to apply ourselves to more holy and more serious duties. Every thing we do, every thing we rejoice or weep at, ought to be of such a nature as to have a connection with Jesus Christ, and to be done for his glory.

Now, upon this principle—the most incontestable, and most universally allowed in Christian morality—you have only to decide whether you can connect the glory of Jesus Christ with the pleasures of a theater. Can our Saviour have any part in such a species of recreation? And before you enter them, can you, with confidence, declare to Him that, in so doing, you only propose His glory, and to enjoy the satisfaction of pleasing Him! What! the theaters, such as they are at present, still more criminal by the public licentiousness of those unfortunate creatures who appear on them than by the impure and passionate scenes they represent—the theaters works of JESUS CHRIST! Jesus Christ would animate a mouth, from whence are to proceed lacivious words, adapted to corrupt the heart! But these blasphemies strike me with horror. Jesus Christ would preside in assemblies of sin, where every thing we hear weakens His doctrines! where the poison enters into the soul through all the senses! where every art is employed to inspire, awaken, and justify the passions He condemns! Now, says Tertullian, if they are not the works of Jesus Christ, they must be the works of Satan. Every Christian, therefore, ought to abstain from them. When he partakes of them, he violates the vows of baptism. However innocent he may flatter himself to be, in bringing from these places an untainted

heart, it is sullied by being there; since by his presence alone he has participated in the works of Satan, which he had renounced at baptism, and violated the most sacred promises he had made to Jesus Christ and to His Church.

These, my brethren, as I have already told you, are not merely advices and pious arts; they are the most essential of our obligations. But, alas! who fulfills them? Who even knows them? Ah! my brethren, did you know how far the title you bear, of Christian, engages you; could you comprehend the sanctity of your state; the hatred of the world, of yourself, and of every thing which is not of God, that it enjoins that Gospel life, that constant watching, that guard over the passions, in a word, that conformity with Jesus Christ crucified, which it exacts of you-could you comprehend it, could you remember that as you ought to love God with all your heart, and all your strength, a single desire that has not connection with Him defiles you-you would appear a monster in your own sight. How! you would exclaim. Duties so holy, and morals so profane! A vigilance so continual, and a life so careless and dissipated! A love of God so pure, so complete, so universal, and a heart the continual prey of a thousand impulses, either foreign or criminal! If thus it is, who, O my God! will be entitled to salvation? Few indeed, I fear, my dear hearers! At least it will not be you (unless a change takes place), nor those who resemble you; it will not be the multitude!

Who shall be saved? Those who work out their salvation with fear and trembling; who live in the world without indulging in its vices. Who shall be saved? That Christian woman, who, shut up in the circle of her domestic duties, rears up her children in faith and in piety; divides her heart only between her Saviour and her husband; is adorned with delicacy and modesty; sits not down in the assemblies of vanity; makes not a law of the ridiculous customs of the world, but regulates those customs by the law of God; and makes virtue appear more amiable by her rank and her example. shall be saved? That believer, who, in the relaxation of modern times, imitates the manners of the first Christians-whose hands are clean. and his heart pure-who is watchful-who hath not lift up his soul to vanity-but who, in the midst of the dangers of the great world, continually applies himself to purify it; just-who swears not deceitfully against his neighbor, nor is indebted to fraudulent ways for the innocent aggrandizement of his fortune; generous-who with benefits repays the enemy who sought his ruin; sincere-who sacrifices not the truth to a vile interest, and knows not the part of rendering himself agreeable, by betraying his conscience; charitable—who makes his house and interest the refuge of his fellow-creatures, and himself the consolation of the afflicted; regards his wealth as the property of the poor; humble in affliction—a Christian under injuries, and penitent even in prosperity. Who will merit salvation? You, my dear hearer, if you will follow these examples; for such are the souls to be saved. Now these assuredly do not form the greatest number. While you continue, therefore, to live like the multitude, it is a striking proof that you disregard your salvation.

These, my brethren, are truths which should make us tremble! nor are they those vague ones which are told to all men, and which none apply to themselves. Perhaps there is not in this assembly an individual who may not say of himself, "I live like the great number; like those of my rank, age, and situation; I am lost, should I die in this path." Now, can any thing be more capable of alarming a soul, in whom some remains of care for his salvation still exist? It is the multitude, nevertheless, who tremble not. There is only a small number of the just who work out severally their salvation, with fear and trembling. All the rest are tranquil. After having lived with the multitude, they flatter themselves they shall be particularized at death. Every one augurs favorably for himself, and vainly imagines that he shall be an exception.

On this account it is, my brethren, that I confine myself to you who are now here assembled. I include not the rest of men; but consider you as alone existing on the earth. The idea which fills and terrifies me, is this—I figure to myself the present as your last hour, and the end of the world! the heavens opening above your heads the Saviour, in all His glory, about to appear in the midst of His temple—you only assembled here as trembling criminals, to wait His coming, and hear the sentence, either of life eternal, or everlasting death! for it is vain to flatter yourselves that you shall die more innocent than you are at this hour. All those desires of change with which you are amused, will continue to amuse you till death arrives. The experience of all ages proves it. The only difference you have to expect, will most likely be only a larger balance against you than what you would have to answer for now; and from what would be your destiny, were you to be judged this moment, you may almost decide upon what it will be at death. Now, I ask you—and, connecting my own lot with yours, I ask it with dread—were Jesus Christ to appear in this temple, in the midst of this assembly, to judge us, to make the awful separation between the sheep and the goats, do you believe that the most of us would be placed at His right hand? Do you believe that the number would at least be equal? Do you believe that there would even be found ten upright and faithful servants of the Lord, when formerly five cities could not furnish that number? I ask you! You know not! I know it not! Thou alone, O my God! knowest who belong to Thee.

But if we know not who belong to Him, at least we know that sinners do not. Now, who are the just and faithful assembled here at present? Titles and dignities avail nothing; you are stripped of all these in the presence of your Saviour! Who are they? Many sinners who wish not to be converted; many more who wish, but always put it off; many others who are only converted in appearance, and again fall back to their former course; in a word, a great number, who flatter themselves they have no occasion for conversion. This is the party of the reprobate! Ah! my brethren, cut off from this assembly these four classes of sinners, for they will be cut off at the great day! And now stand forth ye righteous:—where are ye? O God! where are Thine elect! What remains as Thy portion!

My brethren, our ruin is almost certain! Yet we think not of it! If in this terrible separation, which will one day take place, there should be but one sinner in the assembly on the side of the reprobate, and a voice from heaven should assure us of it, without particularizing him, who of us would not tremble, lest he should be the unfortunate and devoted wretch? Who of us would not immediately apply to his conscience, to examine if its crimes merited not this punishment? Who of us, seized with dread, would not demand of our Saviour, as did the Apostles, crying out, "Lord, is it I?" And should a small respite be allowed to our prayers, who of us would not use every effort, by tears, supplication, and sincere repentance, to avert the misfortune?

Are we in our senses, my dear hearers? Perhaps among all who listen to me now, ten righteous ones would not be found. It may be fewer still. What do I perceive, O my God! I dare not, with a fixed eye, regard the depths of Thy judgments and justice! Not more than one, perhaps, would be found among us all! And this danger affects you not, my dear hearer! You persuade yourself that in this great number who shall perish, you will be the happy individual! You, who have less reason, perhaps, than any other to believe it! You, upon whom alone the sentence of death should fall, were only one of all who hear me to suffer! Great God! how little are the terrors of the own to the world? Is all ages, the just have should have the sentence of the own to the world?

and extent of Thy judgments, touching the destinies of men! Alas! what are they laying up in store for the sons of men!

But what are we to conclude from these awful truths? That all must despair of salvation? God forbid! The impious alone, to quiet his own feelings in his debaucheries, endeavors to persuade himself that all men shall perish as well as he. This idea ought not to be the fruit of the present discourse. It is intended to undeceive you with regard to the general error, that any one may do whatever is done by others. To convince you that, in order to merit salvation, you must distinguish yourself from the rest; that in the midst of the world you are to live for God's glory, and not follow after the multitude.

When the Jews were led in captivity from Judea to Babylon, a little before they quitted their own country, the prophet Jeremiah, whom the Lord had forbid to leave Jerusalem, spoke thus to them: "Children of Israel, when you shall arrive at Babylon, you will behold the inhabitants of that country, who carry upon their shoulders gods of silver and gold. All the people will prostrate themselves, and adore them. But you, far from allowing yourselves, by these examples, to be led to impiety, say to yourselves in secret, It is Thou, O Lord! whom we ought to adore."

Let me now finish, by addressing to you the same words.

At your departure from this temple, you go to enter into another Babylon. You go to see idols of gold and silver, before which all men prostrate themselves. You go to regain the vain objects of human passions, wealth, glory, and pleasure, which are the gods of this world, and which almost all men adore. You will see those abuses which all the world permits, those errors which custom authorizes, and those debaucheries, which an infamous fashion has almost constituted as laws. Then, my dear hearer, if you wish to be of the small number of true Israelites, say, in the secrecy of your heart, "It is Thou alone, O my God! whom we ought to adore. I wish not to have connection with a people which know Thee not; I will have no other law than Thy holy law; the gods which this foolish multitude adores, are not gods: they are the work of the hands of men; they will perish with them: Thou alone, O my God! are immortal; and Thou alone deservest to be adored. The customs of Babylon have no connection with the holy laws of Jerusalem. I will continue to worship Thee with that small number of the ildren of Abraham which still, in the midst of an infidel nation, mes Thy people; with them I will turn all my desires toward ly Zion. The singularity of my manners will be regarded as a weakness; but blessed weakness, O my God! which will give me strength to resist the torrent of customs, and the seduction of example. Thou wilt be my God in the midst of Babylon, as Thou wilt one day be in Jerusalem above!"

"Ah! the time of the captivity will at last expire. Thou wilt call to Thy remembrance Abraham and David. Thou wilt delive Thy people. Thou wilt transport us to the holy city. Then wilt Thou alone reign over Israel, and over the nations which at present know Thee not. All being destroyed, all the empires of the earth all the monuments of human pride annihilated, and Thou alone remaining eternal, we then shall know that Thou art the Lord of hostern and the only God to be adored!

Behold the fruit which you ought to reap from this discourse I Live apart. Think, without ceasing, that the great number work their own destruction. Regard as nothing all customs of the earth, unless authorized by the law of God, and remember that holy mer in all ages have been looked upon as a peculiar people.

It is thus that, after distinguishing yourselves from the sinful or earth, you will be gloriously distinguished from them in eternity!

Now, to God the Father, etc.

DISCOURSE FIFTY-FOURTH.

JAMES SAURIN.

This eminent Protestant divine was born at Nismes, in the year 1677, and went with his pious father into exile, to Geneva, after the repeal of the Edict of Nantes. When seventeen years of age he left his studies and became a cadet in the army; but in a few years he returned to the study of Philosophy and Divinity; and in the year 1705 was chosen pastor at the Hague, where he acquired great celebrity as a preacher, and where, also, his career was terminated by death in the year 1730.

Saurin possessed vast intellectual powers, and an imagination that has rarely been equaled. He was less artificial, and more careless and inelegant, than the three great Catholic preachers, but not less effective. It has been said that his utterances were like torrents of fire, and their immediate influence often equal to their character. His sermons were published in twelve volumes; and the Rev. Robert Robinson, by translating a large number of them into English (published in England in six volumes, in this country in two), immortalized his own name and that of the preacher whom he so fairly and gracefully introduced to English readers. Perhaps no translation ever retained more faithfully the spirit of the original. Indeed the sermons have lost nothing by a change of language. Saurin will always be read for his weighty doctrinal instruction, and his pure, unaffected, and eloquent style. A distinguished Theological Professor has pronounced the discourse which follows Saurin's masterpiece, and, in point of structure and composition, equal to almost any sermon in any language.

THE NATURE AND CONTROL OF THE PASSIONS.

"Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul."—1 Peter, ii. 1.

The words you have heard, my brethren, offer four subjects of meditation to your minds. First, the nature of the passions—secondly, the disorders of them—thirdly, the remedies to be applied—and lastly, the motives that engage us to subdue them. In the first place we will give you a general idea of what the Apostle calls "fleshly lusts," or, in modern style, the passions. We will examine secondly, the war which they wage "against the soul." Our third part will inform you of the means of abstaining from these fleshly lusts. And in the last place we will endeavor to make you feel the power of this motive, "as strangers and pilgrims," and to press home this exhortation of the Apostle, "Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul."

- I. In order to understand the nature of the passions, we will explain the subject by a few preliminary remarks.
- 1. An intelligent being ought to love every thing that can elevate, perpetuate, and make him happy; and to avoid whatever can degrade, confine, and render him miserable. This, far from being a human depravity, is a perfection of nature. Man has it in common with celestial intelligences, and with God Himself. This reflection removes a false sense, which the language of St. Peter may seem at first to convey, as if the Apostle meant by eradicating "fleshly lusts" to destroy the true interests of man. The most ancient enemies of the Christian religion loaded it with this reproach, because they lid not understand it; and some superficial people, who know no more of religion than the surface, pretended to render it odious by the same means. Under pretense that the Christian religion forbids ambition, they say it degrades man, and under pretense that it forbids misguided self-love, they say it makes man miserable. A gross error! A false idea of Christianity! If the Gospel humbles, it is to elevate us; if it forbids a self-love ill-directed, it is in order to conduct us to substantial happiness. By "fleshly lusts," St. Peter does not mean such desires of the heart as put us on aspiring after real happiness and true glory.
- 2. An intelligent being united to a body, and lodged, if I may speak so, in a portion of matter under this law, that according to the divers motions of this matter he shall receive sensations of pleasure or pain, must naturally love to excite within himself sensation of pleasure, and to avoid painful feelings. This is agreeable to institution of the Creator. He intends, for reasons of adorable lom, to preserve a society of mankind for several ages on each to accomplish this design, He has so ordered it that what contributes to the support of the body shall give the soul pleasure, and that which would dissolve it would give pain, so that by these me

we may preserve ourselves. Aliments are agreeable; the dissolution of the parts of our bodies is painful; love, hatred, and anger, properly understood, and exercised to a certain degree, are natural and fit. The Stoics, who annihilated the passions, did not know man, and the schoolmen, who to comfort people under the gout or the stone, told them that a rational man ought not to pay any regard to what passed in his body, never made many disciples among wise men. This observation affords us a second clew to the meaning of the Apostle: at least it gives us a second precaution to avoid an error. By "fleshly lusts" he does not mean a natural inclination to preserve the body and the ease of life; he allows love, hatred, and anger, to a certain degree, and as far as the exercise of them does not prejudice a greater interest. Observe well this last expression, as far as may be without prejudice to a greater interest. The truth of our second reflection depends on this restriction.

3. A being composed of two substances, one of which is more excellent than the other; a being placed between two interests, one of which is greater than the other, ought, when these two interests clash, to prefer the more noble before the less noble, the greater interest before the less. This third principle is a third clew to what St. Peter calls "lusts," or passions. Man has two substances, and two interests. As far as he can without prejudicing his eternal interest he ought to endeavor to promote his temporal interest: but when the two clash he ought to sacrifice the less to the greater. "Fleshly lusts" is put for what is irregular and depraved in our desires, and what makes us prefer the body before the soul, a temporal before an eternal interest. That this is the meaning of the Apostle is clear from his calling these passions or "lusts fleshly." What is the meaning of this word? The Scripture generally uses the word in two senses. Sometimes it is literally and properly put for flesh, and sometimes it signifies sin. St. Peter calls the passions "fleshly" in both these senses; in the first, because some come from the body. as voluptuousness, anger, drunkenness; and in the second, because they spring from our depravity. Hence the Apostle Paul puts among the works of the flesh both those which have their seat in the body, and those which have in a manner no connection with it. "Now the works of the flesh are these, adultery, lasciviousness, idolatry, heresies, envyings." According to this the "works of the flesh" are not only such as are seated in the flesh (for envy and heresy can not be of this sort), but all deprayed dispositions.

This is a general idea of the passions: but as it is vague and obscure, we will endeavor to explain it more distinctly, and with this

view we will show-first, what the passions do in the mind-next, what they do in the senses-thirdly, what they are in the imagination-and lastly, what they are in the heart. Four portraits of the passions, four explications of the condition of man. In order to connect the matter more closely, as we show you what "fleshly lusts" are in these four views, we will endeavor to convince you that in these four respects they "war against the soul." The second part of our discourse, therefore, which was to treat of the disorders of the passions, will be included in the first, which explains their nature.

1. The passions produce in the mind a strong attention to whatever can justify and gratify them. The most odious objects may be so placed as to appear agreeable, and the most lovely objects so as to appear odious. There is no absurdity so palpable but it may be made to appear likely; and there is no truth so clear but it may be made to appear doubtful. A passionate man fixes all the attention of his mind on such sides of objects as favor his passion, and this is the source of innumerable false judgings, of which we are every

day witnesses and authors.

If you observe all the passions, you will find they have all this character. What is vengeance in the mind of a vindictive man? It is a fixed attention to all the favorable lights in which vengeance may be considered; it is a continual study to avoid every odious light in which the subject may be placed. On the one side there is a certain deity in the world, who has made revenge a law. This deity is worldly honor, and at the bar of this judge to forget injuries is mean, and to pardon them cowardice. On the other side vengeance disturbs society, usurps the office of a magistrate, and violates the precepts of religion. A dispassionate man, examining without prejudice this question, Ought I to revenge the injury I have received? would weigh all these motives, consider each apart, and all together, and would determine to act according as the most just and weighty reasons should determine him: but a revengeful man considers none but the first, he pays no attention to the last; he always exclaims my honor, my honor; he never says my religion and my salvation.

What is hatred? It is a close attention to a man's imperfections. Is any man free? Is any man so imperfect as to have nothing good in him? Is there nothing to compensate his defects? This man is not handsome, but he is wise: his genius is not lively, but his heart is sincere: he can not assist you with money, but he can give you much good advice, supported by an excellent example: he is not either prince, king, or emperor, but he is a man, a Christian, a be-

liever, and in all these respects he deserves esteem. The passionate man turns away his eyes from all these advantageous sides, and attends only to the rest. Is it astonishing that he hates a person in whom he sees nothing but imperfection? Thus a counselor opens and sets forth his cause with such artifice that law seems to be clearly on his side; he forgets one fact, suppresses one circumstance, omits to draw one inference, which being brought forward to view, entirely change the nature of the subject, and his client loses his cause. In the same manner, a defender of a false religion always revolves in his mind the arguments that seem to establish it, and never recollects those which subvert it. He will curtail a sentence, cut off what goes before, leave out what follows, and retain only such detached expressions as seem to countenance his error, but which in connection with the rest would strip it of all probability. What is still more singular is, that love to true religion, that love which, under the direction of reason, opens a wide field of argument and evidence, engages us in this sort of false judging, when we give ourselves up to it through passion or prejudice.

This is what the passions do in the mind, and it is easy to comprehend the reason St. Peter had to say in this view, "fleshly lusts war against the soul." Certainly one of the noblest advantages of a man is to reason, to examine proofs and weigh motives, to consider an object on every side, to combine the various arguments that are alleged either for or against a proposition, in order on these grounds to regulate our ideas and opinions, our hatred and our love. The passionate man renounces this advantage, he never reasons in a passion, his mind is limited, his soul is in chains, his "fleshly passions

war against his soul."

Having examined the passions in the mind, let us consider them in the senses. To comprehend this, recollect what we just now said, that the passions owe their origin to the Creator, who instituted them for the purpose of preserving us. When an object would injure health or life, it is necessary to our safety that there should be an emotion in our senses to affect a quick escape from the danger; fear does this. A man struck with the idea of sudden danger has a rapidity which he could not have in a tranquil state, or during a cool trial of his power. It is necessary, when an enemy approaches to destroy us, that our senses should so move as to animate us with a power of resistance. Anger does this, for it is a collection of spirits—but allow me to borrow here the words of a modern philosopher, who has admirably expressed the motions excited by the passions in our bodies. "Before the sight of an object of passion," says

he, "the spirits were diffused through all the body to preserve every part alike, but on the appearance of this new object the whole system is shaken; the greater part of the animal spirits rush into all the exterior parts of the body, in order to put it into a condition proper to produce such motions as are necessary to acquire the good, or to avoid the evil now present. If it happen that the power of man is unequal to his wants, these same spirits distribute themselves so as to make him utter mechanically certain words and cries, and so as to spread over his countenance and over the rest of his body an air capable of agitating others with the same passion with which he himself is moved. For as men and other animals are united together by eyes and ears, when any one is agitated he necessarily shakes all others that see and hear him, and naturally produces painful feelings in their imaginations, which interest them in his relief. The rest of the spirits rush violently into the heart, the lungs, the liver, and the other vitals, in order to lay all these parts under contribution, and hastily to derive from them as quick as possible the spirits necessary for the preservation of the body in these extraordinary efforts." Such are the movements excited by the passions in the senses, and all these to a certain degree are necessary for the preservation of our bodies, and are the institutions of our Creator: but three things are necessary to preserve order in these emotions. First, they must never be excited in the body without the direction of the will and the reason. Secondly, they must always be proportional, I mean, the emotion of fear, for example, must never be, except in sight of objects capable of hurting us; the emotion of anger must never be, except in sight of an enemy who actually has both the will and the power of injuring our well-being. And thirdly, they must always stop when and where we will they should. When the passions subvert this order, they violate three wise institutes of our Creator.

The emotions excited by the passions in our senses are not from. An angry man is carried beyond himself in spite of himself. A voluptuous man receives a sensible impression from an exterior object, and in spite of all the dictates of reason throws himself into a flaming fire that consumes him.

The emotions excited by the passions in our senses are not proportional; I mean that a timorous man, for example, turns as pairs at the sight of a fanciful as of a real danger; he sometimes fears a phantom and a substance alike. A man "whose god is his belly," feels his appetite as much excited by a dish fatal to his health as by one necessary to support his strength, and to keep him alive.

The emotions excited by the passions in our senses do not obey the orders of our will. The movement is an overflow of spirits which no reflections can restrain. It is not a gentle fire to give the blood a warmth necessary to its circulation; it is a volcano pouring out its flame all liquid and destructive on every side. It is not a gentle stream, purling in its proper bed, meandering through the fields, and moistening, refreshing, and invigorating them as it goes, but it is a rapid flood, breaking down all its banks, carrying every where mire and mud, sweeping away the harvest, subverting hills and trees, and carrying away every thing on all sides that oppose its passage. This is what the passions do in the senses, and do you not conceive, my brethren, that in this second respect they "war against the soul?"

They "war against the soul" by the disorders they introduce into that body which they ought to preserve. They dissipate the spirits weaken the memory, wear out the brain. Behold those trembling hands, those discolored eyes, that body bent and bowed down to the ground—these are the effects of violent passions. When the body is in such a state, it is easy to conceive that the soul suffers with it. The union between the two is so close that the alteration of the one necessarily alters the other. When the capacity of the soul is absorbed by painful sensations, we are incapable of attending to truth. If the spirits necessary to support us in meditation be dissipated, we can no longer meditate. If the brain, which must be of a certain consistence to receive impressions of objects, has lost that consistence, it can recover it no more.

They "war against the soul" by disconcerting the whole economy of man, and by making him consider such sensations of pleasure as Providence gave him only for the sake of engaging him to preserve his body as a sort of supreme good, worthy of all his care and attention for its own sake.

They "war against the soul" because they reduce it to a state of slavery to the body, over which it ought to rule. Is any thing more unworthy of an immortal soul than to follow no other rule of judging than an agitation of the organs of the body, the heat of the blood, the motion of animal spirits? And does not this daily happen to a passionate man? A man who reasons fairly when his senses are tranquil, does he not reason like an idiot when his senses are agitated? Cool and dispassionate, he thinks he ought to eat and drink only what is necessary to support his health and his life—at most to "receive with thanksgiving" such innocent pleasures as religion allows him to enjoy; but when his senses are agitated, his taste be

comes dainty, and he thinks he may glut himself with food, drown himself in wine, and give himself up without reserve, to all the excesses of voluptuousness. When his senses were cool and tranquil, he thought it sufficient to oppose precautions of prudence against the designs of an enemy to his injury: but when his senses are agitated he thinks he ought to attack him, fall on him, stab him, kill him, When he was cool he was free, he was a sovereign, but now that his senses are agitated, he is a subject, he is a slave. Base submission! Unworthy slavery! We blush for human nature when we see it in such bondage. Behold that man, he has as many virtues, perhaps more, than most men. Examine him on the article of good breeding. He perfectly understands, and scrupulously observes all the laws of it. Examine him on the point of disinterestedness. He abounds in it, and to see the manner in which he gives, you would say he thought he increased his fortune by bestowing it in acts of benevolence. Examine him concerning religion. He respects the majesty of it, he always pronounces the name of God with veneration, he never thinks of His works without admiration, or His attributes without reverence or fear. Place this man at a gaming table, put the dice or the cards in his hand, and you will know him no more; he loses all self-possession, he forgets politeness, disinterestedness, and religion, he insults his fellow-creatures, and blasphemes his God. His soul teems with avarice, his body is distorted, his thoughts are troubled, his temper is changed, his countenance turns pale, his eyes sparkle, his mouth foams, his spirits are in a flame, he is another man, no, it is not a man, it is a wild beast, it is a devil.

We never give ourselves up thus to our senses without feeling some pleasure, and what is very dreadful, this pleasure abides in the memory, makes deep traces in the brain, in a word, imprints itself on the imagination—and this leads us to our third article, in which we are to consider what the passions do in the imagination.

If the senses were excited to act only by the presence of objects—if the soul were agitated only by the action of the senses, one single mean would suffice to guard us from irregular passions; that would be to flee from the object that excites them; but the passions produce other disorders, they leave deep impressions on the imagination. When we give ourselves up to the senses we feel pleasure, this pleasure strikes the imagination, and the imagination thus struck with the pleasure it has found, recollects it, and solicits the passionate man to return to objects that made him so happy.

Thus old men have sometimes miserable remains of a passion, which seems to suppose a certain constitution, and which should

seem to be extinct, as the constitution implied is no more; but the recollection that such and such objects had been the cause of such and such pleasures is dear to their souls; they love to remember them, they make them a part of all their conversations; they drew flattering portraits, and by recounting their past pleasures, indemnify themselves for the prohibition under which old age has laid them. For the same reason it is that a worldling, who has plunged himself into all the dissipations of life, finds it so difficult to renounce the world when he comes to die. Indeed a body borne down with illness, a nature almost extinct, senses half dead, seem improper habitations of love to sensual pleasure; and yet imagination, struck with past pleasure, tells this skeleton that the world is amiable, that always when he went into it he enjoyed a real pleasure, and that, on the contrary, when he performed religious exercises he felt pain; and this lively impression gives such a man a present aversion to religion; it incessantly turns his mind toward the object of which death is about to deprive him, so that, without a miracle of grace, he can never look toward the objects of religion with desire and pleasure.

We go further. We affirm that the disorders of the passions in the imagination far exceed those in the senses: the action of the senses is limited: but that of the imagination is boundless, so that the difference is almost as great as that between finite and infinite, if you will pardon the expression. A man who actually takes pleasure in debauchery, feels this pleasure, but he does not persuade himself that he feels it more than he does: but a man who indulges his fancy forms most extravagant ideas, for imagination magnifies some objects, creates others, accumulates phantom upon phantom, and fills up a vast space with ideal joys which have no originals in nature. Hence it comes that we are more pleased with imaginary ideas than with the actual enjoyment of what we imagine, because imagination having made boundless promises, it gladdens the soul with the hope of more to supply the want of what present objects fail of producing.

O deplorable state of man! The littleness of his mind will not allow him to contemplate any object but that of his passion, while it is present to his senses; it will not allow him then to recollect the motives, the great motives, that should impel him to his duty: and when the object is absent, not being able to offer it to his senses, he presents it again to his imagination clothed with new and foreign charms, deceitful ideas of which make up for its absence, and excite in him a love more violent than that of actual possession, when he felt at least the folly and vanity of it. O horrid war of the passions against the soul! Shut the door of your closets against the enchanted

object, it will enter with you. Try to get rid of it by traversing plains, and fields, and whole countries; cleave the waves of the sea, fly on the wings of the wind, and try to put between yourself and your enchantress the deep, the rolling ocean, she will travel with you, sail with you, every where haunt you, because wherever you go you will carry yourself, and within you, deep in your imagination,

the bewitching image impressed.

Let us consider, in fine, the passions in the heart, and the disorders they cause there. What can fill the heart of man? A prophet has answered this question, and has included all morality in one point, "my chief good is to draw near to God;" but as God does not commune with us immediately, while we are in this world, but imparts felicity by means of creatures, he has given these creatures two characters, which being well examined by a reasonable man, conduct him to the Creator, but which turn the passionate man aside. On the one hand, creatures render us happy to a certain degree, this is their first character: on the other, they leave a void in the soul which they are incapable of filling, this is their second character. This is the design of God, and this design the passions oppose. Let us here a reasonable man draw conclusions, and let us observe what opposite conclusions a passionate man draws.

The reasonable man says, creatures leave a void in my soul which they are incapable of filling: but what effect should this produce in my heart, and what end had God in setting bounds so strait to that power of making me happy, which He communicated to them? It was to reclaim me to Himself, to persuade me that He only can make me happy; it was to make me say to myself, my desires are eternal, whatever is not eternal is unequal to my desires; my passions are infinite, whatever is not infinite is beneath my passions.

and God only can satisfy them.

A passionate man, from the void he finds in the creatures, draws conclusions directly opposite. Each creature in particular is incapable of making me happy: but could I unite them all, could I, so to speak, extract the substantial from all, certainly nothing would be wanting to my happiness. In this miserable supposition he becomes full of perturbation, he launches out, he collects, he accumulates. It is not enough to acquire conveniences, he must have superfluites. It is not enough that my name be known in my family, and among my acquaintance, it must be spread over the whole city, the province, the kingdom, the four parts of the globe. Every clime illuminated by the sun shall know that I exist, and that I have a superior genius. It is not enough to conquer some hearts, I will subdue all, and dis-

play the astonishing art of uniting all voices in my favor; men divided in opinion about every thing else shall agree in one point, that is, to celebrate my praise. It is not enough to have many inferiors, I must have no master, no equal, I must be a universal monarch, and subdue the whole world; and when I shall have accomplished these vast designs, I will seek other creatures to subdue, and more worlds to conquer. Thus the passions disconcert the plan of God! Such are the conclusions of a heart infatuated with passion!

The disciple of reason says, creatures contribute to render me happy to a certain degree: but this power is not their own. Gross, sensible, material beings can not contribute to the happiness of a spiritual creature. If creatures can augment my happiness, it is because God has lent them a power natural only to Himself. God is then the source of felicity, and all I see elsewhere is only an emanation of His essence: but if the streams be so pure, what is the fountain! If effects to be so noble, what is the cause! If rays be so luminous, what is the source of light from which they proceed!

The conclusions of an impassioned man are directly opposite-Says he, creatures render me happy to a certain degree, therefore they are the cause of my happiness, they deserve all my efforts, they shall be my god. Thus the passionate man renders to his aliments, his gold, his silver, his equipage, his horses, the most noble act of adoration. For what is the most noble act of adoration? Is it to build temples? To erect altars? To kill victims? To sacrifice burnt-offerings? To burn incense? No. It is that inclination of our heart to union with God, that aspiring to possess Him, that love, that effusion of soul, which makes us exclaim, "My chief good is to draw near to God." This homage the man of passion renders to the object of his passions, "his god is his belly," his "covetousness his idolatry;" and this is what "fleshly lusts" become in the heart, They remove us from God, and, by removing us from Him, deprive us of all the good that proceeds from a union with the Supreme Good, and thus make war with every part of ourselves, and with every moment of our duration.

War against our reason, for instead of deriving, by virtue of a union to God, assistance necessary to the practice of what reason approves, and what grace only renders practicable, we are given up to our evil dispositions, and compelled by our passions to do what our own reason abhors.

War against the regulation of life, for instead of putting on by virtue of union to God, the "easy yoke," and taking up the "light burden" which religion imposes, we become slaves of envy, venge-

ance and ambition; we are weighed down with a yoke of iron, which we have no power to get rid of, even though we groan under its intolerable weightiness.

War against conscience, for instead of being justified by virtue of a union with God, and having "peace with Him through our Lord Jesus Christ," and feeling that heaven begun, "joy unspeakable and full of glory," by following our passions we become a prey to distracting fear, troubles without end, cutting remorse, and awful earnests of eternal misery.

War on a dying bed, for whereas by being united to God our death-bed would have become a field of triumph, where the Prince of life, the Conqueror of death would have made us share His victory, by abandoning ourselves to our passions, we see nothing in a dying hour but an awful futurity, a frowning Governor, the bare idea

of which alarms, terrifies, and drives us to despair.

III. We have seen the nature and the disorders of the passions, now let us examine what remedies we ought to apply. In order to prevent and correct the disorders, which the passions produce in the

mind, we must observe the following rules:

- 1. We must avoid precipitance, and suspend our judgment It does not depend on us to have clear ideas of all things: but we have power to suspend our judgment till we obtain evidence of the nature of the object before us. This is one of the greatest advantages of an intelligent being. A celebrated divine has such a high idea of this that he maintains this hyperbolical thesis, that "always when we mistake, even in things indifferent in themselves, we sin, because then we abuse our reason, the use of which consists in never determining without evidence." Though we suppose this divine has exceeded the matter, yet it is certain that a wise man can never take too much pains to form a habit of not judging a point, not considering it as useful or advantageous till after he has examined it on every side. "Let a man," says a philosopher of great name, "let a man only pass one year in the world, hearing all they say, and believing nothing, entering every moment into himself, and suspending his judgment till truth and evidence appear, and I will esteem him more learned than Aristotle, wiser than Socrates, and a greater man than Plato."
- 2. A man must reform even his education. In every family the minds of children are turned to a certain point. Every family has its prejudice, I had almost said its absurdity; and hence it comes to pass that people despise the profession they do not exercise. Hear the merchant, he will tell you that nothing so much deserves the at

tention of mankind as trade, as acquiring money by every created thing, as knowing the value of this, and the worth of that, as taxing, so to speak, all the works of art, and all the productions of nature. Hear the man of learning, he will tell you that the perfection of man consists in literature, that there is a difference as essential between a scholar and a man of no literature, as between a rational creature and a brute. Hear the soldier, he will tell you that the man of science is a pedant who ought to be confined to the dirt and darkness of the schools, that the merchant is the most sordid part of society, and that nothing is so noble as the profession of arms. One would think, to hear him talk, that the sword by his side is a patent for preeminence, and that mankind have no need of any people, who can not rout an army, cut through a squadron, or scale a wall. Hear him who has got the disease of quality; he will tell you that other men are nothing but reptiles beneath his feet, that human blood, stained every where else, is pure only in his veins. That nobility serves for every thing, for genius, and education, and fortune, and sometimes even for common sense and good faith. Hear the peasant, he will tell you that a nobleman is an enthusiast for appropriating to himself the virtues of his ancestors, and for pretending to find in old quaint names, and in worm-eaten papers, advantages which belong only to real and actual abilities. As I said before, each family has its prejudice, every profession has its folly, all proceeding from this principle, because we consider objects only in one point of view. To correct ourselves on this article, we must go to the source, examine how our minds were directed in our childhood; in a word, we must review and reform even our education.

3. In fine, we must, as well as we can, choose a friend wise enough to know truth, and generous enough to impart it to others; a man who will show us an object on every side, when we are inclined to consider it only on one. I say as well as you can, for to give this rule is to suppose two things, both sometimes alike impracticable; the one, that such a man can be found; and the other, that he will be heard with deference. When we are so happy as to find this inestimable treasure, we have found a remedy of marvelous efficacy against the disorders which the passions produce in the mind. Let us make the trial. Suppose a faithful friend should address one of you in this manner. Heaven has united in your favor the most happy circumstances. The blood of the greatest heroes animates you, and your name alone is an encomium. Besides this you have an affluent fortune, and Providence has given you abundance to support your dignity, and to discharge every thing that your splendid

station requires. You have also a fine and acute genius, and your natural talents are cultivated by an excellent education. Your health seems free from the infirmities of life, and if any man may hope for a long duration here, you are the man who may expect it. With all these noble advantages you may aspire at any thing. But one thing is wanting. You are dazzled with your own splendor, and your feeble eyes are almost put out with the brilliancy of your condition. Your imagination, struck with the idea of the prince whom you have the honor to serve, makes you consider yourself as a kind of royal personage. You have formed your family on the plan of the court. You are proud, arrogant, haughty. Your seat resembles a tribunal, and all your expressions are sentences from which it is a crime to appeal. As you will never suffer yourself to be contradicted, you seem to be applauded; but a sacrifice is made to your vanity and not to your merit, and people bow not to your reason but to your tyranny. As they fear you avail yourself of your credit to brave others, each endeavors to oppose you, and to throw down in your absence the altar he had erected in your presence, and on which no incense sincerely offered burns, except that which you yourself put there.

So much for irregular passions in the mind. Let us now lay down a few rules for the government of the senses.

Before we proceed, we can not help deploring the misery of a man who is impelled by the disorders of his senses, and the heat of his constitution, to criminal passions. Such a man often deserves pity more than indignation. A bad constitution is sometimes compatible with a good heart. We can not think without trembling of an ungrateful man, a cheat, a traitor, an assassin; for their crimes always suppose liberty of mind and consent of will: but a man driven from the post of duty by the heat of his blood, by an overflow of humors, by the fermentation and flame of his spirits, often sins by constraint, and, so to speak, protests against his crime even while he commits it. Hence we often see angry people become full of love and pity, always inclined to forgive, or always ready to ask pardon; while others, cold, calm, tranquil, revolve eternal hatreds in their souls, and leave them for an inheritance to their children.

However, though the irregularity of the senses diminishes the atrociousness of the crime, yet it can not excuse those who do not make continual efforts to correct it. To acknowledge that we are constitutionally inclined to violate the laws of God, and to live quietly in practices directed by constitutional heat, is to have the interior tainted. It is an evidence that the malady which at first

attacked only the exterior of the man has communicated itself to all the frame, and infected the vitals. We oppose this against the frivolous excuses of some sinners, who, while they abandon themselves like brute beasts to the most guilty passions, lay all the blame on he misfortune of their constitution. They say their will has no part in their excesses—they can not change their constitution—and God can not justly blame them for irregularities which proceeded from the natural union of the soul with the body. Indeed they prove by their talk that they would be very sorry not to have a constitution to serve for an apology for sin, and to cover the licentiousness of casting off an obligation, which the law of God, according to them, requires of none but such as have received from nature the power of discharging it. If these maxims be admitted, what becomes of the morality of Jesus Christ? What becomes of the commands concerning mortification and repentance? But people who talk thus, intend less to correct their faults than to palliate them; and this discourse is intended only for such as are willing to apply means to free themselves from the dominion of irregular passions.

Certainly the best advice that can be given to a man whose constitution inclines him to sin, is, that he avoid opportunities, and flee from such objects as affect and disconcert him. It does not depend on you to be unconcerned in the sight of an object fatal to your innocence: but it does depend on you to keep out of the way of seeing it. It does not depend on you to be animated at the sight of a gaming table: but it does depend on you to avoid such whimsical places, where sharping goes for merit. Let us not be presumptuous. Let us make diffidence a principle of virtue. Let us remember St. Peter; he was fired with zeal, he thought every thing possible to his love, his presumption was the cause of his fall, and many by following his example have yielded to temptation, and have found the truth of an apocryphal maxim, "he that love the danger shall perish therein."

After all, that virtue which owes its firmness only to a want of an opportunity for vice is very feeble, and it argues very little attainment only to be able to resist our passions in the absence of temptation. I recollect a maxim of St. Paul, "I wrote unto you not to company with fornicators," but I did not mean that you should have no conversation "with fornicators of this world, for then must ye needs go out of the world." Literally, to avoid all objects dangerous to our passions, "we must go out of the world." Are there no remedies adapted to the necessity we are under of living among mankind? Is there no such thing as correcting, with the assistance of grace, the irregularities of our constitution, and freeing ourselves

from its dominion, so that we may be able, if not to seek our temptation for the sake of the glory of subduing them, at least to resist them, and not suffer them to conquer us, when in spite of all our caution they will attack us? Three remedies are necessary to our success in this painful undertaking; to suspend acts—to flee idleness—to mortify sense.

We must suspend acts. Let us form a just idea of temperament or constitution. It consists in one of these two things, or in both together; in a disposition of organs in the nature of animal spirits. For example, a man is angry when the organs which serve that passion, are more accessible than others, and when his animal spirits are easily heated. Hence it necessarily follows that two things must be done to correct constitutional anger; the one, the disposition of the organs must be changed; and the other, the nature of the spirits must be changed, so that on the one hand, the spirits no longer finding these organs disposed to give them passage, and on the other hand the spirits having lost a facility of taking fire, there will be within the man none of the revolutions of sense, which he could not resist when they were excited.

A suspension of acts changes the disposition of the organs. The more the spirits enter into these organs, the more easy is the access, and the propensity insurmountable; the more acts of anger there are, the more incorrigible will anger become; because the more acts of anger there are, the more accessible will the organs of anger be, so that the animal spirits will naturally fall there by their own motion. The spirits then must be restrained. The bias they have to the ways to which they have been habituated by the practice of sin must be turned, and we must always remember a truth often inculcated, that is, that the more acts of sin we commit the more difficult to correct will habits of sin become; but that when by taking pains with ourselves, we have turned the course of the spirits, they will take different ways, and this is done by suspending the acts.

It is not impossible to change even the nature of our animal spirits. This is done by suspending what contributed to nourish them in a state of disorder. What contributes to the nature of spirits? Diet, exercise, air, the whole course of life we live. It is very difficult in a discourse like this, to give a full catalogue of remedies proper to regulate the animal spirits and the humors of the body. I believe it would be dangerous to many people. Some men are so made that reflections too accurate on this article would be more likely to increase their vices than to diminish them. However, there is not one person willing to turn his attention to this subject who is not

able to become a preacher to himself. Let a man enter into himself, let him survey the history of his excuses, let him examine all circumstances, let him recollect what passed within him on such and such occasion, let him closely consider what moved and agitated him, and he will learn more by such a meditation than all sermons and casuistical books can teach him.

The second remedy is to avoid idleness. What is idleness? It is that situation of soul in which no effort is made to direct the course of the spirit this way rather than that. What must happen then? We have supposed that some organs of a man constitutionally irregular are more accessible than others. When we are idle, and make no efforts to direct the animal spirits, they naturally take the easiest way, and consequently direct their own course to those organs which passion has made easy of access. To avoid this disorder, we must be employed, and always employed. This rule is neither impracticable nor difficult. We do not mean that the soul should be always on the stretch in meditation or prayer. An innocent recreation, an easy conversation, agreeable exercise, may have each its place in occupations of this kind. For these reasons we applaud those, who make such maxims parts of the education of youth, as either to teach them an art or employ them in some bodily exercise. Not that we propose this maxim as it is received in some families, where they think all the merit of a young gentleman consists in hunting, riding, or some exercise of that kind; and that of a young lady, in distinguishing herself in dancing, music, or needle-work. We mean, that these employments should be subordinate to others more serious, and more worthy of an immortal soul, that they should serve only for relaxation, so that by thus taking part in the innocent pleasures of the world, we may be better prepared to avoid the guilty pursuits of it.

The third remedy is mortification of the senses, a remedy which St. Paul always used, "I keep under my body, and bring it into subjection." Few people have such sound notions. Some casuists have stretched the subject beyond its due bounds so as to establish this principle, that sinful man can enjoy no pleasure without a crime, because sin having been his delight, pain ought to be forever his lot. This principle may perhaps be probably considered in regard to unregenerate men: but it can not be admitted in regard to true Christians. Accordingly, we place among those who have unsound notions of mortifications, all such as make it consist in vain practices, useless in themselves, and having no relation to the principal design of religion, "bodily exercise profiting little;" they are "commandments of men," in the language of Scripture.

But if some have entertained extravagant notions of mortification, others have restrained the subject too much. Under pre.ense that the religion of Jesus Christ is spiritual, they have neglected the study and practice of evangelical morality; but we have heard the example of St. Paul, and it is our duty to imitate it. We must "keep under the body," and "bring it into subjection," the senses must be bridled by violence, innocent things must often be refused them, in order to obtain the mastery when they require unlawful things; we must fast, we must avoid ease, because it tends to effeminacy. All this is difficult, I grant: but if the undertaking be hazardous, success will be glorious. Thirty, forty years, employed in reforming an irregular constitution, ought not to be regretted. What a glory to have subdued the senses! What a glory to have restored the soul to its primitive superiority, to have crucified the "body of sin," to lead it in triumph, and to destroy, that is to annihilate it, according to an expression of Scriptures, and so to approach those pure spirits, to whom the motions of matter can make no alteration!

The disorders produced by the passions in the imagination, and against which also we ought to furnish you with some remedies, are like those complicated disorders which require opposite remedies, because they are the effect of opposite causes, so that the means employed to diminish one part not unfrequently increase another. It should seem at first, that the best remedy which can be applied to disorders introduced by the passions into the imagination, is well to consider the nature of the objects of the passions, and thoroughly to know the world: and yet on the other hand, it may truly be said that the most certain way of succeeding would be to know nothing at all about the world. If you know the pleasures of the world, if you know by experience the pleasure of gratifying a passion, you will fall into the misfortune we wish you to avoid; you will receive bad impressions; you will acquire dangerous recollections, and a seducing memory will be a new occasion of sin: but if you do not know the pleasures of the world, you will be likely to form ideas too flattering of it, you will create images more beautiful than the originals themselves, and by the immense value you set upon the victim, when you are just going to offer it up perhaps you will retreat, and not make the sacrifice. Hence we often see persons whom the superstition or avarice of their families has in childhood confined in a nunnery (suppose it were allowable in other cases, vet in this case done prematurely), I say, these persons not knowing the world, wish for its pleasures with more ardor than if they had actually experienced them. So they who have never been in company

with the great, generally imagine that their society is full of charms that all is pleasure in their company, and that a circle of rich and fashionable people sitting in an elegant apartment is far more lively and animated than one composed of people of inferior rank, and middling fortune. Hence also it is that they who, after having lived a dissipated life, have the rare happiness of renouncing it, do so with more sincerity than others, who never knew the vanity of such a life by experience. So very different are the remedies for disorders of the imagination.

But as in complicated disorders, to which we have compared them, a wise physician chiefly attends to the most dangerous complaint, and distributes his remedies so as to counteract those which are less fatal, we will observe the same method on this occasion. Doubtless the most dangerous way to obtain a contempt for the pleasures of the world, is to get an experimental knowledge of them, in order to detach ourselves more easily from them by the thorough sense we have of their vanity. We hazard a fall by approaching too near, and such very often is the ascendency of the world over us, that we can not detach ourselves from it though we are disgusted with it. Let us endeavor then to preserve our imagination pure; let us abstain from pleasure to preclude the possibility of remembering them; let retirement, and, if it be practicable, perpetual privacy, from the moment we enter into the world to the day we quit it, save us from all bad impressions, so that we may never know the effects which worldly objects would produce in our passions. This method, sure and effectual, is useless and impracticable in regard to such as have received bad impressions on their imagination. People of this character ought to pursue the second method we mentioned, that is to profit by their losses, and derive wisdom from their errors. When you recollect sin, you may remember the folly and pain of it. Let the courtier whose imagination is vet full of the vain glory of a splendid court, remember the intrigue he has known there, the craft, the injustice, the treachery, the dark and dismal plans that are formed and executed there.

I would advise such a man, when his passions solicit him to sin, to call in the aid of some other idea to strike and affect his imagination. Let him make choice of that out of the truths of religion which seems most likely to impress his mind, and let him learn the art of instantly opposing impression against impression, and image against image; for example, let him often fix his attention on death, judgment, and hell; let him often say to himself, I must die soon, I must stand before a severe tribunal, and appear in the presence of

an impartial judge, let him go down in thought into that gulf, where the wicked expiate in eternal torments their momentary pleasures; let him think he hears the sound of the piercing cries of the victims whom divine justice sacrifices in hell: let him often weigh in his mind the "chains of darkness" that load miserable creatures in hell; let him often approach the fire that consumes them; let him, so to speak, scent the smoke that rises up forever and ever; let him often think of eternity, and place himself in that awful moment in which "the angel will lift up his hand to heaven, and swear by him that liveth forever and ever, that there shall be time no longer;" and let the numerous reflections furnished by all these subjects be kept as corps de reserve, always ready to fly to his aid, when the enemy approaches to attack him.

In fine, to heal the disorders which the passions produce in the heart, two things must be done. First, the vanity of all the creatures must be observed; and this will free us from the desire of possessing and collecting the whole in order to fill up the void which single enjoyments leave. Secondly, we must ascend from creatures to the Creator, in order to get rid of the folly of attributing to the

world the perfection and sufficiency of God.

Let us free our hearts from an avidity for new pleasures by comprehending all creatures in our catalogue of vanities. I allow, inconstancy, and love of novelty are in some sense rational. It is natural for a being exposed to trouble to choose to change his condition, and as that in which he is yields certain trouble, to try whether another will not be something easier. It is natural to a man who has found nothing but imperfect pleasure in former enjoyments, to desire new objects. The most noble souls, the greatest geniuses, the largest hearts, have often the most inconstancy and love of novelty, because the extent of their capacity and the space of their wishes make them feel, more than other men, the diminutiveness and incompetency of all creatures. But the misfortune is, man can not change his situation without entering into another almost like that from which he came. Lt us persuade ourselves that there is nothing substantial in creatures, that all conditions, besides characters of vanity common to all human things, have some imperfections peculiar to themselves. If you rise out of obscurity, you will not have the troubles of obscurity, but you will have those of conspicuous stations; you will make talk for every body, you will be exposed to envy, you will be responsible to each individual for your conduct. If you quit solitude, you will not have the troubles of solitude, but you will have those of society; you will live

ander restraint, you will lose your liberty, inestimable liberty, the greatest treasure of mankind, you will have to bear with the faults of all people connected with you. If heaven gives you a family, you will not have the troubles of such as have none, but you will have others necessarily resulting from domestic connections; you will multiply your miseries by the number of your children, you will fear for their fortune, you will be in pain about their health, and von will tremble for fear of their death. My brethren, I repeat it again, there is nothing substantial in this life. Every condition has difficulties of its own as well as the common inanity of all human things. If, in some sense, nothing ought to surprise us less than the inconstancy of mankind and their love of novelty, in another view, nothing ought to astonish us more, at least there is nothing more weak and senseless. A man who thinks to remedy the vanity of earthly things by running from one object to another, is like him who, in order to determine whether there be in a great heap of stones any one capable of nourishing him, should resolve to taste them all one after another. Let us shorten our labor. Let us put all creatures into one class. Let us cry, vanity in all. If we determine to pursue new objects, let us choose such as are capable of satisfying us. Let us not seek them here below. They are not to be found in this old world, which God has cursed. They are in the new heavens, and the new earth," which religion promises. comprehend all creatures in a catalogue of vanities is an excellent Police 1 . . 1 alia lianus no alia dinaudami no ministra

odor in my soul, it is God who has established this union; and so of the rest. God is supreme happiness, the source from which all the charms of creatures proceed. He is the light of the sun, the flavor of food, the fragrance of odors, the harmony of sounds, He is whatever is capable of producing real pleasure, because He eminently possesses all felicity, and because all kinds of felicity flow from Him as their spring. Because we love pleasure we ought to love God, from whom pleasure proceeds; because we love pleasure we ought to abstain from it, when God prohibits it, because He is infinitely able to indemnify us for all the sacrifices we make to His orders. To ascend from creatures to the Creator is the last remedy we prescribe for the disorders of the passions. Great duties they are; but they are founded on strong motives.

Of these St. Peter mentions one of singular efficacy, that is, that we are "strangers and pilgrims" upon earth. "Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul." The believers to whom the Aposte wrote this epistle were "strangers and pilgrims" in three senses—as exiles—as Christians—and as mortals.

1. As exiles. This epistle is addressed to such strangers as were scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia. But who were these strangers? Commentators are divided. Some think they were Jews who had been carried out of their country in divers revolutions under Tiglath Pileser, Shalmaneser, Nebuchadnezzar, and Ptolemy. Others think they were the Jewish Christians who fled on account of the martyrdom of Stephen. Certain it is these Christians were stranger and probably exiles for religion. Now people of this character have special motives to govern their passions.

Strangers are generally very little beloved in the place of their exile. Although rational people treat them with hospitality; though nature inspires some with respect for the wretched of every character; though piety animates some with veneration for people firm in their religious sentiments; yet, it must be allowed, the bulk of the people usually see them with other eyes; they envy them the air they breathe, and the earth they walk on; they consider them as so many usurpers of their rights; and they think the as much as exiles partake of the benefits of government, and the liberty of trade, so much they retrench from the portion of the natives.

Besides, the people commonly judge of merit by fortune, and a fortune and banishment seldom go together, popular prejudice sel-

dom runs high in favor of exiles. Jealousy views them with a suspicious eye, malice imputes crimes to them, injustice accuses them for public calamities we will not enlarge. Let an inviolable fidelity to the state, an unsuspected love to government, an unreserved conformity to religion, silence accusation, and compel, so to speak, an esteem that is not natural and free. Moreover, religious exiles have given up a great deal for conscience, and they must choose either to lose the reward of their former labors, or to persevere. A man who has only taken a few easy steps in religion, if he let loose his passions, may be supposed rational in this, his life is all of a piece. He considers present interest as the supreme good, and he employs himself wholly in advancing his present interest, he lays down a principle, he infers a consequence, and he makes sin produce all possible advantage. An abominable principle certainly, but a uniform train of principle and consequence; a fatal advantage in a future state, but a real advantage in the present: but such a stranger as we have described, a man banished his country for religion, if he continues to gratify fleshly passions, is a contradictory creature, a sort of idiot, who is at one and the same time a martyr to vice and a martyr to virtue. He has the fatal secret of rendering both time and eternity wretched, and arming against himself heaven and earth, God and Satan, paradise and hell. On the one hand, for the sake of religion he quits every thing dear, and renounces the pleasure of his native soil, the society of his friends, family connections, and every prospect of preferment and fortune; thus he is a martyr for virtue, by this he renders the present life inconvenient, and arms against himself the world, Satan, and hell, On the other hand, he stabs the practical part of religion, violates all the sacred laws of austerity, retirement, humility, patience, and love, all which religion most earnestly recommends; by so doing he becomes a martyr for sin, renders futurity miserable, and arms against himself God, heaven, and eternity. The same God who forbade superstition and idolatry, enjoined all the virtues we have enumerated, and prohibited every opposite vice. If men be determined to be damned, better go the broad than the narrow way. Who but a madman would attempt to go to hell by encountering the difficulties that lie in the way to heaven!

2. The believers to whom Peter wrote were strangers as Christians, and therefore strangers because believers. What is the fundamental maxim of the Christian religion? Jesus Christ told Pilate, "My kingdom is not of this world." This is the maxim of a Christian, the first great leading principle, "his kingdom is not of this

world;" his happiness and misery, his elevation and depression, de-

pend on nothing in this world.

The first principle is the ground of the Apostle's exhortation. The passions destroy this maxim by supposing the world capable of making us happy or miserable. Revenge supposes our honor to depend on the world, on the opinion of those idiots who have determined that a man of honor ought to revenge an affront. Ambition supposes our elevation to depend on the world, that is, on the dignities which ambitious men idolize. Avarice supposes our riches

depend on this world, on gold, silver, and estates.

These are not the ideas of a Christian. His honor is not of this world, it depends on the ideas of God, who is a just dispenser of glory. His elevation is not of this world, it depends on thrones and crowns which God prepares. His riches are not of this world, they depend on treasures in heaven, where "thieves do not break through and steal." It is allowable for a man educated in these great princiciples, but whose infirmity prevents his always thinking on them; it is indeed allowable for a man who can not always bend his mind to reflection, meditation, and elevation above the world; it is indeed allowable for such a man sometimes to unbend his mind, to amuse himself with cultivating a tulip, or embellishing his head with a crown; but that this tulip, that this crown should seriously occupy such a man—that they should take up the principal attention of a Christian who has such refined ideas and such glorious hopes, this, this is entirely incompatible.

3. In fine, we are strangers and pilgrims by necessity of nature as mortal men. If this life were eternal, it would be a question whether it were more advantageous for man to gratify his passions than to subdue them—whether the tranquillity, the equanimity, the calm of a man perfectly free and entirely master of himself, would not be preferable to the troubles, conflicts, and turbulence of a main bondage to his passions. Passing this question, we will gran that were this life eternal, prudence and self-love, well understood would require some indulgence of passion. In this case there would be an immense distance between the rich and the poor, and riches should be acquired; there would be an immense distance between the high and the low, and elevation should be sought; there would be an immense distance between him who mortified his senses and him who gratified them, and sensual pleasures would be requisite.

But death, death renders all these things alike; at least it makes so little difference between the one and the other, that it is hardly discernible. The most sensible motive therefore to abate the pas-

sions, is death. The tomb is the best course of morality. Study avarice in the coffin of a miser; this is the man who accumulated heap upon heap, riches upon riches. See a few boards inclose him and a few square inches of earth contain him. Study ambition in the grave of that enterprising man; see his noble designs, his extensive projects, his boundless expedients are all shattered and sunk in this fatal gulf of human projects. Approach the tomb of the proud man, and there investigate pride; see the mouth that pronounced lofty expressions, condemned to eternal silence, the piercing eyes that convulsed the world with fear, covered with a midnight gloom; the formidable arm, that distributed the destinies of mankind, without motion and life. Go to the tomb of the nobleman, and there study quality; behold his magnificent titles, his royal ancestors, his flattering inscriptions, his learned genealogies, are all gone, or going to be lost with himself in the same dust. Study voluptuousness at the grave of the voluptuous; see, his senses are destroyed, his organs broken to pieces, his bones scattered at the grave's mouth, and the whole temple of sensual pleasure subverted from its foundation.

Here we finish this discourse. There is a great difference between this and other subjects of discussion. When we treat of a point of doctrine, it is sufficient that you hear it, and remember the consequences drawn from it. When we explain a difficult text, it is enough that you understand it and recollect it. When we press home a particular duty of morality, it is sufficient that you apply it

to the particular circumstance to which it belongs.

But what regards the passions is of universal and perpetual use. We always carry the principles of these passions within us, and we should always have assistance at hand to subdue them. Always surrounded with objects of our passions, we should always be guarded against them. We should remember these things when we see the benefits of fortune, to free ourselves from an immoderate attachment to them; before human grandeur to despise it; before sensual objects to subdue them; before our enemy, to forgive him; before friends, children, and families, to hold ourselves disengaged from them. We should always examine in what part of ourselves the passions hold their throne, whether in the mind, the senses, or the imagination, or the heart. We should always examine whether they have depraved the heart, defiled the imagination, perverted the senses, or blinded the mind. We should ever remember that we are strangers upon earth, that to this our condition calls us, our religion invites us, and our nature compels us.

But alas! It is this, it is this general influence which these ex

hortations ought to have over our lives, that makes us fear we have addressed them to you in vain. When we treat of a point of doctrine, we may persuade ourselves it has been understood. When we explain a difficult text, we flatter ourselves we have thrown some light upon it. When we urge a moral duty, we hope the next occasion will bring it to your memory: and yet how often have we deceived ourselves on these articles! How often have our hopes been vain! How often have you sent us empty away, even though we demanded so little! What will be done to-day? Who that knows a little of mankind, can flatter himself that a discourse intended, in regard to a great number, to change all, to reform all, to renew all, will be directed to its true design!

But, O God, there yet remains one resource, it is Thy grace, it is Thine aid, grace that we have a thousand times turned into lasciviousness, and which we have a thousand times rejected; yet after all assisting grace which we most humbly venture to implore. When we approach the enemy, we earnestly beseech Thee "teach our hands to war, and our fingers to fight!" When we did attack a town, we fervently besought Thee to render it accessible to us! Our prayers entered heaven, our enemies fled before us, Thou didst bring us into the strong city, and didst lead us into Edom. The walls of many a Jericho fell at the sound of our trumpets, at the sight of Thine ark, and the approach of Thy priest: but the old man is an enemy far more formidable than the best disciplined armies, and it is harder to conquer the passions than to beat down the walls of a city! O help us to subdue this old man, as Thou hast assisted us to overcome other enemies! Enable us to triumph over our passions as Thou hast enabled us to succeed in leveling the walls of a city! Stretch out Thy holy arm in our favor, in this Church as in the field of battle! So be the Protector both of the State and the Church, crown our efforts with such success that we may offer the most noble song of praise to Thy glory. Amen.

DISCOURSE FIFTY FIFTH.

ALEXANDER VINET.

THE "Chalmers of Switzerland," as Vinet has been styled by D'Aubigné and others, was born at Lausanne in 1797, and educated in his native town. At the early age of twenty years he was made Professor of the French language in the University of Basel, and not long after was ordained at Lausanne; where, in 1837, he was appointed Professor of Theology in the Institution where he had been educated. 1.1 this office he remained till the time of his death, the 4th of May, 1847.

Vinet was a champion of evangelical orthodoxy, a brilliant preacher, a profound philosopher, and an ardent Christian. Many of his discourses and essays were translated into English in this country, some years since, by the Rev. R. Turnbull, D.D., and have obtained a wide popularity. A critic has said of these discourses, "We scarcely know whether to praise most the brilliancy of the author, or of the translator." Mr. Chase, in his "Modern French Literature," says of Vinet's works, "They unite the extensive erudition and elevated views which characterize the writers beyond the Rhine with the charms of style, the exquisite Atticism, which belong to the writers of France." He adds that "no master of the French language, since the days of Pascal, has presented a more perfect combination of high inellectual and moral endowments." The following discourse is worthy of Vinet's reputation. A paragraph in the beginning, with reference to a previous discourse, is omitted.

THE MYSTERIES OF CHRISTIANITY.

"Things which have not entered into the heart of man."-1 Cor. ii. 9.

"I do not comprehend, therefore I do not believe." "The Gospel is full of mysteries, therefore I do not receive the Gospel:"—Such is one of the favorite arguments of infidelity. To see how much is made of this, and what confidence it inspires, we might believe it solid, or, at least, specious; but it is neither the one nor the

other; it will not bear the slightest attention, the most superficial examination of reason; and if it still enjoys some favor in the world, this is but a proof of the lightness of our judgments upon things worthy of our most serious attention.

Upon what, in fact, does this argument rest? Upon the claim of comprehending every thing in the religion which God has offered or could offer us. A claim equally unjust, unreasonable, useless.

This we proceed to develop.

1. In the first place, it is an unjust claim. It is to demand of God what He does not owe us. To prove this, let us suppose that God has given a religion to man, and let us further suppose that religion to be the Gospel: for this absolutely changes nothing to the argument. We may believe that God was free, at least, with reference to us, to give us or not to give us a religion; but it must be admittad that in granting it He contracts engagements to us, and that the first favor lays Him under a necessity of conferring other favors. For this is merely to say that God must be consistent, and that He finishes what He has begun. Since it is by a written revelation He manifests His designs respecting us, it is necessary He should fortify that revelation by all the authority which would at least determine us to receive it; it is necessary He should give us the means of judging whether the men who speak to us in His name are really sent by Him; in a word, it is necessary we should be assured that the Bible is truly the word of God.

It would not indeed be necessary that the conviction of each of us should be gained by the same kind of evidence. Some shall be led to Christianity by the historical or external arguments; they shall prove to themselves the truth of the Bible as the truth of all history is proved; they shall satisfy themselves that the books of which it is composed are certainly those of the times and of the authors to which they are ascribed. This settled, they shall compare the prophecies contained in these ancient documents with the events that have happened in subsequent ages; they shall assure themselves of the reality of the miraculous facts related in these books, and shall thence infer the necessary intervention of Divine power, which alone disposes the forces of nature, and can alone interrupt or modify their action. Others, less fitted for such investigations, shall be struck with the internal evidence of the Holy Scriptures. Finding there the state of their souls perfectly described, their wants fully expressed, and the true remedies for their maladies completely indicated; struck with a character of truth and candor which nothing can imitate; in fine, feeling themselves in their inner

nature moved, changed, renovated, by the mysterious influence of these Holy Writings, they shall acquire, by such means, a conviction of which they can not always give an account to others, but which is not the less legitimate, irresistible, and immovable. Such is the double road by which an entrance is gained into the asylum of faith. But it was due from the wisdom of God, from His justice, and, we venture to say it, from the honor of His government, that He should open to man this double road; for, if He desired man to be saved by knowledge, on the same principle He engaged Himself to furnish him the means of knowledge.

Behold, whence come the obligations of the Deity with reference to us-which obligations He has fulfilled. Enter on this double method of proof. Interrogate history, time and places, respecting the authenticity of the Scriptures; grasp all the difficulties, sound all the objections; do not permit yourselves to be too easily convinced; be the more severe upon that book, as it professes to contain the sovereign rule of your life, and the disposal of your destiny; you are permitted to do this, nay, you are encouraged to do it, provided you proceed to the investigation with the requisite capacities and with pure intentions. Or, if you prefer another method, examine, with an honest heart, the contents of the Scriptures; inquire, while you run over the words of Jesus, if ever man spake like this Man; inquire if the wants of your soul, long deceived, and the anxieties of your spirit, long cherished in vain, do not, in the teaching and work of Christ, find that satisfaction and repose which no wisdom was ever able to procure you; breathe, if I may thus express myself, that perfume of truth, of candor and purity, which exhales Lom every page of the Gospel; see, if, in all these respects, it does not bear the undeniable seal of inspiration and divinity. Finally, test it, and if the Gospel produces upon you a contrary effect, return to the books and the wisdom of men, and ask of them what Christ has not been able to give you.

But if, neglecting these two ways, made accessible to you, and trodden by the feet of ages, you desire, before all, that the Christian religion should, in every point, render itself comprehensible to your mind, and complacently strip itself of all mysteries; if you wish to penetrate beyond the vail, to find there, not the aliment which gives life to the soul, but that which would gratify your restless curiosity, I maintain that you raise against God a claim the most indiscreet, the most rash and unjust; for He has never engaged, either tacitly or expressly, to discover to you the secret which your eye craves; and such audacious importunity is fit only to excite His indignation

He has given you what He owed you, more indeed than He owed

you :- the rest is with Himself.

If a claim so unjust could be admitted, where, I ask you, would be the limit of your demands? Already you require more from God than He has accorded to angels; for these eternal mysteries which trouble you—the harmony of the Divine prescience with human freedom—the origin of evil and its ineffable remedy—the incarnation of the eternal Word—the relations of the God-man with his Father—the atoning virtue of His sacrifice—the regenerating efficacy of the Spirit-comforter—all these things are secrets, the knowledge of which is hidden from angels themselves, who, according to the word of the Apostle, stoop to explore their depths, and can not.

If you reproach the Eternal for having kept the knowledge of these Divine mysteries to Himself, why do you not reproach Him for the thousand other limits He has prescribed to you? Why not reproach Him for not having given you wings like a bird, to visit the regions which, till now, have been scanned only by your eyes? Why not reproach Him for not giving you, besides the five senses with which you are provided, ten other senses which He has perhaps granted to other creatures, and which procure for them perceptions of which you have no idea? Why not, in fine, reproach Him for having caused the darkness of night to succeed the brightness of day invariably on the earth? Ah! you do not reproach Him for that. You love that night which brings rest to so many fatigued bodies and weary spirits; which suspends, in so many wretches, the feeling of grief;-that night, during which orphans, slaves, and criminals cease to be, because over all their misfortunes and sufferings it spreads, with the opiate of sleep, the thick vail of oblivion; you love that night which, peopling the deserts of the heavens with ten thousand stars, not known to the day, reveals the infinite to our ravished imagination.

Well, then, why do you not, for a similar reason, love the night of divine mysteries—night, gracious and salutary, in which reason humbles itself, and finds refreshment and repose; where the darkness even is a revelation; where one of the principal attributes of God, immensity, discovers itself much more fully to our mind; where, in fine, the tender relations He has permitted us to form with Himself, are guarded from all admixture of familiarity by the thought that the Being who has humbled Himself to us, is, at the same time, the inconceivable God who reigns before all time, who includes in Himself all existences and all conditions of existences.

the center of all thought, the law of all law, the supreme and final reason of every thing! So that, if you are just, instead of reproaching Him for the secrets of religion, you will bless Him that He has envelope! you in mysteries.

2. But this claim is not only unjust toward God; it is also in itself exceedingly unreasonable.

What is religion? It is God putting Himself in communication with man; the Creator with the creature, the infinite with the finite. There already, without going further, is a mystery; a mystery common to all religious, impenetrable in all, religions. If then, every thing which is a mystery offends you, you are arrested on the threshold, I will not say of Christianity, but of every religion; I say, even of that religion which is called natural, because it rejects revelation and miracles; for it necessarily implies, at the very least, a connection, a communication of some sort between God and man—the contrary being equivalent to atheism. Your claim prevents you from having any belief; and because you have not been willing to be Christians, it will not allow you to be Deists.

"It is of no consequence," you say, "we pass over that difficulty; we suppose between God and us connections we can not conceive; we admit them because they are necessary to us. But this is the only step we are willing to take: we have already yielded too much to yield more." Say more—say you have granted too much not to grant much more, not to grant all! You have consented to admit, without comprehending it, that there may be communications from God to you, and from you to God. But consider well what is implied in such a supposition. It implies that you are dependent, and yet free—this you do not comprehend;—it implies that the Spirit of God can make itself understood by your spiritthis you do not comprehend;—it implies that your prayers may exert an influence on the will of God—this you do not comprehend. It is necessary you should receive all these mysteries, in order to establish with God connections the most vague and superficial, and by the very side of which atheism is placed. And when, by a powerful effort with yourselves you have done so much as to admit these mysteries, you recoil from those of Christianity! You have accepted the foundation, and refuse the superstructure! You have accepted the principle and refuse the details! You are right, no doubt, so soon as it is proved to you, that the religion which contains these mysteries does not come from God; or rather, that these mysteries contain contradictory ideas. But you are not justified in denying them, for the sole reason that you do not understand them;

and the reception you have given to the first kind of mysteries com

pels you, by the same rule, to receive the others.

This is not all. Not only are mysteries an inseparable part, nay, the very substance of all religion, but it is absolutely impossible that a true religion should not present a great number of mysteries. If it is true, it ought to teach more truths respecting God and Divine things than any other, than all others together; but each of these truths has a relation to the infinite, and by consequence borders on a mystery. How should it be otherwise in religion, when it is thus in nature itself? Behold God in nature! The more He gives us to contemplate, the more He gives to astonish us. To each creature is attached some mystery. A grain of sand is an abyss! Now, if the manifestation which God has made of Himself in nature suggests to the observer a thousand questions which can not be answered, how will it be, when to that first revelation, another is added; when God the Creator and Preserver reveals Himself under new aspects as God the Reconciler and Saviour? Shall not mysteries multiply with discoveries? With each new day shall we not see associated a new night? And shall we not purchase each increase of knowledge with an increase of ignorance? Has not the doctrine of grace, so necessary, so consoling, alone opened a profound abyss, into which, for eighteen centuries, rash and restless spirits have been constantly plunging?

It is, then, clearly necessary that Christianity should, more than any other religion, be mysterious, simply because it is true. Like mountains, which, the higher they are, cast the larger shadows, the Gospel is the more obscure and mysterious on account of its sublimity. After this, will you be indignant that you do not comprehend every thing in the Gospel? It would, forsooth, be a truly surprising thing if the ocean could not be held in the hollow of your hand, or uncreated wisdom within the limits of your intelligence! It would be truly unfortunate if a finite being could not embrace the infinite, and that, in the vast assemblage of things there should be some idea beyond its grasp! In other words, it would be truly unfortunate if God Himself should know something which man does

not know!

Let us acknowledge, then, how insensate is such a claim when it is made with reference to religion.

But let us also recollect how much, in making such a claim, we shall be in opposition to ourselves; for the submission we dislike m religion, we cherish in a thousand other things. It happens to us every day to admit things we do not understand, and to do so with-

out the least repugnance. The things, the knowledge of which is refused us, are much more numerous than we perhaps think. Few diamonds are perfectly pure; still fewer truths are perfectly clear. The union of our soul with our body is a mystery—our most familiar emotions and affections are a mystery—the action of thought and of will is a mystery—our very existence is a mystery. Why do we admit these various facts? Is it because we understand them? No, certainly, but because they are self-evident, and because they are truths by which we live. In religion we have no other course to take. We ought to know whether it is true and necessary; and once convinced of these two points, we ought, like the angels, to submit to the necessity of being ignorant of some things. And why do we not submit cheerfully to a privation which, after all, is not one?

3. To desire the knowledge of mysteries is to desire what is utterly useless; it is to raise, as I have said before, a claim the most vain and idle. What, in reference to us is the object of the Gospel? Evidently to regenerate and save us. But it attains this end wholly by the things it reveals. Of what use would it be to know those it conceals from us? We possess the knowledge which can enlighten our consciences, rectify our inclinations, renew our hearts; what should we gain if we possessed other knowledge? It infinitely concerns us to know that the Bible is the word of God; does it equally concern us to know in what way the holy men that wrote it were moved by the Holy Ghost? It is of infinite moment to us to know that Jesus Christ is the Son of God, need we know precisely in what way the Divine and human natures are united in His adorable person? It is of infinite importance for us to know that unless we are born again we can not enter the kingdom of God, and that the Holy Spirit is the Author of the new birth-shall we be further advanced if we know the Divine process by which that wonder is performed? Is it not enough for us to know the truths that save? Of what use, then, would it be to know those which have not the slightest bearing on our salvation? "Though I know all mysteries," says St. Paul, "and have not charity, I am nothing." St. Paul was content not to know, provided he had charity; shall not we, following his example, be content also without knowledge, provided that, like him, we have charity, that is to say, life?

But some one will say "If the knowledge of mysteries is really without influence on our salvation, why have they been indicated to us at all?" What if it should be to teach us not to be too prodigat of our wherefores I if it should be to serve as an exercise of our

faith, a test of our submission! But we will not stop with such a

reply.

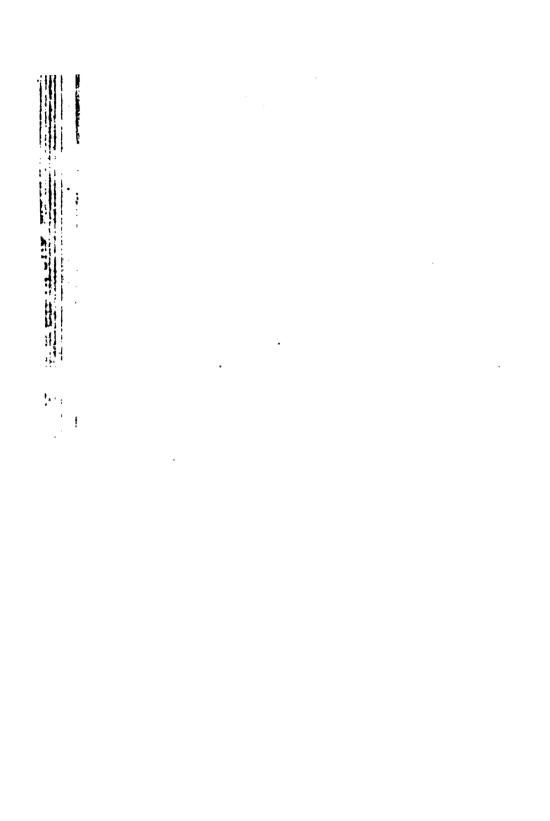
Observe, I pray you, in what manner the mysteries of which you complain have taken their part in religion. You readily perceive they are not by themselves, but associated with truths which have a direct bearing on your salvation. They contain them, they serve to envelop them; but they are not themselves the truths that save. It is with these mysteries as it is with the vessel that contains a medicinal draught-it is not the vessel that cures, but the draught; yet the draught could not be presented without the vessel. Thus each truth that saves is contained in a mystery, which, in itself, has no power to save. So the great work of expiation is necessarily attached to the incarnation of the Son of God, which is a mystery; so the sane tifying graces of the new covenant are necessarily connected with the effluence of the Holy Spirit, which is a mystery; so, too, the divinity of religion finds a seal and an attestation in the miracles, which are mysteries. Every where the light is born from darkness, and darkness accompanies the light. These two orders of truths are so united, so interlinked, that you can not remove the one without the other, and each of the mysteries you attempt to tear from religion would carry with it one of the truths which bear directly on your regeneration and salvation. Accept the mysteries, then, not as truths that can save you, but as the necessary conditions of the merciful work of the Lord in your behalf.

The true point at issue in reference to religion is this :- Does the religion which is proposed to us, change the heart, unite to God, prepare for heaven? If Christianity produces these effects, we will leave the enemies of the cross free to revolt against its mysteries, and tax them with absurdity. The Gospel, we will say to them, is then an absurdity; you have discovered it. But behold what a new species of absurdity that certainly is which attaches man to all his duties, regulates human life better than all the doctrines of sages, plants in his bosom harmony, order, and peace, causes him joyfully to fulfill all the offices of civil life, renders him better fitted to live, better fitted to die, and which, were it generally received, would be the support and safeguard of society! Cite to us, among all human absurdities, a single one which produces such effects. If that "foolishness" we preach produces effects like these, is it not natural to conclude that it is truth itself? And if these things have not entered the heart of man, it is not because they are absurd, but because they are Divine.

Make, my readers, but a single reflection. You are obliged to confess that none of the religions which man may invent can satisfy

his wants, or save his soul. Thereupon you have a choice to make. You will either reject them all as insufficient and false, and seek for nothing better, since man can not invent better, and then you will abandon to chance, to caprice of temperament or of opinion, your moral life and future destiny; or you will adopt that other religion which some treat as folly, and it will render you holy and pure blameless in the midst of a perverse generation, united to God by love, and to your brethren by charity, indefatigable in doing good, happy in life, happy in death. Suppose, after all this, you shall be told that this religion is false; but, meanwhile, it has restored in you the image of God, re-established your primitive connections with that great Being, and put you in a condition to enjoy life and the happiness of heaven. By means of it you have become such that at the last day, it is impossible that God should not receive you as His children and make you partakers of His glory. You are made fit for paradise, nay, paradise has commenced for you even here, because you love. This religion has done for you what all religion proposes, and what no other has realized. Nevertheless, by the supposition, it is false! And what more could it do, were it true? Rather do you not see that this is a splendid proof of its truth? Do you not see that it is impossible that a religion which leads to God should not come from God, and that the absurdity is precisely that of supposing that you can be regenerated by a falsehood?

Suppose that afterward, as at the first, you do not comprehend. It seems necessary, then, you should be saved by the things you do not comprehend. Is that a misfortune? Are you the less saved? Does it become you to demand from God an explanation of an obscurity which does not injure you, when, with reference to every thing essential, He has been prodigal of light? The first disciples of Jesus, men without culture and learning, received truths which they did not comprehend, and spread them through the world. A crowd of sages and men of genius have received, from the hands of these poor people, truths which they comprehended no more than they. The ignorance of the one, and the science of the other, have been equally docile. Do, then, as the ignorant and the wise have done. Embrace with affection those truths which have never entered into your heart, and which will save you. Do not lose, in vain discussions, the time which is gliding away, and which is bearing you into the cheering or appalling light of eternity. Hasten to be saved. Love now; one day you will know. May the Lord Jesus prepare you for that period of light, of repose, and of happiness!



Sketch of the Scottish Pulpit.

THE SCOTTISH PULPIT.

THE history of the Scottish pulpit naturally divides itself into three periods: first, that between the Reformation and the Revolution in 1689; second, that between the Revolution and the ecclesiastical Disruption in 1843; and third, the modern period, or that from the Disruption to the present time.

Previous to the time of the Reformation, the pulpit in Scotland, like that of other countries in Europe, was prostrate. The preacher had been supplanted by the priest, and the pulpit demolished to make way for the altar. Teachers of the true faith, probably as early as the last of the second century, had there instructed the people. The Culdees, or refugee-servants-of-God, as their name seems to imply, had early fled from persecution, and certainly, as soon as the sixth century, had made the island of Iona their home, and the seat of their Christian influence. Here they prosecuted their ministry, first among the warlike Scots and Picts, and then among the pagan Saxons, with no little success. But they soon began to melt away before the encroachments of the Roman pontiff, to whom they yielded up their spiritual liberty in 1176, and, a century later, were finally suppressed.

Thenceforward the reign of popery was complete. Scotland was a rich inheritance of the see of Rome. Half the kingdom belonged to the clergy. From the power of the priesthood it is easy to estimate the power of the pulpit. It was imbecile for good. Gorged with wealth, reveling in luxury and sensual indulgence, what cared the clergy for things spiritual? Had they possessed the disposition to reform the people, they had lacked the power, from ignorance. Even the bishops knew little of the Scriptures. "I thank God," said the Bishop of Dunkeld, "that I have lived well these many years, and never knew either the Old or the New Testament." The chief care of the ministry was to preserve unbroken the spell of darkness that bound the whole nation. And they had long been successful. An act of the Scottish Parliament in 1525, prohibiting the importation of Luther's writings, alleged that that country had always "bene clene of all sic filth and vice!"

But that is a long night which knows no dawn. The very act referred to is suggestive. It proved the uprising of a better day. The doctrines of the Culdees furnished points of connection for those of the

Reformation. The disciples of Wickliffe and Huss make their appearance. Patrick Hamilton steps forward; and, later still, George Wishart, and others of kindred spirit. In vain the demon of persecution rears his bloody head. The brazen ball with which the mouth of Paul Craw is stopped, that he preach not while burning at the stake, does not silence the voice which speaks when one is dead. The flames that blaze around the body of the brilliant young Hamilton are but the emblem atic response of his dying interrogation—"How long, O Lord, shall darkness cover this realm?" The sounding trumpet that gives signal to kindle the pile in the midst of which stands the mild, the gentle, the patient, the eloquent Wishart, is but the symbol of the trumpet voice of the prophetic angel, whose everlasting Gospel is about to be proclaimed throughout the whole kingdom.

The lion-souled Knox rises up, full armed and equipped, as from the dust of his martyred brethren. His words of thunder send consternation among the king's enemies. The God of Israel is by his side. He raises up helpers, and makes strong their arms. Great is their success. Images, altars, relics, shrines are broken in pieces, and, in some cases, religious houses, in order that, to use their own energetic terms, "by pulling down the nests, the rooks might all fly away." Never was a work more thorough and complete. Scarcely a vestige of the "auld scarlet mither" is left to flaunt in the air. High and low, rich and poor, come under the strange influence. The dust is brushed from off the long-neglected Bible; the schools are opened; forgotten tongues give forth divine and human learning; and princes and cities are seen "trooping apace to the new-erected banner of salvation."

In 1560, notwithstanding the work of reform had encountered the fiercest opposition from the papists, the Scottish Parliament formally abrogated and annulled the papal jurisdiction; and in 1592, by an Act of Parliament, the Protestant religion—embodied according to the Articles of John Knox—was established, and taken under the protec-

tion and patronage of the State.

And how was this mighty change effected? Pre-eminently, under God, by the pulpit. Of books there were then but few. Of modern forms and agencies for advancing the Gospel, there were none. Preaching was almost the sole instrumentality. If, then, we were to characterize in one word the pulpit of the Scottish Reformers, we would give to it the attribute of Power. Not of finish; not of beauty; not of rhetorical perfection; but of strength, solidity, power; fitly symbolized in the real old six-sided pulpit of John Knox, still preserved in a museum at Edinburg, made of solid oak.

But fearful storms were about to beat upon that tower of strength, and put to the test the basis upon which it reposed. The seventeenth century had but just opened when efforts were made, by King James, to enforce episcopacy upon the churches. During this century it was

twice declared to be the established religion. This gave rise to struggles for its resistance, by the clergy and the people, which, for incidents of thrilling interest and sublime importance, are almost without a parallel. Those incidents can not be here minutely narrated. The proroguing, by the king, of the meetings of the Presbyterian Assembly; the ejection from their pulpits and their livings of such ministers as could not in conscience conform to the new régime, believing it to be essentially papal, though professedly prelatic; their cruel imprisonments; their inhuman slaughter in conflicts arising out of the assertion of their rights; the temporary relief by the accession of Cromwell to the British throne; the blighting of cherished expectations by the accession of Charles the Second in 1660; his efforts to overturn the whole work of the Reformation; the driving to the fields of godly ministers who persisted in preaching when expelled from their pulpits; the terrible enginery of persecution brought to bear in the "killing time," beginning with the year 1684; the slight relief by the death of Charles; and finally the happy termination of the series of outrages and wrongs by the Revolution in 1688, when the fate of the House of Stuart was sealed, and the good William and Mary came to the throne-all these events are but a small part of the shifting scene that made up the wonderful drama of Scottish history during the period of which we speak, and contributed to give form to the preaching of the times. It is computed that eighteen thousand people suffered death, or the utmost hardships, for their religion, during this period, hundreds of whom were ministers. About five thousand were murdered in cold blood.

There is one event, however, which must not be passed without special mention; it is the subscribing of the Covenant, at Edinburg, in the year 1638. It has been remarked with truth, that never, except among God's peculiar people, the Jews, did any national transaction equal, in moral and religious sublimity, that which was displayed by Scotland on the great day of her national Covenant.

The event is thus described by Mr. Aiton, in his life of Henderson. "The Presbyterians had crowded to Edinburg to the number of sixty thousand, and on the 28th of February a fast had been appointed in the Grey Friars' Church. Long before the appointed hour, the venerable church and the large open space around it were filled with Presbyterians from every quarter of Scotland. At two o'clock Rothes, Loudon, Henderson, Dickson, and Johnston arrived with a copy of the Covenant ready for signature. Henderson constituted the meeting by prayer 'verrie powerfullie and pertinentlie' to the purpose on hand. The Covenant was read by Johnston, 'out of a fair parchment about an elne squair.' When the reading was finished, there was a pause, and silence still as death. Rothes broke it by requesting that if any of them had objections to offer he would now be heard. 'Few come, and these few proposed but few doubts, which were soon resolved.' The vener

able Earl of Sutherland stepped forward, and put the first name to the memorable document. After it had gone the round of the whole church, it was taken out to be signed by the crowd in the church-yard. Here it was spread before them like another roll of the prophets, upon a flat gravestone,* to be read and subscribed by as many as could get near it. Many in addition to their name wrote 'till death,' and some even opened a vein and subscribed with their blood. The immense sheet, in a short time became so much crowded with names on both sides, and throughout its whole space, that there was not room left for a single additional signature. Zeal in the cause of Christ, and courage for the liberties of Scotland, warmed every breast. Joy was mingled with the expressions of some, and the voice of shouting arose from a few. But by far the greater number were deeply impressed with very different feelings. Most of them of all sorts wept bitterly for their defection from the Lord. And in testimony of his sincerity, every one confirmed his subscription by a solemn oath. With groans, and tears streaming down their faces, they all lifted up their right hands at once. When this awful appeal was made to the Searcher of hearts at the day of judgment, so great was the fear of again breaking the Covenant, that thousands of arms which had never trembled, even when drawing the sword on the eve of battle, were now loosened at every joint. After the oath had been administered, the people were powerfully enjoined to begin their personal reformation. At the conclusion, every body seemed to feel that a great measure of the Divine presence had accompanied the solemnities of the day, and with their hearts much comforted and strengthened for every duty, the enormous crowd retired about nine at night."

Copies of this Covenant were immediately sent to all parts of the kingdom, and before the end of April, there were few parishes of Scotland where it had not been signed by nearly all of competent age and character; thus making it truly a national Covenant.

As already intimated, the events of the period under review did much to give tone and character to the Scottish pulpit. The introduction of prelacy brought with it no slight modification of doctrine; so that instead of bearing the type of the creed of the great Reformer, public instruction now took the form, to a great extent, of Arminias. Especially the younger portion of the Scottish prelates emulated Land in promulgating these sentiments, and denouncing the stiff tenets of the Presbyterians. And their discourses were generally the driest and most pedantic productions imaginable. The papal leaven had, also, been widely diffused; and what was still more deplorable, if possible, the lives of many of the prelatic ministers became corrupt, and their gross immoralities were a scandal to the sacred profession. Nevertheless, in some parts of the kingdom, and especially at particular inter-

^{*} The identical grave-stone is still shown in Grey Friars' Church, Edinburg.-Ed.

vals, a pure Gospel was preached, and piety flourished. For the concealed papacy, notwithstanding it came with royal authority and power, was, as we have seen, stoutly resisted. The act of Jenny Geddes, in hurling at the head of the surpliced dean in St. Giles, the stool on which she had been sitting near by, when he began to read the Liturgy, with the exclamation, "Villain! dost thou say mass at my lug?" was indicative of the stuff of which the bone and sinew of the Scottish people were made.

Indeed the very persecutions to which the Presbyterians were subjected, wrought into their preaching some of the very best elements. They conspired to render them holy men, and enkindle their zeal for God and the truth. Add to this that they often preached with the expectation of a sudden surprise by their enemies, or of a legal arrest, and perhaps a summary conviction and death, and we can readily imagine the character of their preaching. Earnestness and tender concern for their flocks were the prevailing features. They were times that tried men's souls. The preachers spoke with bold and fervid eloquence, as standing upon the confines of the other world, and perhaps for the last time addressing their fellow-mortals, whose blood, with their's, might soon mingle on the trodden heath. The places, too, often inspired the sublimest sentiments. Driven out from their sanctuaries, the broad fields, arched by the canopy of heaven, were the temples of their devotions. There, in sight of upland moors, and frowning crags, and majestic mountains, and the clear or threatening skies, these servants of the Most High declared His messages, as in His very sight.

We are not called upon to endorse every tenet and every act of the famous old Covenanters. They particularly erred in confounding things civil and things sacred. But they were men of conscience, men of prayer, men of deep piety, men of courage and an unfaltering faith; and fearlessly, earnestly, affectionately, faithfully did they preach the word. All honor to the self-sacrificing spirit, the zeal, the valor, the spiritual championship of men who could say with Henderson, "We can die, but we can not forswear ourselves, and be false traitors to Christ!"

The way in which the Covenanters conducted their worship, when it was unmolested in their sanctuaries, must be sketched, especially as it obtained from the time of the Reformation, and, with some slight modification, has continued in the Scottish Presbyterian churches. Immediately on entering the pulpit, the minister kneeled down and began with prayer, the people generally kneeling also. It was customary, at some part of the service, to repeat the Lord's Prayer and the Doxology; but in other respects the worship was unfettered by forms, the officiating minister guiding the devotions of his flock, as Justin Martyr describes those of the primitive Christians, "according to his ability, without a prompter." Prayer being ended, the congregation joined in singing a

portion of the Psalms—a part of the service in which they took great delight, and in which they were so well instructed that many of them could sing without the aid of a Psalm-book. The Psalm being sung, the minister offered up another short prayer, and then followed the sermon, which, having been succeeded by prayer and praise, the congregation were dismissed with the Apostolic blessing.*

We come, now, to the second period of the history of the Scottish pulpit; namely, that which falls between the Revolution in 1688 and the great disruption in 1843. Persecution had been brought to an end by the accession of William and Mary. The Act of Security, in 1707, effectually precluded direct interference on the part of the British Parliament with the Scottish Churches. But though delivered from outward molestation, the churches were destined to be subjected to an ordeal still more severe. Their appointed leaders were not adequate to the trial. The pulpit was sorely damaged. For the next century it displays more of learning and culture, but less of soundness and unanimity, in its instructions. It was the age of defections and internal dissensions. Faithful and earnest preachers there were; and the number of such was greatly augmented by the glorious revivals with which the churches were blessed, about the middle and at the conclusion of the eighteenth century. But it would seem these refreshings were vouchsafed that, by sipping of the brook by the way, the faithful might not become quite faint-hearted and exhausted; just as God has always been wont to revive anew the sacred life among His people before a season of searching trial. These and a few other bright spots in the history of the times, do but the more clearly reveal the dark background upon which they appear. The high-souled, martyr spirit of the previous centuries rapidly declined. The preaching, as a whole, lacked the strength and vigor of former days. Still more did it lack the clear and forcible enunciation of those sublime doctrines which were hurled, with such effect, by the Reformers and Covenanters against the hoary battlements of supersition and iniquity.

The causes which led to this decline in the power of the Scottish pulpit have been, in part, already intimated. The grand germinal source was the union of the Church with the State; the injurious results of which early began to be developed. To mention nothing else, this unnatural alliance superinduced, and finally grafted upon, the clerical office, attention to worldly pursuits. The minister in each parish came to be the organ communication between his people and the government—and the communications and services of a secular nature impinged upon the sturand withdrew the pastor from prayer and the ministry of the word.† Mover the soft and effeminate style of preaching, so common, at the time England, began to be adopted by the Scottish divines; an influent greatly extended by the large number of those who, either openly, or

^{*} M'Crie's History of the Church of Scotland, p. 248.

[†] See Chalmers' Sermon on The Christian Ministry Secularized.

heart, tavored the views of the English Church. The unhappy ecclesiastical controversies of the time affected injuriously the pulpit. The celebrated "Marrow Controversy" arose upon the republication of Edward Fisher's book, by James Hog, minister of Carnock, in 1714, under the title of "Marrow of Modern Divinity;" the main point of dispute being as to whether the views inculcated were a fair exposition of the doctrines of grace, or whether, on the other hand, they tended to relax the obligations to holiness, and cherish a spirit of Antinomianism. Controversies arose, and at length divisions, as to the lawfulness or unlawfulness of the Burgher's oath, when taken by a Dissenter. Other troubles originated in attempts to discipline a class of Dissenters, known as Society-men, or Cameronians, who joined issue with the Church, mainly from its connection with the State; and others still about the matter of patronage. The preaching of Arminian and Pelagian doctrines by some of the ministers became also a ground of division, as to sentiment and legitimate action. Differences of opinion, having their origin in other sources, need not be instanced. It can not be questioned that these unfortunate controversies, though often conducted in a Christian spirit, greatly weakened the power of the pulpit. It became too often, like the platform of the Assemblies, the arena of debate; which diverted its influence, and relaxed its energies for good.

The prevalence of "Moderatism" also contributed directly and powerfully to the decline of pulpit power. This system had its origin in the combination which early took place, between the indulged ministers and the prelatic incumbents, who were introduced into the Church by the "Comprehension Scheme" of King William. The perfidious act of 1714, reimposing patronage, gave it growth and strength. This system early showed itself favorable to laxity of discipline and doctrine. Heresy excited from it little attention; the doctrines of grace, as held after the pattern of the Reformers, were condemned; and, at length, it boldly declared its principles to be worldly, and sought even to abolish the subscription to the Confession of Faith; besides opposing the extension of the Gospel at home, and prohibiting efforts to send it abroad. This system, at times, was wholly in the ascendency, and most dreary was its reign. Vital godliness declined; the remonstrances of faithful ministers were repressed, and themselves were, almost of necessity, driven out of the Church, while those who were heterodox and immoral were protected.* As a consequence, the pulpit became almost powerless. The preaching was legal and spiritless. Sermons became little else than carefully written essays, in exposition and support of an improved system of morality, styled the religion of the Gospel.

Such was the state of things, generally, at the close of the eighteenth century. The brilliant exceptions in the persons of such men as Erskine, Hunter, Davidson, Balfour, Freebairn, Johnstone, Nisbet and a few

[.] See Hetherington's History of the Church of Scotland, vol. ii. pp. 362-3.

others, were but "the scattered stars that faintly break the gloom of a chill and misty night." In 1798, the eccentric, but earnest and godly Rowland Hill, visited Scotland, and upon his return published an extended statement, perhaps exaggerated, if not erroneous in some few particulars, concerning the state of religion and the kind of preaching in Scotland. In this statement he says, "The dispensation of mercy to fallen man by Jesus Christ is not the subject preached by the majority; but with some, a mangled Gospel, law and Gospel spliced together; with others, a mere hungry system of bare-weight morality; and with a third, what is still worse, a deliberate attack on all the truths they have engaged to uphold." "The cause of morality declines with the cause of the Gospel; and I fear the Scots, by far the best educated and best behaved people in the British dominions, will soon be no better than their neighbors."

About the opening of the nineteenth century there was a decided decline of "Moderatism," which, with the great religious awakenings under Whitefield and others, that had occurred, contributed much to the elevation and strength of the pulpit. The earnest efforts of Andrew Thompson and Thomas Chalmers, and a few others, with the missionary movements of Dr. Duff, and the publication, by Dr. M'Crie, of the "Life of John Knox," and finally the revivals of the churches in the years of 1839 and 1840, exerted a decided influence in the same direction.

One event, however, was yet necessary to the highest power of the Scottish pulpit. It is that which opens the third great era in its history. We refer, of course, to the disruption in the national body, and the formation of the "Free Church of Scotland," Occasional secessions, from a variety of causes, had already taken place. Indeed the reestablishment of the Presbyterian form of Church government in 1690, in several of its features, was condemned by some of the leading spirits of the day.* But it was not until about the year 1830 that the lawfulness of a civil establishment of religion, in the form of a national Church, assumed the grave aspect of public controversy. From that time the advocates of the voluntary principle greatly increased in number and influence. Matters were fast approaching a crisis. The civil and the eo clesiastical courts were perpetually coming into collision. The struggles on the part of the Church to maintain her dignity and spirituality, and the supremacy of her glorious Head, were believed by many to be perfectly futile and hopeless. They must come out from the civil organizations and be wholly separate.

Preparations for the coming disruption had already been made. The time for action had now come. It was a lovely May-day (the 18th) of that bright year in the history of the Scottish churches and the Scottish

pulpit.

The members of the General Assembly, and an anxious throng of * See M'Kerrow's History of the Secession Church, p. 2, etc. spectators, with the officials of royalty and rank, had crowded the Church of St. Andrew's, in Edinburg, when the moderator, after opening the meeting with solemn prayer, broke the dead silence that ensued, by declaring that owing to certain proceedings by her majesty's government, he ecclesiastical court could not be constituted, without a violation of the erms of union between the Church and State; and solemnly protested gainst proceeding further. Then reading a paper containing a formal tatement of the reasons for complaint and secession, and laving it upon he table before the clerk, with a bow to the throne where sat the comnissioner, he withdrew, closely followed by the noble band, who slowly and calmly retired to the spacious Tanfield Hall, the appointed place of neeting, leaving the opposite party in the confusion of amazement and atter dismay. Dr. Chalmers was called to the chair by acclamation, a Psalm was sung, a prayer was offered, and the First General Assembly of the Free Church of Scotland, was formally organized.* The number of signatures of adhering ministers and elders, which were taken on that day, was three hundred and eighty-six; additional names, subsequently taken, raised it to four hundred and seventy-four.

It is scarcely possible to conceive of any movement that should have more directly and powerfully operated upon the Scottish pulpit, than that now described. Not only the Free Church clergy, but those from whom they withdrew, and those of every branch of the Christian community, felt the impulse of a new life, and gave themselves with more earnestness, and greater success, to the upbuilding of the kingdom of Christ.

The present ministerial force of Scotland (exclusive, of course, of the one hundred and twenty-five Roman Catholic clergy) is made up of not far from two thousand eight hundred preachers. Without claiming entire accuracy, the following statement will afford an idea of their relative numbers, denominationally considered: There are about eleven hundred in the established or National Church; seven hundred and fifty in the Free Church; five hundred in the United or Associate Presbyterian Church (made up of different secession bodies); one hundred and thirty in the Episcopal; one hundred in the Baptist; about the same number in the Congregational, and thirty in the Methodist Churches, besides, say fifty or one hundred in other smaller bodies. Episcopacy has never flourished in Scotland. Indeed the same may be said of each of the several denominations, except the Presbyterian. The doctrine of the Scottish pulpit is, therefore, mainly Calvinistic, as it is usually called. On this point there is a singular unanimity. The greatest efficiency does not seem to lie in the direction of numbers and state patronage. The establishment was shorn of its strength, to a great extent, at the disruption; and being obliged to fill its pulpits as best it could, it has not, since that event, possessed the power of other days. In intellectual character

^{*} A minute and graphic account of this great movement may be found in the last volume of Hetherington's History of the Church of Scotland.

and standing, the Free Church ministers evidently excel those of any other body. Perhaps, as a class, they are not inferior in sterling ability, to those of any other denomination in the world.

In oratory, or pulpit embellishments of any kind, the Scottish clergy certainly do not excel. Judging by their transatlantic production, there is little or no effort at fine writing; and, if what appear to be reliable authorities are credited, there is even less attention to pulpit elocution.

In this respect they fall behind their English neighbors. It is a frequent remark in the mother-country, "If one wants to know what to say, he must go to Scotland; if he desires to know how to say it, he must go to England." To use the words of one of her own sons, "There is not a nation in Europe where public men are better thinkers and worse speakers than the Scottish nation. This little peninsula has produced more authors that are read and studied, more text-books that are introduced into foreign colleges and foreign libraries, and more great men in proportion to its territorial extent, and the number of its population, than any other country. Yet Scotland, though a land of poets, and metaphysicians, and historians, and theologians, and martyrs, is not a land of orators. Though the national education has elevated the Scottish mind, though the established religion of the country has infused a thorough moral element into the Scottish character, so that some of the best British statesmen, not to speak of the ministers at foreign courts, are Scottish, still Scotland has not furnished the bench, the bar, nor the pulpit, with first rate orators. This is one of the first things that strikes a foreigner on catering Scotland. There is an entire want of all the graces, with an ample supply of all the gifts of pulpit oratory. As a general thing the preachers of this country are more taken up with the what than with the hove. There is a masculine power about the Scottish pulpit peculiar to itself. In most of their churches the thought is heavy and massive. The truth is sought after with great avidity, and wrapped up in every discourse, if not with tinseled ornament, certainly with golden sinew. It seems some what surprising, but so it is, that John Knox has left the impress of his noble nature, both external and internal, on the Scottish character. The pulpit of that country is destined to echo with the rude tones of the great Reformer's voice, and the people to see the uncouth, but vigorous gestures of the man, where, animated and warmed up to the welding-point, he produced and stereotyped every succeeding generation of Scottish preachers."*

The method of sermonizing in the Scottish pulpit is quite different from that of former days. The old method was at once expository, doctrinal, methodical, and impassioned. He who reads the sermons of Boston and the Erskines, for example, will find the several formal divisions, then numerous sub-divisions, and then almost any number of uses, inferences, and practical reflections; and even then several sermons on the

^{*} Rev R. Irvine, now of Hamilton, Canada West.

same text. He will also find sound argument, and, particularly in sacramental sermons, much of unction and pathos, and impassioned appeal Widely different is the present method. The expository form, which, for three centuries has done so much to indoctrinate and mold the Scottish nation, is still maintained to a great extent; but the modern discourses are not generally distributed into heads, and formally announced at the beginning. Oftentimes no divisions are marked in the whole sermon, and little or no strength is bestowed in the application—an obvious fault in most of the Scottish sermons with which we have met. Of late, the "blood earnestness" of Chalmers, as Dr. John M. Mason styled it, upon hearing him, has contributed to infuse more of that warmth and passion into the instruction of the pulpit which it formerly possessed.

We close this sketch with the remark that if one seeks for proof of the power of the pulpit, let him examine the history of the land of John Knox. Nowhere else has the relation of the pulpit to the existing form of civilization been so manifest. Nowhere else have the collected energies of the kingdom of Christ been so powerfully brought to bear, by means of the pulpit, to resist the onset of error, and to fuse and mold the masses of society. The ruling element of civilization, from the beginning of the Reformation to the present time, (with some temporary interruptions), has been the religious element, rendered effective by preaching. And there is reason to believe that the future of the Scottish pulpit will not be unworthy of the past. Coming events may again test its strength. The present aggressions of the Roman pontiff in England, may, by possibility, compass the reacquisition of that bright jewel, which the hand of the fearless Knox plucked from his tiara. If so, it may appear, in the eloquent language of another, why God, through these troubled centuries, has been schooling a hardy, manly race among the hills and floods of Scotland; and, as the spirit of Bannockburn and Drumclog flames out into a loftier blaze of heroism than that which appalled the usurping Edward, or the bloody Claverhouse, the blue banner of the Crown and the Covenant will be seen floating over the hottest and deadliest field of that terrible conflict.

DISCOURSE FIFTY SIXTH.

JOHN KNOX.

THE great Reformer was born in Haddington, not far from Edinburg, of poor but honest parents, in the year 1505. Destined for the Church, he received a thorough collegiate education, and became an honest friar; but silently and unostentatiously he early adopted the principles of the Protestant Reformation. After this he spent a considerable time in teaching and pursuing his studies, when he was called, unexpectedly, to the preaching of the Word at St. Andrews. Here he began boldly to attack "papal idolatry," upon which he was seized by the authorities and sent a prisoner to France, in 1547, where he worked in the galleys as a slave. After two years he was set at liberty, and refusing a bishopric in England, retired to the Continent at the accession of Mary, residing chiefly at Geneva and Frankfort, but returned to Scotland in 1555, where he labored with indomitable perseverance and great success. A second time he went to Geneva, where he published his "First Blast of the Trumpet against the Regiment (government) of Women," directed principally against Mary of England, and Mary of Guise regent of Scotland, two miserable despots. He returned to Scotland in 1559, and, after seeing Protestantism triumph in his beloved country, died, 1572, poor in this world's goods, but rich in the hope of a blessed immortality.

As a preacher, Knox possessed most astonishing abilities. With the irresistible power of truth and of heaven, he took possession of the understanding, and captivated the affections. Undismayed by opposition, and unbribed by proffered favors, he overlooked all distinctions between high and low, and alike to the sovereign on the throne, and the poorest menial, preached repentance, and the need of a new heart. The multitude, not only, but the educated few were animated and influenced, if not convinced and convicted, by his rough but overwhelming eloquence.

There are numerous treatises, admonitions, exhortations, and letters extant of the Reformer's writings; but only one sermon, put forth by himself (that which is here given), though there are two besides which were issued after his death. Knox speaks of this in the preface, as the first thing of the kind he ever set forth. It was preached in the public audience of the church in Edinburg, the 19th of August, 1565. He was

arrested for preaching it, called before the council, and finally forbidden to preach in Edinburg so long as the king and queen were in town. For this reason he wrote out the sermon after having preached it, to the end, as he says, that the enemies of God's truth might either note unto him wherein he had offended, or at least cease to condemn him, before convincing him by God's Word. It would be impossible for most readers to understand the preacher if left in the atrocious spelling and uncouth Scotch dialect of his time. The translation here adopted is that of the London Religious Tract Society. It will be seen that he "who never feared the face of man" could preach with somewhat of elegance as well as such prodigious power. The title is our own.

THE SOURCE AND BOUNDS OF KINGLY POWER.

"O Lord our God, other lords besides Thee have had dominion over us; but by Thee only will we make mention of Thy name. They are dead, they shall not live; they are deceased, they shall not rise: therefore hast Thou visited and destroyed them, and made all their memory to perish. Thou hast increased the nation, O Lord, Thou hast increased the nation, Thou art glorified; Thou hast removed it far unto the ends of the earth. Lord, in trouble have they visited Thee, they poured out a prayer when Thy chastening was upon them," etc.—ISAIAH, xxvi. 13-16, etc.

As the skillful mariner (being master), having his ship tossed with a vehement tempest, and contrary winds, is compelled oft to traverse, lest that, either by too much resisting to the violence of the waves, his vessel might be overwhelmed; or by too much liberty granted, might be carried whither the fury of the tempest would, so that his ship should be driven upon the shore, and make shipwreck; even so doth our prophet Isaiah in this text, which now you have heard read. For he, foreseeing the great desolation that was decreed in the council of the Eternal, against Jerusalem and Judah, namely, that the whole people that bare the name of God should be dispersed; that the holy city should be destroyed; the temple wherein was the ark of the covenant, and where God had promised to give His own presence, should be burned with fire; and the king taken, his sons in his own presence murdered, his own eyes immediately after be put out; the nobility, some cruelly murdered, some shamefully led away captives; and finally the whole seed of Abraham rased, as it were, from the face of the earth—the prophet, I say, fearing these horrible calamities, doth, as it were, sometimes suffer himself, and the people committed to his charge.

to be carried away with the violence of the tempest, without further resistance than by pouring forth his and their dolorous complaints before the majesty of God, as in the thirteenth, seventeenth, and eighteenth verses of this present text we may read. At other times he valiantly resists the desperate tempest, and pronounces the fearful destruction of all such as trouble the Church of God; which he pronounces that God will multiply, even when it appears utterly to be exterminated. But because there is no final rest to the whole body till the Head return to judgment, He exhorts the afflicted to patience, and promises a visitation whereby the wickedness of the wicked shall be disclosed, and finally recompensed in their own bosoms.

These are the chief points of which, by the grace of God, we intend more largely at this present to speak:

First, The prophet saith, "O Lord our God, other lords besides Thee have ruled us."

This, no doubt, is the beginning of the dolorous complaint, in which he complains of the unjust tyranny that the poor afflicted Israelites sustained during the time of their captivity. True it is that the prophet was gathered to his fathers in peace, before this came upon the people: for a hundred years after his decease the people were not led away captive; yet he, foreseeing the assurance of the calamity, did beforehand indite and dictate unto them the complaint, which afterward they should make. But at the first sight it appears that the complaint has but small weight; for what new thing was it that other lords than God in His own person ruled them, seeing that such had been their government from the beginning? For who knows not that Moses, Aaron, and Joshua, the judges, Samuel, David, and other godly rulers, were men, and not God; and so other lords than God ruled them in their greatest prosperity?

For the better understanding of this complaint, and of the mind of the prophet, we must, first, observe from whence all authority flows; and secondly, to what end powers are appointed by God: which two points being discussed, we shall better understand what lords and what authority rule beside God, and who they are in whom

God and His merciful presence rules.

The first is resolved to us by the words of the Apostle, saying, "There is no power but of God." David brings in the eternal God speaking to judges and rulers, saying, "I have said, ye are gods, and sons of the Most High." And Solomon, in the person of God, affirmath the rame, saying, "By Me kings reign, and princes discern

the things that are just." From which place it is evident that it is neither birth, influence of stars, election of people, force of arms, nor, finally, whatsoever can be comprehended under the power of nature, that makes the distinction betwixt the superior power and the inferior, or that establishes the royal throne of kings; but it is the only and perfect ordinance of God, who willeth His terror, power, and majesty, partly to shine in the thrones of kings, and in the faces of judges, and that for the profit and comfort of man. So that whosoever would study to deface the order of government that God has established, and allowed by His holy word, and bring in such a confusion that no difference should be betwixt the upper powers and the subjects, does nothing but avert and turn upside down the very throne of God, which He wills to be fixed here upon earth; as in the end and cause of this ordinance more plainly shall appear: which is the second point we have to observe, for the better understanding of the prophet's words and mind.

The end and cause then, why God imprints in the weak and feeble flesh of man this image of His own power and majesty, is not, to puff up flesh in opinion of itself; neither yet that the heart of him that is exalted above others should be lifted up by presumption and pride, and so despise others; but that he should consider he is appointed lieutenant to One, whose eyes continually watch upon him, to see and examine how he behaves himself in his office. St. Paul, in few words, declares the end wherefore the sword is committed to the powers, saying, "It is to the punishment of the wicked doers, and unto the praise of such as do well."

Of which words it is evident that the sword of God is not committed to the hand of man to use as it pleases him, but only to punish vice and maintain virtue, that men may live in such society as is acceptable before God. And this is the true and only cause why God has appointed powers in this earth.

For such is the furious rage of man's corrupt nature that, unless severe punishment were appointed and put in execution upon malefactors, better it were that man should live among brutes and wild beasts than among men. But at this present I dare not enter into the descriptions of this common-place; for so should I not satisfy the text, which by God's grace I purpose to explain. This only by the way—I would that such as are placed in authority should consider whether they reign and rule by God, so that God rules them; or if they rule without, besides, and against God, of whom our prophet here complains.

If any desire to take trial of this point, it is not hard; for Moses,

in the election of judges, and of a king, describes not only what persons shall be chosen to that honor, but also gives to him that is elected and chosen the rule by which he shall try himself, whether God reign in him or not, saying, "When he shall sit upon the throne of his kingdom, he shall write to himself an exemplar of this law, in a book by the priests and Levites; it shall be with him, and he shall read therein, all the days of his life: that he may learn to fear the Lord his God, and to keep all the words of His law, and these statutes, that he may do them; that his heart be not lifted up above his brethren, and that he turn not from the commandment, to the right hand, or to the left."

The same is repeated to Joshua, in his inauguration to the government of the people, by God Himself, saying, "Let not the book of this law depart from thy mouth, but meditate in it day and night, that thou mayest keep it, and do according to all that which is written in it. For then shall thy way be prosperous, and thou shall do prudently."

The first thing then that God requires of him who is called to the honor of a king, is, The knowledge of His will revealed in His word

The second is, An upright and willing mind, to put in execution such things as God commands in His law, without declining to the right, or to the left hand.

Kings, then, have not an absolute power to do in their government what pleases them, but their power is limited by God's word; so that if they strike where God has not commanded, they are but murderers; and if they spare where God has commanded to strike, they and their throne are criminal and guilty of the wickedness which abounds upon the face of the earth, for lack of punishment.

O that kings and princes would consider what account shall be craved of them, as well of their ignorance and misknowledge of God's will as for the neglecting of their office! But now to return to the words of the prophet. In the person of the whole people be complains unto God that the Babylonians (whom he calls "other lords besides God," both because of their ignorance of God and by reason of their cruelty and inhumanity) had long ruled over them in great rigor, without pity or compassion upon the ancient men and famous matrons; for they, being mortal enemies to the people of God, sought by all means to aggravate their yoke, yea, utterly to exterminate the memory of them, and of their religion, from the face of the earth. * * * *

Hereof it is evident that their disobedience unto God and unto

the voices of the prophets was the source of their destruction. Now have we to take heed how we should use the good laws of God; that is, His will revealed unto us in His Word; and that order of justice which, by Him, for the comfort of man, is established among men. There is no doubt but that obedience is the most acceptable sacrifice unto God, and that which above all things He requires; so that when He manifests Himself by His Word, men should follow according to their vocation and commandment. Now so it is that God, by that great Pastor our Lord Jesus, now manifestly in His Word calls us from all impiety, as well of body as of mind, to holiness of life, and to His spiritual service; and for this purpose He has erected the throne of His mercy among us, the true preaching of His word, together with the right administration of His sacraments; but what our obedience is, let every man examine his own conscience, and consider what statutes and laws we would have, to be given unto her.

Wouldst thou, O Scotland! have a king to reign over thee in justice, equity, and mercy? Subject thou thyself to the Lord thy God, obey His commandments, and magnify thou the Word that calleth unto thee, "This is the way, walk in it;" and if thou wilt not, flatter not thyself; the same justice remains this day in God to punish thee, Scotland, and thee Edinburg especially, which before punished the land of Judah and the city of Jerusalem. realm or nation, saith the prophet Jeremiah, that likewise offendeth, shall be likewise punished, but if thou shalt see impiety placed in the seat of justice above thee, so that in the throne of God (as Solomon complains) reigns nothing but fraud and violence, accuse thine own ingratitude and rebellion against God; for that is the only cause why God takes away "the strong man and the man of war, the judge and the prophet, the prudent and the aged, the captain and the honorable, the counselor and the cunning artificer; and I will appoint, saith the Lord, children to be their princes, and babes shall rule over them. Children are extortioners of my people, and women have rule over them."

If these calamities, I say, apprehend us, so that we see nothing but the oppression of good men and of all godliness, and that wicked men without God reign above us; let us accuse and condemn ourselves, as the only cause of our own miseries. For if we had heard the voice of the Lord our God, and given upright obedience unto the same, God would have multiplied our peace, and would have rewarded our obedience before the eyes of the world. But now let us hear what the prophet saith further: "The dead shall not

live," saith he, "neither shall the tyrants, nor the dead arise, be cause Thou hast visited and scattered them, and destroyed all their memory."

From this fourteenth verse unto the end of the nineteenth, it appears that the prophet observes no order; yea, that he speaks things directly repugning* one to another; for, first, he saith, "The dead shall not live;" afterward he affirms, "Thy dead men shall live." Scondly, he saith, "Thou hast visited and scattered them, and destroyed all their memory." Immediately after, he saith, "Thou hast increased Thy nation, O Lord, Thou hast increased Thy nation. They have visited Thee, and have poured forth a prayer before Thee."

Who, I say, would not think that these are things not only spoken without good order and purpose, but also manifestly repugning one to another? For to live, and not to live, to be so destroyed that no memorial remains, and to be so increased that the coasts of the earth shall be replenished, seems to impart plain contradiction. For removing of this doubt, and for better understanding the prophet's mind, we must observe, that the prophet had to do with divers sorts of men; he had to do with the conjured and manifest enemies of God's people, the Chaldeans or Babylonians; even so, such as profess Christ Jesus have to do with the Turks and Saracens. He had to do with the seed of Abraham, whereof there were three sorts. The ten tribes were all degenerated from the true worshiping of God and corrupted with idolatry, as this day are our pestilent papists in all realms and nations; there rested only the tribe of Judah at Jerusalem, where the form of true religion was observed, the law taught, and the ordinances of God outwardly kept. But yet there were in that body, I mean in the body of the visible Church, a great number that were hypocrites, as this day yet are among us that profess the Lord Jesus, and have refused papistry; also not a few that were licentious livers; some that turned their back to God, that is, had forsaken all true religion; and some that lived a most abominable life, as Ezekiel saith in his vision; and yet there were some godly, as a few wheat-corns oppressed; and hid among the multitude of chaff: now, according to this diversity, the prophet keeps divers purposes, and yet in most perfect order.

And first, after the first part of the complaint of the afflicted as we have heard, in vehemency of spirit he bursts forth against all the proud enemies of God's people, against all such as trouble them, and against all such as mock and forsake God, and saith, "The dead shall not live, the proud giants shall not rise; Thou hast scattered

[.] Opposing.

them, and destroyed their memorial." In which words he contends against the present temptation and dolorous state of God's people, and against the insolent pride of such as oppressed them; as if the prophet should say, O ye troublers of God's people! howsoever it appears to you in this your bloody rage, that God regards not your cruelty, nor considers what violence you do to His poor afflicted, yet shall you be visited, yea, your carcasses shall fall and lie as stinking carrion upon the face of the earth, you shall fall without hope of life, or of a blessed resurrection; yea, howsoever you gather your substance and augment your families, you shall be so scattered that you shall leave no memorial of you to the posterities to come, but that which shall be execrable and odious.

Hereof the tyrants have their admonition, and the afflicted Church inestimable comfort: the tyrants that oppress shall receive the same end which they did who have passed before: that is, they shall die and fall with shame, without hope of resurrection, as is aforesaid. Not that they shall not arise to their own confusion and just condemnation; but that they shall not recover power to trouble the servants of God; neither yet shall the wicked arise, as David saith, in the counsel of the just. Now the wicked have their counsels, their thrones, and finally handle* (for the most part) all things that are upon the face of the earth; but the poor servants of God are reputed unworthy of men's presence, envied and mocked; yea, they are more vile before these proud tyrants than is the very dirt and mire which is trodden under foot. But in that glorious resurrection this state shall be changed; for then shall such as now, by their abominable living and cruelty, destroy the earth and molest God's children, see Him whom they have pierced; they shall see the glory of such as now they persecute, to their terror and everlasting confusion. The remembrance hereof ought to make us patient in the days of affliction, and so to comfort us that when we see tyrants in their blind rage tread under foot the saints of God, we despair not utterly, as if there were neither wisdom, justice, nor power above in the heavens to repress such tyrants, and to redress the dolors of the unjustly afflicted. No, brethren, let us be assured that the right hand of the Lord will change the state of things that are most desperate. In our God there is wisdom and power, in a moment to change the joy and mirth of our enemies into everlasting mourning, and our sorrows into joy and gladness that shall have no end.

Therefore, in these apparent calamities (and marvel not that I

say apparent calamities, for he that sees not a fire is begun, that shall burn more than we look for, unless God of His mercy quench it,* is more than blind), let us not be discouraged, but with unfeigned repentance let us return to the Lord our God; let us accuse and condemn our former negligence, and steadfastly depend upon his promised deliverance; so shall our temporal sorrows be converted into everlasting joy. The doubt that might be moved concerning the destruction of those whom God exalteth, shall be discussed, if time will suffer, after we have passed throughout the text. The prophet now proceeds and saith, "Thou hast increased the nations, O Lord, Thou hast increased the nations; Thou art made glorious, Thou hast enlarged all the coasts of the earth. Lord, in trouble," etc.

In these words the prophet gives consolation to the afflicted, assuring them that how horrible soever the desolation should be, yet should the seed of Abraham be so multiplied, that it should replenish the coasts of the earth; yea, that God should be more glorified in their affliction than He was during the time of their prosperity. This promise, no doubt, was incredible when it was made; for who could have been persuaded that the destruction of Jerusalem should have been the means whereby the nation of the Jews should have been increased? seeing that much rather it appeared, that the overthrow of Jerusalem should have been the very abolishing of the seed of Abraham: but we must consider, to what end it was that God revealed Himself to Abraham, and what is contained in the promise of the multiplication of his seed, and the benediction promised thereto.

[Instances are here adduced in which God has "notified Hir name" in the history of the Jews.]

Wherefore, dear brethren, we have no small consolation, if the state of all things be rightly considered. We see in what fury and rage the world, for the most part, is now raised, against the poor Church of Jesus Christ, unto which He has proclaimed liberty, after the fearful bondage of that spiritual Babylon, in which we have been holden captives longer space than Israel was prisoner in Babylon it self: for if we shall consider, upon the one part, the multitude of those that live wholly without Christ; and, upon the other part, the blind rage of the pestilent papists; what shall we think of the small number of them that profess Christ Jesus, but that they are as a poor sheep, already seized in the claws of the lion; yea, that they, and the true religion which they profess, shall in a moment be utterly consumed?

But against this fearful temptation, let us be armed with the

^{*} Alluding to the political troubles of that day.

promise of God, namely, that He will be the protector of His Church; yea, that He will multiply it, even when to man's judgment it appears utterly to be exterminated. This promise has our God performed, in the multiplication of Abraham's seed, in the preservation of it when Satan labored utterly to have destroyed it, and in deliverance of the same, as we have heard, from Babylon. He hath sent His Son Christ Jesus, clad in our flesh, who hath tasted of all our infirmities (sin excepted), who hath promised to be with us to the end of the world; He hath further kept promise in the publication, yea, in the restitution of His glorious Gospel. Shall we then think that He will leave His Church destitute in this most dangerous age? Only let us cleave to His truth, and study to conform our lives to the same, and He shall multiply His knowledge, and increase His people. But now let us hear what the prophet saith more:

"Lord, in trouble have they visited Thee, they poured out a

prayer when Thy chastening was upon them."

The prophet means that such as in the time of quietness did not rightly regard God nor His judgments, were compelled, by sharp corrections, to seek God; yea, by cries and dolorous complaints to visit Him. True it is, that such obedience deserves small praise before men; for who can praise, or accept that in good part, which comes as it were of mere compulsion? And yet it is rare that any of God's children do give unfeigned obedience, until the hand of God turn them. For if quietness and prosperity make them not utterly to forget their duty, both toward God and man, as David for a season, yet it makes them careless, insolent, and in many things unmindful of those things that God chiefly craves of them; which imperfections being espied, and the danger that thereof might ensue, our heavenly Father visits the sins of His children, but with the rod of His mercy, by which they are moved to return to their God, to accuse their former negligence, and to promise better obedience in all times hereafter; as David confessed, saying, "Before I fell in affliction I went astray, but now will I keep Thy statutes."

But yet, for the better understanding of the prophet's mind, we may consider how God doth visit man, and how man doth visit God; and what difference there is betwixt the visitation of God upon the

reprobate, and His visitation upon the chosen.

God sometimes visits the reprobate in His hot displeasure, pouring upon them His plagues for their long rebellion; as we have heard before that He visited the proud, and destroyed their memory. At other times God is said to visit His people, being in affliction, to whom He sends comfort or promise of deliverance, as He visited the

seed of Abraham, when oppressed in Egypt. And Zacharias said that "God had visited His people, and sent unto them hope of de liverance," when John the Baptist was born. But of none of these visitations our prophet here speaks, but of that only which we have already touched; namely, when God layeth His correction upon His own children, to call them from the venomous breasts of this corrupt world, that they suck not in over great abundance the poison thereof; and He doth, as it were, wean them from their mother's breasts, that they may learn to receive other nourishment. True it is, that this weaning (or speaning, as we term it) from worldly pleasure, is a thing strange to the flesh. And yet it is a thing so necessary to God's children, that, unless they are weaned from the pleasures of the world, they can never feed upon that delectable milk of God's eternal verity; for the corruption of the one either hinders the other from being received, or else so troubles the whole powers of man, that the soul can never so digest the truth of God as he ought to do.

Although this appears hard, yet it is most evident; for what can we receive from the world, but that which is in the world? What that is, the apostle John teaches; saying, "Whatsoever is in the world, is either the lust of the eyes, the lust of the flesh, or the pride of life." Now, seeing that these are not of the Father, but of the world, how can it be, that our sculs can feed upon chastity, temperance, and humility, so long as our stomachs are replenished with the corruption of these vices?

Now so it is, that flesh can never willingly refuse these fore named, but rather still delights itself in every one of them; yea, in them all, as the examples are but too evident.

It behooves, therefore, that God Himself shall violently pull His children from these venomous breasts, that when they lack the liquor and poison of the world, they may visit Him, and learn to be nourished of Him. Oh if the eyes of worldly princes should be opened, that they might see with with what humor and liquor their souls are fed, while their whole delight consists in pride, ambition, and the lusts of the corrupt flesh! We understand then how God doth visit men, as well by His severe judgments as by His merciful visitation of deliverance from trouble, or by bringing trouble upon His chosen for their humiliation; and now it remains to understand how man visits God. Man doth visit God when he appears in His presence, be it for the hearing of His word, or for the participation of His sacraments; as the people of Israel, besides the observation of their sabbaths and daily oblations, were commanded thrice a year

to present themselves before the presence of the tabernacle; and as we do, and as often as we present ourselves to the hearing of the word. For there is the footstool, yea, there is the face and throne of God Himself, wheresoever the Gospel of Jesus Christ is truly preached, and His sacraments rightly ministered.

But men may on this sort visit God hypocritically; for they may come for the fashion; they may hear with deaf ears; yea, they may understand, and yet never determine with themselves to obey that which God requires: and let such men be assured, that He who searches the secrets of hearts will be avenged of all such; for nothing can be more odious to God, than to mock Him in His own presence. Let every man therefore examine himself, with what mind, and what purpose, he comes to hear the word of God; yea, with what ear he hears it, and what testimony his heart gives unto

Him, when God commands virtue, and forbids impiety.

Repinest thou when God requires obedience? Thou hearest to thine own condemnation. Mockest thou at God's threatenings? Thou shalt feel the weight and truth of them, albeit too late, when flesh and blood can not deliver thee from His hand! But the visitation, whereof our prophet speaks, is only proper to the sons of God, who, in the time when God takes from them the pleasures of the world, or shows His angry countenance unto them, have recourse unto Him, and confessing their former negligence, with troubled hearts, cry for His mercy. This visitation is not proper to all the afflicted, but appertains only to God's children: for the reprobates can never have access to God's mercy in time of their tribulation, and that because they abuse His long patience, as well as the manifold benefits they receive from His hands; for as the same prophet heretofore saith, "Let the wicked obtain mercy, yet shall he never learn wisdom, but in the land of righteousness;" that is, where the true knowledge of God abounds, "he will do wickedly." Which is a crime above all others abominable; for to what end is it that God erects His throne among us, but that we should fear Him? Why does He reveal His holy will unto us, but that we should obey it? Why does He deliver us from trouble, but that we should be witnesses unto the world, that He is gracious and merciful?

Now, when men, hearing their duty, and knowing what God requires of them, do malapertly fight against all equity and justice, what, I pray you, do they else but make manifest war against God? Yea, when they have received from God such deliverance, that they can not deny but that God Himself hath in His great mercy visited them, and yet they continue wicked as before; what deserve they

but effectually to be given over unto a reprobate sense, that they may headlong run to ruin, both of body and soul? It is almost incredible that a man should be so enraged against God, that neither His plagues, nor yet His mercy showed, should move him to repent ance; but because the Scriptures bear witness of the one and the other, let us cease to marvel, and let us firmly believe, that such things as have been, are even at present before our eyes, albeit many, blinded by affection, can not see them.

[The case of Ahab is instanced as an illustration.]

"Like as a woman with child, that draweth near her travail, is in sorrow, and crieth in her pains, so have we been in Thy sight, 0 Lord; we have conceived, we have borne in vain, as though we should have brought forth the wind. Salvations were not made to the earth, neither did the inhabitants of the earth fall."

This is the second part of the prophet's complaint, in which he in the person of God's people, complains, that of their great affliction there appeared no end. This same similitude is used by our Master Jesus Christ; for when He speaks of the troubles of His Church, He compares them to the pains of a woman travailing in child-birth. But it is to another end; for there He promises exceeding and permanent joy after a sort, though it appear trouble. But here is the trouble long and vehement, albeit the fruit of it was not suddenly espied. He speaks no doubt of that long and dolorous time of their captivity, in which they continually labored for deliverance, but obtained it not before the complete end of seventy years. During which time the earth, that is, the land of Judah, which sometimes was sanctified unto God, but was then given to be profuned by wicked people, got no help, nor perceived any deliverance: for the inhabitants of the world fell not; that is, the tyrants and oppressors of God's people were not taken away, but still remained and continued blasphemers of God, and troublers of His Church. But

The prophet first contends against the present despair; after ward he introduces God Himself calling upon His people; and, last of all, he assures His afflicted that God will come, and require ac-

because I perceive the hours to pass more swiftly than they have seemed at other times, I must contract that which remains of this

count of all the blood-thirsty tyrants of the earth.

text into certain points.

First, Fighting against the present despair, he saith, "Thy dead shall live, even my body (or with my body) shall they arise; awake and sing, ye that dwell in the dust; for thy dew is as the dew of herbs."

The prophet here pierces through all impediments that nature could object; and, by the victory of faith, he overcomes not only the common enemies, but the great and last enemy of all, death itself; for this would be say, Lord, I see nothing for Thy chosen, but misery to follow misery, and one affliction to succeed another; yea, in the end I see that death shall devour Thy dearest children. But yet, O Lord! I see Thy promise to be true, and Thy love to remain toward Thy chosen, even when death appears to have devoured them: "For Thy dead shall live; yea, not only shall they live, but my very dead carcase shall arise;" and so I see honor and glory to succeed this temporal shame; I see permanent joy to come after trouble, order to spring out of this terrible confusion; and, finally, I see that life shall devour death, so that death shall be destroyed, and so Thy servants shall have life. This, I say, is the victory of faith, when to the midst of death, through the light of God's word, the afflicted see life. Hypocrites, in the time of quietness and prosperity, can generally confess that God is true to His promises; but bring them to the extremity, and there the hypocrite ceases further to trust in God, than he seeth natural means, whereby God useth to work. But the true faithful, when all hope of natural means fail, flee to God Himself and to the truth of His promise, who is above nature; yea, whose works are not so subject to the ordinary course of nature, that when nature fails, His power and promise fail also therewith. [The text is here further explained.]

This vision, I say, given to the prophet, and by the prophet preached to the people, when they thought that God had utterly forgotten them, compelled them more diligently to advert to what the former prophets had spoken. It is no doubt but that they carried with them both the prophecy of Isaiah and Jeremiah, so that the prophet Ezekiel is a commentary to these words of Isaiah, where he saith, "Thy dead, O Lord, shall live, with my body they shall arise." The prophet brings in this similitude of the dew, to answer unto that part of their fidelity, who can believe no further of God's promises than they are able to apprehend by natural judgment; as if he would say, Think ye this impossible that God should give life unto you, and bring you to an estate of a commonwealth again, after that ye are dead, and, as it were, razed from the face of the earth? But why do you not consider what God worketh from year to year in the order of nature? Sometimes you see the face of the earth decked and beautified with herbs, flowers, grass, and fruits: again you see the same utterly taken away by storms and the vehemence of the winter: what does God to replenish the earth again, and to

restore the beauty thereof? He sends down his small and soft dew. the drops whereof, in their descending, are neither great nor visible, and yet thereby are the pores and secret veins of the earth, which before, by vehemence of frost and cold were shut up, opened again, and so does the earth produce again the like herbs, flowers, and fruits. Shall you then think that the dew of God's heavenly grace will not be as effectual in you, to whom He hath made His promise, as it is in the herbs and fruits which, from year to year bud forth and decay? If you do so, the prophet would say your incred ibility* is inexcusable; because you neither rightly weigh the power

nor the promises of your God.

The like similitude the Apostle Paul uses against such as called the resurrection in doubt, because by natural judgment they could not apprehend that flesh once putrified, and dissolved as it were into other substances, should rise again, and return again to the same substance and nature: "O fool," saith he, "that which thou sowest is not quickened, except it die; and that which thou sowest, thou sowest not that body that shall be, but bare corn, as it falleth, of wheat, or some other, but God giveth it a body as it pleaseth Him, even to every seed His own body." In which words and sentence the Apostle sharply rebukes the gross ignorance of the Corinthians, who began to call in doubt the chief article of our faith, the resurrection of the flesh after it was once dissolved, because that natural judgment, as he said, reclaimed thereto. He reproves, I say, their gross ignorance, because they might have seen and considered some proof and document thereof in the very order of nature; for albeit the wheat or other corn, cast in the earth, appears to die or putrify, and so to be lost, yet we see that it is not perished, but that it fructifies according to God's will and ordinance.

Now, if the power of God be so manifest in raising up of the fruits of the earth, unto which no particular promise is made by God, what shall be His power and virtue in raising up our bodies, seeing that thereto He is bound by the solemn promise of Jesus Christ, His Eternal Wisdom, and the Verity itself that can not lie? Yea, seeing that the members must once communicate with the glory of the Head, how shall our bodies, which are flesh of His flesh, and bone of His bones, lie still forever in corruption, seeing that our Head, Jesus Christ, is now exalted in His glory? Neither yet is this power and good-will of God to be restrained unto the last and general resurrection only, but we ought to consider it in the marvelous preservation of His Church, and in the raising up of the same from the

very bottom of death, when by tyrants it has been oppressed from age to age.

Now, of the former words of the prophet, we have to gather this comfort; that if at any time we see the face of the Church within this realm so defaced, as I think it shall be sooner than we look for -when we shall see, I say, virtue to be despised, vice to be maintained, the verity of God to be impugned, lies and men's inventions holden in authority—and finally, when we see the true religion of our God, and the zealous observers of the same, trodden under the feet of such as in their heart say, that "There is no God," let us then call to mind what have been the wondrous works of our God from the beginning—that it is His proper office to bring light out of darkness, order out of confusion, life out of death; and finally, that this is He that calleth things that are not even as if they were, as before we have heard. And if in the day of our temptation, which in my judgment approaches fast, we are thus armed, if our incredulity can not utterly be removed, yet shall it be so corrected, that damnable despair oppress us not. But now let us hear how the prophet proceeds:-

"Come, thou My people, enter within thy chamber, shut thy door after thee, hide thyself a very little while, until the indignation pass over."

Here the prophet brings in God amiably,* calling upon His people to come to Himself, and to rest with Him, until such time as the fury and sharp plagues should be executed upon the wicked and disobedient. It may appear at the first sight, that all these words of the prophet, in the person of God, calling the people unto rest, are spoken in vain; for we neither find chambers nor rest, more prepared for the dearest children of God, so far as man's judgment can discern, than for the rebellious and disobedient; for such as fell not by the edge of the sword, or died not of pestilence, or by hunger, were either carried captives unto Babylon, or else departed afterward into Egypt, so that none of Abraham's seed had either chamber or quiet place to remain in within the land of Canaan. For the resolution hereof, we must understand, That albeit the chambers whereunto God has called His chosen be not visible, yet notwithstanding they are certain, and offer unto God's children a quiet habitation in spirit, howsoever the flesh be travailed and tormented.

The chambers, then, are God's sure promises, unto which God's people are commanded to resort; yea, within which they are commanded to close themselves in the time of greatest adversity. The manner of speaking is borrowed from that judgment and foresight which God has printed in this our nature; for when men espy great tempests appearing to come, they will not willingly remain uncovered in the fields, but straightway they will draw them to their houses or holds, that they may escape the vehemence of the same; and if they fear any enemy pursues them, they will shut their doors, to the end that the enemy should not suddenly have entry.

After this manner God speaks to His people; as if He should say, The tempest that shall come upon this whole nation shall be so terrible, that nothing but extermination shall appear to come upon the whole body. But thou My people, that hearest My word, believest the same, and tremblest at the threatenings of My prophets, now, when the world does insolently resist—let such, I say, enter within the secret chamber of My promises, let them contain themselves quietly there; yea, let them shut the door upon them, and suffer not infidelity, the mortal enemy of My truth and of My people that depend thereupon, to have free entry to trouble them, yea, further to murder, in My promise; and so shall they perceive that My indignation shall pass, and that such as depend upon Me shall be saved.

Thus we may perceive the meaning of the prophet; whereof we have first to observe that God acknowledges them for His people who are in the greatest affliction; yea, such as are reputed unworthy of men's presence are yet admitted within the secret chamber of God. Let no man think that flesh and blood can suddenly attain to that comfort; and therefore most expedient it is, that we be frequently exercised in meditation of the same. Easy it is, I grant, in time of prosperity, to say and to think that God is our God, and that we are His people; but when He has given us over into the hands of our enemies, and turned, as it were, His back unto us, then, I say, still to reclaim Him to be our God, and to have this assurance, that that we are His people, proceeds wholly from the Holy Spirit of God, as it is the greatest victory of faith, which overcomes the world; for increase whereof we ought continually to pray.

This doctrine we shall not think strange, if we consider how suddenly our spirits are carried away from our God, and from believing His promise. So soon as any great temptation apprehends us, then we begin to doubt if ever we believed God's promises, if God will fulfill them to us, if we abide in His favor, if He regards and looks upon the violence and injury that is done unto us; and a multitude of such cogitations which before lurked quietly in our corrupted hearts, burst violently forth when we are oppressed with

any desperate calamity. Against which this is the remedy—once to apprehend, and still to retain God to be our God, and firmly to believe, that we are His people whom He loves, and will defend, not only in affliction, but even in the midst of death itself.

Again, Let us observe, That the judgments of our God never, were, nor yet shall be so vehement upon the face of the earth, but, that there has been, and shall be, some secret habitation prepared in the sanctuary of God, for some of His chosen, where they shall be, preserved until the indignation pass by; and that God prepares a time, that they may glorify Him again, before the face of the world, which once despised them. And this ought to be unto us no small comfort in these appearing dangers, namely, that we are surely persuaded, that how vehement soever the tempest shall be, it yet shall pass over, and some of us shall be preserved to glorify the name of our God, as is aforesaid.

Two vices lurk in this our nature: the one is, that we can not tremble at God's threatenings, before the plagues apprehend us, albeit we see cause most just why His fierce wrath should burn as a devouring fire; the other is, that when calamities before pronounced, fall upon us, then we begin to sink down in despair, so that we never look for any comfortable end of the same.

To correct this our mortal infirmity, in time of quietness we ought to consider what is the justice of our God, and how odious sin is; and, above all, how odious idolatry is in His presence, who has forbidden it, and who has so severely punished it in all ages from the beginning: and in the time of our affliction we ought to consider, what have been the wondrous works of our God, in the preservation of His Church when it hath been in uttermost extremity. For never shall we find the Church humbled under the hands of traitors, and cruelly tormented by them, but we shall find God's just vengeance full upon the cruel persecutors, and His merciful deliverance showed to the afflicted. And, in taking of this trial, we should not only call to mind the histories of ancient times, but also we should diligently mark what notable works God hath wrought, even in this our age, as well upon the one as upon the other. We ought not to think that our God bears less love to His Church this day, than what He has done from the beginning; for as our God in His own nature is immutable, so His love toward His elect remains always unchangeable. For as in Christ Jesus He hath chosen His Church, before the beginning of all ages; so by Him will He maintain and preserve the same unto the end. Yea, He will quiet the storms and cause the earth to open her mouth, and receive the raging floods of violent waters, cast out by the dragon, to drown and carry away the woman, which is the spouse of Jesus Christ, unto whom God for His own name's sake will be the perpetual Protector.

This saw that notable servant of Jesus Christ, Athanasius, who peing exiled from Alexandria by that blasphemous, apostate, Julian abe emperor, said unto his flock, who bitterly wept for his envious panishment, "Weep not, but be of good comfort, for this little bloud will suddenly vanish." He called both the emperor himself and his cruel tyranny a little cloud; and albeit there was small appearance of any deliverance to the Church of God, or of any punishment to have apprehended the proud tyrants, when the man of God pronounced these words, yet shortly after God did give witness that those words did not proceed from flesh nor blood, but from God's very Spirit. For not long after, being in warfare, Julian received a deadly wound, whether by his own hand, or by one of his own soldiers, the writers clearly conclude not; but casting his own blood against the heaven, he said, "At last Thou hast overcome, thou Galilean:" so in despite he termed the Lord Jesus. And so perished that tyrant in his own iniquity; the storm ceased, and the Church of God received new comfort.

Such shall be the end of all cruel persecutors, their reign shall be short, their end miserable, and their name shall be left in execrations to God's people; and yet shall the Church of God remain to God's glory, after all storms. But now shortly, let us come to the last point:

"For behold," saith the prophet, "the Lord will come out of His place, to visit the iniquity of the inhabitants of the earth upon them; and the earth shall disclose her blood, and shall no more hide her slain." Because that the final end of the troubles of God's chosen shall not be, before the Lord Jesus shall return to

restore all things to their full perfection.

The prophet brings forth the eternal God, as it were, from his own place and habitation, and therewith shows the cause of His coming to be, that He might take account of all such as have wrought wickedly; for that he means, where he saith, "He will visit the iniquity of the inhabitants of the earth upon them." And lest any should think the wrong doers are so many, that they can not be called to an account, he gives unto the earth as it were an office and charge, to bear witness against all those that have wrought wickedly, and chiefly against those that have shed innocent blood from the beginning; and saith, "That the earth shall disclose her blood, and shall no more hide her slain men."

If tyrants of the earth, and such as delight in the shedding of blood, should be persuaded that this sentence is true, they would not so furiously come to their own destruction; for what man can be so enraged that he would willingly do, even before the eyes of God, that which might provoke His Majesty to anger, yea, provoke Him to become his enemy forever, if he understood how fearful a thing it is to fall into the hands of the living God?

The cause, then, of this blind fury of the world is the ignorance of God, and that men think that God is but an idol; and that there is no knowledge above that beholds their tyranny; nor yet justice that will, nor power that can, repress their impiety. But the Spirit of truth witnesses the contrary, affirming, that as the eyes of the Lord are upon the just, and as His ears are ready to receive their sobbing and prayers, so is His visage angry against such as work iniquity; He hateth and holdeth in abomination every deceitful and blood-thirsty man, whereof He has given sufficient document from age to age, in preserving the one, or at least ir avenging their cause, and in punishing the other.

Where it is said, "That the Lord will come from His place, and that He will visit the iniquity of the inhabitants of the earth upon them, and that the earth shall disclose her blood;" we have to consider, what most commonly has been, and what shall be, the condition of the Church of God, namely, that it is not only hated, mocked, and despised, but that it is exposed as a prey unto the fury of the wicked; so that the blood of the children of God is spilled like unto water upon the face of the earth.

The understanding whereof, albeit it is unpleasant to the flesh, yet to us it is most profitable, lest that we, seeing the cruel treatment of God's servants, begin to forsake the spouse of Jesus Christ, because she is not to dealt with in this unthankful world, as the just and upright dealings of God's children do deserve. But contrariwise, for mercy they receive cruelty, for doing good to many, of all the reprobate they receive evil; and this is decreed in God's eternal counsel, that the members may follow the trace of the Head; to the end that God in His just judgment should finally condemn the wicked. For how should He punish the inhabitants of the earth, if their iniquity deserved it not? How should the earth disclose our blood, if it should not be unjustly spilled? We must then commit ourselves into the hands of our God, and lay down our necks; yea, and patiently suffer our blood to be shed, that the righteous Judge may require account, as most assuredly He will, of all the blood that hath been shed, from the blood of Abel the just, till

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the day that the earth shall disclose the same. I say, every one that sheds, or consents to shed the blood of God's children, shall be guilty of the whole; so that all the blood of God's children shall cry vengeance, not only in general, but also in particular, upon every one that has shed the blood of any that unjustly suffered.

And if any think it strange that such as live this day can be guilty of the blood that was shed in the days of the Apostles let them consider that the Verity itself pronounced, That all the blood that was shed from the days of Abel, unto the days of Zacharias, should come upon the unthankful generation that heard His doctrine and refused it.

The reason is evident; for as there are two heads and captains that rule over the whole world, namely, Jesus Christ, the Prince of justice and peace, and Satan, called the prince of the world; so there are but two armies that have continued battle from the beginning and shall fight unto the end. The quarrel which the army of Jesus Christ sustains, and which the reprobate persecute, is the same, namely, The eternal truth of the eternal God, and the image of Jesus Christ printed in his elect—so that whosoever, in any age, persecutes any one member of Jesus Christ for his truth's sake, subscribes, as it were with his hand, to the persecution of all that have passed before him.

And this ought the tyrants of this age deeply to consider; for they shall be guilty, not only of the blood shed by themselves, but of all, as is said, that has been shed for the cause of Jesus Christ

from the beginning of the world.

Let the faithful not be discouraged, although they be appointed as sheep to the slaughter-house; for He, for whose sake they suffer, shall not forget to avenge their cause. I am not ignorant that flesh and blood will think that kind of support too late; for we had rather be preserved still alive, than have our blood avenged after our death. And truly, if our felicity stood in this life, or if temporal death should bring unto us any damage, our desire in that behalf were not to be disallowed or condemned: but seeing that death is common to all, and that this temporal life is nothing but misery, and that death fully joins us with our God, and gives unto us the possession of our inheritance, why should we think it strange to leave this world, and go to our Head and sovereign Captain, Jesus Christ?

Lastly, We have to observe this manner of speaking, where the prophet saith that "the earth shall disclose her blood:" in which words the prophet would accuse the cruelty of those that dare so unmercifully and violently force, from the breasts of the earth, the dearest children of God, and cruelly cut their throats in her bosom,

who is by God appointed the common mother of mankind, so that she unwillingly is compelled to open her mouth and receive their blood.

If such tyranny were used against any woman, as violently to pull her infant from her breasts, cut the throat of it in her own bosom, and compel her to receive the blood of her dear child in her own mouth, all nations would hold the act so abominable that the like had never been done in the course of nature. No less wickedness commit they that shed the blood of God's children upon the face of their common mother, the earth, as I said before. But be of good courage, O little and despised flock of Christ Jesus! for He that seeth your grief, hath power to revenge it; He will not suffer one tear of yours to fall, but it shall be kept and reserved in His bottle, till the fullness thereof be poured down from heaven, upon those that caused you to weep and mourn. This your merciful God, I say, will not suffer your blood forever to be covered with the earth: nav. the flaming fires that have licked up the blood of any of our brethren; the earth that has been defiled with it, I say, with the blood of God's children, (for otherwise, to shed the blood of the cruel bloodshedders, is to purge the land from blood, and as it were to sanctify it) the earth, I say, shall purge herself of it, and show it before the face of God. Yea, the beasts, fowls, and other creatures whatsoever, shall be compelled to render that which they have received, be it flesh, blood, or bones, that appertained to Thy children, O Lord! which altogether Thou shalt glorify, according to Thy promise, made to us in our Lord and Saviour Jesus Christ, Thy well-beloved Son; to whom, with Thee, and the Holy Ghost, be honor, praise, and glory forever and ever. Amen.

Let us now humble ourselves in the presence of our God, and from the bottom of our hearts let us desire Him to assist us with the power of His Holy Spirit; that albeit, for our former negligence, God gives us over into the hands of others than such as rule in His fear; that yet He let us not forget His mercy, and the glorious name that hath been proclaimed among us; but that we may look through the dolorous storm of His present displeasure, and see as well what punishment He has appointed for the cruel tyrants, as what reward He has laid in store for such as continue in His fear to the end. That it would further please Him to assist, that albeit we see His Church so diminished, that it appears to be brought, as it were, to utter extermination, we may be assured that in our God there is great power and will, to increase the number of His chosen, until they are enlarged to the uttermost parts of the earth. Give us, O Lord! hearts

to visit Thee in time of affliction; and albeit we see no end of our dolors, yet our faith and hope may conduct us to the assured hope of that joyful resurrection, in which we shall possess the fruit of that for which we now labor. In the mean time, grant unto us, O Lord! to repose ourselves in the sanctuary of Thy promise, that in Thee we may find comfort, till this Thy great indignation, begun among us, may pass over, and Thou Thyself appear to the comfort of Thine afflicted, and to the terror of Thine and our enemies.

Let us pray with heart and mouth,

Almighty God, and merciful Father, etc. Lord, unto Thy hands I commend my spirit; for the terrible roaring of guns,* and the noise of armor, do so pierce my heart, that my soul thirsteth to depart.

^{*} The Castle of Edinburgh was shooting against the exiled for Christ Jesus' sake.

DISCOURSE FIFTY-SEVENTH.

RALPH ERSKINE.

The name of Erskine is highly distinguished among the Scittish divines; there having been three prominent clergymen bearing this cognomen. Ralph, the brother of Ebenezer, the most eloquent preacher of the three, was born at the village of Monilaws, in Northumberland county, March 15, 1685. He entered the University of Edinburg in 1699, and commenced the study of divinity in 1704. Five years later he was licensed to preach, and in 1711 ordained to the charge of Dunfermline. In the unhappy secession as to the "Marrow Controversy," and other matters of difference of opinion, Erskine went out of the established church, with his brother Ebenezer and others, and in 1740, for so doing, was formally cut off from that body. He nevertheless continued his useful ministry; and died on the 6th of November, 1752, his last words being, "Victory, victory, victory!"

Mr. Erskine was eminent as a preacher, possessing, beside his mental accomplishments, "a pleasant voice, an agreeable manner, and a warm, pathetic address." In literary attainments he was far superior to most of the Scottish clergy of his day. His numerous and diversified publications show him to have possessed acuteness of thought, energy of expression, and a rich, glowing fancy. His "Gospel Sonnets" are well known. Several editions of his Sermons have appeared. His best discourses are those preached on sacramental occasions. That here given is the main part of one of six sermons on the same text, with a great number of heads, doctrines, uses, applications, and exhortations. It is in the author's best style, and bears date of June, 1725. He is here showing the qualities of the act described.

THE GATHERING OF THE PEOPLE TO SHILOH.

"The scepter shall not depart from Judah, nor the lawgiver from between his feet, until Shiloh come; and unto Him shall the gathering of the people be."—Gen. xlix. 10.

In this gathering unto Shiloh, the soul acts believingly; and all the other qualities of this gathering are reducible to this, and are so many ways, wherein faith acts, in coming and gathering to Christ or how, being acted they act: and here is matter for trial; particu-

larly then,

1. In this active gathering unto Shiloh, people are made to act spiritually, for it is a spiritual gathering, under the conduct of the Spirit of God, as a spirit of faith, making the soul to gather under the wings of Christ the Messias. It is not by natural might, but by the power of the Divine Spirit, that sinners gather to a Saviour: "Not by might, nor by power, but by my Spirit, saith the Lord;" "even the exceeding greatness of His Almighty power." There is a spiritual internal principle, from which the man acts, in his gathering to Shiloh, even the Spirit of God as the main, and the new hear as the subordinate principle of faith in the man. It is not the Spirit's working extrinsically upon the man; hypocrites may have the Spirit working on them extrinsically, to the production of great affections and enlargement, while they are not savingly gathered : but this spirit ual act is from a spiritual principle, whereof the Spirit of God within is the spring. The former is but a natural acting by some external objects, it is like a pool fed by water from the clouds; the other is

like a well fed by a spring within.

Quest. How shall I know the difference betwixt these two, viz. the Spirit's working on me by His common motions, and His working in me as a living principle? Why, the common motions of the Spirit, externally moving the affections, differ from the saving operations of the Spirit internally elevating the soul to a God in Christ, as a land-flood differs from a living spring; the land-flood is maintained externally by the clouds, the living fountain is maintained internally by its own spring: thus the hypocrite's frames and affections are maintained only by external means and objects, such as the tuneable voice of the minister; so Ezekiel was to his hearers as "a very lovely song of one that hath a pleasant voice, and can play well on an instrument," and when the external object or excitement is over, then their frame and affection falls, because the only thing that maintained it is gone: whereas, in the spiritual acting of the soul that is gathering to Shiloh, though faith comes by hearing externally, yet the Spirit of God being received by the hearing of faith, this internal principle of spiritual life does many times animate the soul to spiritual work, when all external objects and operations fail; and this may be known, just as a spring-well is known by the bubbling up of the water. Thus is the Spirit's inhabitation known by the actings of the graces of the Spirit, such as faith, love, repentance, joy in the Lord, and the like.

- 2. In gathering to Shiloh people are made to act knowingly and judicially, under the influences of the Spirit, as a spirit of light; and to act as in a matter of the greatest concern, with judgment and understanding, saying, as John, "To whom shall we go? Thou hast the words of eternal life. We believe and are sure that Thou art Christ the Son of the living God." Many gather together in a confused way, and know not wherefore they meet together; but this gathering includes knowledge, and saving spiritual illumination: "They that know Thy name will put their trust in Thee." They that know Him will gather to Him; there must be a seeing of the Son, before there can be a believing in Him, or gathering to Him. Many, instead of gathering to Christ, they gather to an idol of their own fancy; when they hear of Christ, their idolatrous carnal mind represents a carnal image of Christ in their own brain: As those that are said to have made idols according to their own understanding, so many in their own imagination form an idea of Christ; and this idea or image of Christ, that they have in their own mind, is all that they have for Christ. But, O sirs, when Christ is externally revealed in the Gospel, there must be a marvelous light discovering Him in Himself, making Him known, though not perfectly, yet really and truly as He is; not only as He is man, but as God-man, having all the fullness of the Godhead in Him, and all the glory of God appearing in His face, so as the soul can not but cleave and adhere to Him. A painted sun will neither give light nor heat, but the real sun gives both : so a painted image and representation of Christ in the imagination gives no spiritual light, heat, nor communicates any transforming virtue; but the true Son of Righteousness ariseth with healing under His wings. It is true, this light is not without mists and smoke, sent forth from the bottomless pit, to darken all; but yet there is such a clear discovery of the man's inability, of God's gracious offer, and Christ's good will and mind to the bargain, as determines the soul to its Deity.
- 3. In gathering to Shiloh, the people that are brought to Him are made to act evangelically or to believe, in a Gospel manner, to receive and rest upon Him, as He is offered to us in the Gospel. There is a Gospel-ground on which the people do gather: legal faith acts upon a legal ground, such as inherent strength and natural righteousness; but true faith acts upon the ground of a borrowed strength, and an imputed righteousness of another, saying, "Surely in the Lord only have I righteousness and strength." This gathering to Shiloh is a self-renouncing business, stripping the man of his own righteousness, of his own strength, taking him entirely off his

own bottom; they that are gathered to Christ, are gathered out of themselves. There is a Gospel-rule also, whereby they gather, in a suitableness to the Gospel-offer and dispensation. "So we preach, and so ye believed." Faith answers the Gospel-call, as the impress upon the wax does answer the engravings of the seal; so Christ offers Himself, and so sinners gather to Him, and believe in Him for wisdom, righteousness, sanctification, and redemption. Hence again. there is a Gospel-order, wherein the gathering of the people is to Him; the soul, in coming to Him, receives first the person, and there the portion; even as God gives Christ, and then with Him all things. The people gather to Him, in a day of Power, first, as a Jesus, and then, as a Lord; first, for justification, and then, for sanctification. Legal adventures invert this Gospel-order, seeking sanctification first, that upon that bottom it may build its justification; seeking righteousness, "as it were, by the works of the law." And however confused and indistinct the true believer's faith may be, in his first believing, yet repeated acts of faith may afterward make it more and more evident to him that right believing is in the foresaid Gospelorder. There is a Gospel warrant, upon which this gathering proceeds: They that gather to Shiloh act warrantably, upon the warrant of an objective sufficiency; there is a sufficient Christ presented: O, the sufficiency of His person, being God-man in one person; the sufficiency of His offices and commission, being sealed of God to be a surety, a Saviour, a prophet, priest, and king; the sufficiency of His righteousness, His doing and dying, His obedience and satisfaction; the sufficiency of His power, as being able to save to the uttermost; the sufficiency of His will, while He proclaims His good will toward men; and that God is in Christ, reconciling the world to Himself! They gather, upon the warrant of a general Gospeldispensation of grace through Christ, in the external revelation of the word, where the elect are not characterized more than others, but life and salvation through Christ held out to sinners of mankind, without distinction of nation, state, or condition; and so in an indefinite way. Thus run all the promises, except these that are made to believers, or such as have grace already; to them indeed the promises are definite, so also they are definite to the elect, in the decree of heaven; but in the external dispensation of the Gospel, they are indefinite and general, saying, To you belong the Covenants and the promise; and as the promise is indefinite, so the call is universal, whether by exhortations, invitation, entreaties, counsels, or commands, to all and every one, to come and receive Christ, and all His sure mercies, freely, and upon these Gospel-warrants de

the people gather to Shiloh. In a word, the whole Covenant, and all the promises of it, are held forth to all the people, that they may gather to it; "I'll give thee for a Covenant of the people." Hence we are said, "to receive the promise through faith, to be persuaded of them; and embrace them," and the faith we are called to, is said to be a "receiving of the word," a "taking hold of His Covenant," a "believing of the testimony." Christ can not be received, but as He is offered; He is not offered to us, but in a word, a promise, a testimony: hence the substantial act of faith being an assent, there must be a word, promise, or testimony, for faith's immediate object, wherein we see and receive Christ. If a man would see his shadow in a glass, he first looks to the glass, and through it sees his own shadow or image; the glass is the immediate object to which his sight is directed; so, in order to our seeing of Christ, the glass of the Gospel-promise is set before us. Thus a displayed Covenant of grace, as standing fast in Christ, seems to be the warrant for the gathering of the people to Shiloh. "Come and let us join ourselves to the Lord, in a perpetual Covenant (says our reading) that shall not be forgotten:" I know this is viewed, by some, in another sense, with reference to our covenanting; but I think the original reading that others notice is very pleasant and evangelical, for it may be read, "Come and let us join ourselves to the Lord, the perpetual Covenant shall not be forgotten," q. d., Come and let us gather together unto Shiloh; why, the everlasting Covenant, that stands fast in him, who is the All of the Covenant, shall never be forgotten: and so it may be viewed, as an encouragement of faith, and reason for the gathering of the people to Him; behold He is given for a Covenant of the people, and this perpetual Covenant shall not be forgotten. Thus they are made to act evangelically.

4. In gathering to Shiloh, the people that are brought to Him are made to act cordially and spontaneously, with heart and will; yea, with a thousand good wills; "O take my heart," says the man, in the day of power, "take it, and a thousand blessings with it." It is true, there is no gathering, no approaching to Him, without a draught of Omnipotency; yet there is no violence in it, no force or compulsion, but when power comes, it takes away the backwardness and unwillingness. "Thy people shall be willing." Never did a mariner draw near to a shore with better will, after shipwreck, than the soul comes to Christ, in the day of power; the person being drawn, yields necessarily and willingly both: Draw me, we will run after Thee; Draw me, there is the Almighty power ex-

erted, in its irresistible operation; we will run, there is the volum tary motion of the soul: so that this gathering does not destroy, but establish the liberty of the will of the rational agent. Reason is not hoodwinked, the person approaches to a God in Christ, upon the most rational grounds, seeing and apprehending His misery while far from God, and the happiness of nearness to Him in Christ. And this gathering is as cordial as it is voluntary; as the will is inclined, so the heart is inflamed. Hypocrites may gather to ordinances, and gather to a communion-table with the outward man; they may draw near to God with the mouth, and honor Him with the lip, while the heart is far removed from Him. This is what God complains of, "Their heart is far from Me:" But what do I regard a gathering of dead corpses about My table and ordinances, a gathering of bodies, while there is no gathering of hearts? But in this gracious gathering, the language of the soul is, O, many a time I have given my heart away to the devil; I gave my heart and affections away to lusts; I gave my heart away to the world; and now, shall I give Christ less than I gave them? It will be a miracle if He accept of it, after my manifold departures; but O, if I had as many souls as I had sins, I would give them to Him! O, if I could believe in Him with the whole heart, pray to Him with the whole heart, serve Him with the whole heart; and that all my affections, that have been struggling among the creatures, may be gathered to Him, and centered in Him! Yea, in the day of power, a man finds himself so willingly and freely to come to Christ, that he is rolled upon Him, as if He were carried on a wave of the sea, or rather in a chariot paved with love: formerly he found believing hard, yea, that it was impossible for him to come to Christ; but now he finds it impossible for him to stay away from Christ: believing is so sweet and easy then, that, as if he had wings, he flees for refuge to the hope set before him. Though, as a great divine (viz., Dr. Owen) expresses it, faith is in the understanding, in respect of its being and subsistence; yet it is in the will and heart, in respect of its effectual working: as to its essence, it lies in assent, but the saving quality of this assent is, that it is cordial; and it is not true faith, if it be not a cordial assent to God's testimony concerning Christ. And indeed there is a great difference betwixt a dead assent, and a cordial hearty assent to any truth: suppose (says one) you were in a foreign land, and that you got a sure account that the Turks have got a victory over the Persians; and at the same time you hear that your beloved spouse is recovered of a dangerous disease, that all your family is well, and your affairs prosper there is a great difference betwixt

the way of assenting to these two; you believe the former, but it hath no impression on your heart, it is only a naked, heartless, unconcerned assent; but you would believe the other cordially and gladly, because you are much concerned therein: hence you would welcome the messenger. Thus the Gospel is not only a faithful saying, but worthy of all acceptation; and in gathering to Christ, in the day of power, the soul acts cordially.

5. In this gathering of the people to Shiloh, they are made to act humbly and reverentially; the man comes with a "What am I, and what is my father's house?" Behold I am vile, and if the Lord shall have mercy on me, it is well, grace shall have the glory; but if not, I may even preach His righteousness in hell, and declare He never wronged me, He is a just God. O the soul acts humbly in the day of powerful gathering, "That thou mayest remember, and be confounded, and never open thy mouth, because of thy shame, when I am pacified toward thee for all that thou hast done." O but a soul convinced of its own unworthiness and desert of hell, and that scarce can expect any thing but utter damnation, how does the first dawning of mercy melt and humble it! O whence is this to such a worm as I! He stands behind Christ weeping, and washing His feet with tears. When one of the first works of the Spirit in conversion, is to give the soul a light in its hand, to go down to the dark cellars of his heart and make discoveries, so as he stands amazed, trembling at the sight of himself, and the next work of the Spirit is to lead him to the lightsome chamber of the King of glory, to bring him from darkness to light, O how is he melted with a sense of mercy, and humbled with a sense of his own monstrous vileness! "Now mine eyes see Thee, wherefore I abhor myself." O in such a day, the man sees his heart vile, his lips vile, his practice vile, his righteousness vile and filthy rags; he sees in his bosom, as it were, an hell of devils and unclean spirits, that when he thinks on himself it makes him loathe and scunner, as it were, like a man ready to bock or vomit when he sees some filthy thing, especially among his meat; or as a man's flesh will creep when he sees some filthy venomous toad or viper; so it is with these that see themselves in the Lord's light, in the day of their gathering to Shiloh. They that were never humbled, were never gathered, and they that have been deeply humbled, have come to God with ropes about their necks, as worthy to be cast over the gibbet, and hanged over the fire of God's everlasting vengeance; they have been humbled to the dust, yea, humbled to nothing before the Lord, and to a thousand times less and worse than nothing; yea, they can not see such vile monsters among all the devils in hell as themselves; they come, therefore, with humility

reverence, and godly fear.

6. In this gathering of the people to Shiloh, under the influence of gathering power and grace, they are made to act boldly, though humbly, "Let us come boldly to the throne of grace." "We · have boldness to enter into the holiest by the blood of Jesus," "In whom we have boldness, and access with confidence, by the faith of Him." Here is the boldness of Faith in opposition to the boldness of presumption. Bold faith comes walking on a sea of blood, or rather upon the red and white pavement of the active and passive obedience of Christ. This boldness of faith's approach to a God in Christ is remarkable for several things:-it is remarkable for the vehemency that is sometimes in it; O how vehemently does the soul act when it is laying siege to heaven, by the prayer of faith and importunate supplication, crying, "Lord, I believe, help my unbelief;" Lord, increase my faith; Lord, give a drink of the water of the well of Bethlehem! O for a drop of the precious blood of the Lamb! 0 man, woman, where are the bedsides and secret corners that can beat witness to your besieging heaven with your vehement cries? It is remarkable for the violence that is in it; "The kingdom of heaven suffers violence, and the violent take it by force." The man acts as it were violently; "If I perish, I perish," at Christ I must be. It acts in a manner willfully; "Though He slay me, yet will I trust in Him; I will not let Thee go, except Thou bless me." The soul, as it were, violently casts itself upon the free grace and faithfulness of God, in the greatest distress; and here it lies, as it were, at anchor in such stormy days. It is remarkable for the confidence that is in it: it hath the confidence to give God a testimonial, as it were; when faith is acted, not only does God give the man a testimonial, "Enoch had this testimony, that he pleased God; but without Faith it is impossible to please Him;" but what is yet more strange, faith not only gets a testimonial from God; but gives a testimonial to Him, "He that hath received his testimony hath set to his seal that God is true." Here is the confidence and assurance of faith; it acts upon an infallible testimony of the Divine veracity and faithfulness; a "Thus saith the Lord," is the firm foundation upon which faith is built. It is a receiving the record of God; and all acts of faith without this, are but as so many arrows shot at random in the open air. Many a confident address does faith make; it ventures to go as far ben, as "the Holy of holies, by the blood of Jesus;" it ventures the soul upon the blood of the Son of God, and upon the promise of a God in Christ: here is the boldness of faith. To gather

in to Shiloh and believe in Him, is in effect to say, I adventure my soul upon nothing in the world, but upon the promise of a God that I have provoked, and been an enemy to all my days; I have nothing but the word of this God, and yet I must adventure upon it even my everlasting ALL. It is an adventuring act, like Peter upon the boisterous water, with this in his mouth and heart, "Master, save me." To venture upon the promise of a provoked God, and to believe Him to be a God in Christ reconciled according to His word, upon account of the ransom He hath found out, and the propitiation He hath set forth: here is the boldness of faith. And again, it is remarkable for its resoluteness; the person, like the woman with the bloody issue, presses resolutely through crowds of devils and lusts, and with an irresistible intenseness of soul, forces a passage through all obstructions, to get a touch of the scepter of King Jesus. We are called to "come with full assurance of faith," with a holy resolution and courage. When a poor trembling Roman approached the Emperor Augustus, he was in some fear: "What," says the Emperor, "take you me for an elephant that will tear you?" So we should come with boldness to Christ. He encourages the worst of sinners; He hath given His word for it, which is firm as the pillars of heaven and earth, and stable like mountains of brass, that "him that cometb He will in no wise cast out." When he comes at first He will not cast him out; when he comes again afterward, He will not cast him out; he will not cast out the vilest and most desperate sinner that comes; He will not cast him out of His favor now, He will not cast him out of heaven at last; no, no, "He will in nowise cast him out." We may gather to Shiloh, and come with the greatest boldness; and welcome, welcome shall we be forever. In a word, this boldness is remarkable for the solemnity that is in it; it is a solemn gathering: the people that gather to Shiloh come to Him with a behold, "Behold, we come unto Thee; for Thou art the Lord our God." The heart goes out with some kind of eminency and solemnity: "Behold we come;" let heaven and earth be witnesses; we take instruments, as it were, in every angel's hand, in every creature's hand, in every spire of grass's hand, that we are come back to a God in Christ; we are satisfied the whole universe attest, and behold what we are going to do; not that the believer loves to blaze abroad his religion indecently-no, it is especially a silent, secret, heart-gathering and soul-approach to Shiloh; but they are so far from being ashamed of the match, and so well pleased are they with it, that they are content it be registrate in heaven, and that the whole

creation attest it; "Behold we come!" The man acts with a solemn boldness.

The qualities of this penitential approach you may see. And this penitential acting of faith runs through the whole of the believer's life in a universal tenderness of disposition and deportment, according to the measure of faith: and there are six tender things in it which the believer hath. 1. He hath a tender heart, called a broken and contrite heart, broken for sin and from sin; Josiah's heart was tender. 2. A tender conscience; some have a conscience seared as with a hot iron, and that is a silent conscience; but the penitent hath a smitten conscience, as David's heart smote him, when he cut off the loop of Saul's garment. 3. A tender eye: "They shall look on Him whom they have pierced, and mourn;" rivers of tears run down their eyes, because of their own sins, and the sins of others, who break God's law. 4. A tender ear, which being circumrised, does hear and fear: "To this man will I look, even to him that is poor, and of a contrite heat, and trembles at My word." 5. A tender lip or tongue, that dare not lie, nor speak profanely: "I said, I will take heed to my ways, that I sin not with my tongue." And 6, A tender hand, that dares not touch the garments spotted with the flesh, but studies to shun all appearances of evil; or, if you will, you may add, lastly, that he hath a tender foot, saying with Hezekiah, "I will go softly all my years in the bitterness of my soul." And this leads to another quality of this regular approach. 2dly. When there is a gathering to Shiloh, the regular approach and address to Him is made obedientially, as well as penitentially; it is an obediential gathering: and as faith acts penitentially, so it acts obedientially; for "it works by love," "It purifies the heart;" "and the man that hath it purifies himself, even as God is pure." It stirs up to new obedience; for "faith without works is dead." Wherever it is, it is still working, and it can no more be idle than the fire can be. It is true "we are justified by faith without works," as the Apostle says, that is without the causality of works, without the conditionality of works, without the instrumentality of works, and without the influence of works upon our justification; but not without the presence of works; for justifying faith is a sanctifying thing, and natively works, as the fire natively burns: Common faith is a dead useless faith, making no change or alteration on the soul where

 but saving faith acts always obedientially; hence you read of edience of faith, importing both that faith acts in obedience vine call at first, and that it influences the soul to all the ospel obedience afterward. O, says the returning sinner,

that is making this obediential address to a God in Christ, I have been a fugitive servant to the most glorious Lord and Master; I have deserted His service, and denied my obedience; but now, Lord, nail my ear to Thy door-post, that I may serve Thee forever; nail my heart to Thy service, that no trouble, temptation, devil or desertion may drive me away from Thee; nail my eyes to Thy service, that I may never look upon vanity; nail my hands to Thy service that I may never do an ill turn; nail my feet to Thy way, that I may never turn aside from Thee: let all the faculties of my soul be nailed to Thy service and obedience. 3dly. When there is a gathering to Shiloh, the regular address to Him is made speedily; O the poor soul, that sees itself ready to drop into hell, how speedily, in the day of power, does it flee unto Christ! "I flee to Thee to hide me," says the Psalmist. The flight of faith is very quick, quick and swift as lightning, that goes from the one end of heaven to the other in an instant; so when the soul is on the wing, under the influence of the spirit of faith, it can flee from earth to heaven in a moment. But this speedy gathering, I understand especially in opposition to delays, which are dangerous in religon: to delay coming to Christ for one half hour, is dangerous exceedingly; for, if you die within that half hour, you are undone to eternity. Now, in a day of powerful gathering, the soul makes no longer delay, but is in a holy haste, "I made haste, and delayed not to keep Thy righteous judgments." The man is made to fly with speed, and to run with haste out of Sodom. 4thly. When there is a gathering to Shiloh, the regular approach and address to him is made deliberately; though it is with speed, yet it is with deliberation. Though none can believe too soon by a saving faith, yet some believe too soon by a temporary faith, never having weighed matters in the balance of the sanctuary. The true approacher puts the matter in a fair balance; he puts the disadvantages in one scale, saying, What will be my fare if I come not to Christ? Why, "They that are far from Him shall perish." He puts the advantages in another scale, and comes at length to that conclusion. "It is good for me to draw near to God." O, of all the gatherings, the gathering to Shiloh is best; "To whom shall I go? He bath the words of eternal life." The man is not affected only with a transient flash; no, he sees the wicked oft in prosperity, and the godly in adversity; he sees the large and alluring offers that sin, Satan and the world make; and yet after all, he deliberately affirms, It is good for me to draw near to God and Christ: let others say, "Who will show us any good?" but my say shall be, "Lord, lift Thou up the light of Thy countenance on

me. 5thly. When there is a gathering to Shiloh, the regular approach and address is made chastely and uprightly. The soul views the saying, that Christ came to save sinners from sin and wrath, not only as a faithful saying, but as worthy of all acceptation; because the beauty of Christ is discovered. Some have their reason conquered, but not their love; and therefore they come to Christ feignedly, and not with the whole heart; their judgment draws one way, and their affections another; for their judgment is gained, but not their affections: as if one should marry a woman, not because of her beauty, but because of her patrimony; not from love to her person, but love to her portion. Some take on with Christ, and take hold of the skirt of this Jew, who yet see "No form or comeliness in Him, for which He should be desired." But as it is said, "The upright love Thee;" so they that in gathering to Him act chastely and uprightly, they come to Him out of pure love, not for servile ends, not to gratify a natural conscience, not for fear of hell only, but from a great love to Him, and a just esteem of Him, and a strong desire of fellowship with Him. The man is content to come to Christ on Mount Calvary, as well as on Mount Tabor; when going to Golgotha in ignominy, as well as when riding to Jerusalem in triumph: he cleaves to Him, when people cry, "Away with Him, away with Him; crucify Him;" as well as when they cry, "Hosanna to the Son of David." He loves Him when lying in a grave, as well as when mounted on a throne. The chaste and upright comer cleaves to Him, when kings and princes are against Him, when laws and governments are against Him, when potentates and parliaments are against Him, as well as when they seem to be upon His side. It is too true indeed, that there are many unchaste thoughts, and looks. and lustings after idols in the hearts of true believers, and many defections and declinings may take place; but these are wrestled with and opposed by them, and that not only by their light and conscience, but by their love and affection to the Lord Jesus, saying. "O shall I thus requite the Lord?" So that in the main they are upright. But, to the same purpose, 6thly When there is a gathering of the people to Shiloh, the right and regular approach and address to Him is made entirely and undividedly. False and hypocritical comers come with a divided heart to a divided Christ; but true comers, with a whole heart to a whole Christ. The legalist would marry Christ, while yet his other husband the law is not dead to him, nor he dead to it; but it is an adulterous and unlawful match, to join with another husband while the first is living. Hence true believers in Christ are said to be "Dead to the law by

the body of Christ, that they might be married to another," etc. And God casts down the old building, turns him out of that shelter, lets him see all his legal duties, best performances, and most glaring graces, are but fig-leaves, insufficient to cover his nakedness; and discovers the necessity, excellency and glory of Christ's righteousness; and the man submits cordially to it, renouncing all hope and expectation of life, favor and justification by the deeds of the law. The carnal man would have Christ and his lusts too; "But if you seek Me," says Christ, "let these go their way." Gathering grace makes the man say, "What have I to do any more with idols?" The covetous man would have Christ and the world too; Christ satisfies his conscience, and he flees to Him for that; the world satisfies his heart, and he cleaves to it for that: but in the day of gathering power, the emptiness of the world is discovered, and the man sells all for the pearl of great price.

The man that comes to Christ, comes for all these four things, For Wisdom, Righteousness, Sanctification, and Redemption; he comes to Him as a Prophet for wisdom, as a Priest for righteousness, as a King for sanctification, and as his All in all for complete redemption: and he can want none of these, because he knows his own foolishness, guiltiness, filthiness, and misery. The true believer dares not divide righteousness from sanctification, nor pardon from purity; yea, he comes to Christ for remission of sin for the right end. What is that? Namely, that, being freed from the guilt of sin, he may be freed from the dominion of it. Knowing that there is forgiveness with Him that He may be feared, he does not believe remission of sin that he may indulge himself in the commission of it. No, no; the blood of Christ, that purges the conscience from the guilt of sin, does also purge the conscience from dead works to serve the living God. They that come to Christ regularly then, come so to Him for righteousness, that they may have Him also for sanctification; otherwise the man does not really desire the favor and enjoyment of God, or to be in friendship with Him who is a holy God. As the true lover loves Him, not only because He is good and merciful, but because He is a pure and holy Jesus; so the true believer employs Christ for making him holy as well as happy; and hence draws virtue from Him for killing of sin, and quickening the soul in the way of duty: and indeed the faith that can never keep you from a sin, will never keep you out of hell; and the faith that can not carry you to a duty, will not carry you to heaven. Justifying faith is a sanctifying grace, it improves Christ undividedly. 'Tis true, as it sanctifies it does not justify; but that

faith that justifies, does also sanctify: as the sun that enlightens hath heat with it, but it is not the heat of the sun that enlightens, but the light thereof; so that faith that justifies hath love and sanctity with it, but it is not the love and sanctity that justifies, but faith as closing with Christ. 7thly. When there is a gathering of the people to Shiloh, the regular approach and address to him is made exclusively, excluding all other saviours, all other helps, all other props, saying, "I will make mention of Thy righteousness, and of Thine only." To depend partly upon Christ, and partly upon our own righteousness, is to set one foot upon firm ground, and another upon quicksand. If a man set one foot upon a rock, and another upon the deep water, and lean to them both with equal weight, yea, if he give any of his weight to the foot that is on the water, he will be sure to sink into the deep: so here. Therefore, in the day of gathering to Christ, the soul is brought to say, "Surely in the Lord only have I righteousness and strength." Thus Paul excludes the best righteousness that ever he had, either before or after conversion, from the matter of his justification. When he compares his best righteousness with Christ's, he looks upon it as a dunghill, a stinking dunghill where there is no pleasure, and a sinking dunghill where there is no standing. Such is our righteousness, if it be not excluded from our justification before God, and acceptance with Him. If we go about to establish our own righteousness, it stinks in the Divine nostrils as dung: and not only so, but it is a sinking ground to stand upon, there's no firm footing; the more a man leans to it, the more he sinks in it. Christ's blood is the only sacrifice of a sweet-smelling savor to God; every sacrifice stinks, that is not perfumed therewith: Christ's righteousness is the only sure foundation and firm ground for standing upon before God. As the way of sin is a sinking way, so the way of self-righteousness is little better; for the sin that is in man's best righteousness trips up his heels, and lays him in the dirt, where he sinks to hell, if he be not brought to build upon a surer ground, and to take a better way. 8thly. When there is a gathering to Shiloh, the regular approach and address to him is made progressively, as also peremptorily and irreversibly, saying, "Henceforth we will not go back." O, after we have tasted the bitterness of sin, and the bitterness of wrath, after the wings of our souls have been singed with the flames of hell, after the arrows of conviction shot out of the bow of Omnipotence have pierced our souls, so as no man, minister or angel, could pull them out, Christ did it with His own hand, and therein manifested His powerful Grace, as being the man of God's right hand, shall we again turn

our back upon Him? No, henceforth through grace we will not go back. The true believer comes to Christ, so as never to part with Him, saying, as Ruth to Naomi. "Entreat me not to leave Thee, or to return from following after Thee: for whither Thou goest, I will go; and where Thou lodgest, I will lodge: Thy people shall be my people, and Thy God my God. Nothing shall part Thee and me." Yea, the man, having once come to Christ, is aye coming nearer and nearer to Him. "To whom coming, as to a living stone, ye are built up a spiritual house;" the building goes up gradually, and is still going forward. Some professors are like the mill-wheel; it goes round, yet still it stands in the same place where it was: they go the round of duties, and morning and evening prayers, and attend Sabbath and week-day sermons, which is well done; but they are at a stand, they are the same now that they were ten, twenty years ago, if not worse. But, in gathering to Shiloh, the people are made to advance nearer and nearer to heaven, getting more knowledge, more experience, more hatred of sin, more love and likeness to Christ. It is true, the saints themselves have their winter decays, but they have also their summer revivings that set them forward again. And thus "The path of the just is as the shining light, which shineth more and more to a perfect day.

DISCOURSE FIFTY-EIGHTH.

JOHN M'LAURIN.

M'Laurin was one of the brightest ornaments of the Christian churches of his time. He was born at Glenderule, in Argyleshire, where his father was minister, in the year 1693. His studies were pursued at Glasgow and Leyden. In 1717 he was licensed to preach, and in 1719 ordained minister of Luss, a county parish, situated on the banks of Loch Lomond, about twenty miles north of Glasgow. In 1723 he became minister in the city of Glasgow, where he died in September, 1754.

M'Laurin was a correspondent of President Edwards; and between these two eminent and devoted ministers there existed great mutual affection and Christian regard. It is not often that profound piety, unwearied activity, and the highest order of intellectual endowments have been more happily united than in M'Laurin. The fruits of his pen that remain are few, but of sterling value. They consist mainly in essays and sermons, and an octavo volume on the "Prophecies Concerning the Messiah," the republication of which in this country would be an acceptable service to many. The Presbyterian Board of Publication in Philadelphia have issued his sermons and essays in one 12mo volume. For impressive eloquence he has nothing else equal to the sermon here given. It is a masterpiece; and though the several parts do not possess the same degree of merit, any portion of it is too good to be omitted, so that we give it entire.

GLORYING IN THE CROSS OF CHRIST.

"But God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world."—GALATIANS, vi. 14.

It is an old and useful observation, that many of the most excellent objects in the world are objects whose excellency does not appear at first view; as, on the other hand, many things of little value appear more excellent at first, than a nearer view discovers them to be. There are some things we admire, because we do not know them; and the more we know them, the less we admire them: there are other things we despise through ignorance, because it requires pains and application to discover their beauty and excellency.

This holds true in nothing more than in that glorious, despised object mentioned in the text. There is nothing the world is more divided about in its opinion, than this. To the one part, it is altogether contemptible; to the other, it is altogether glorious. The one part of the world wonders what attractions others find in it; and the other part wonders how the rest of the world are so stupid as not to see them; and are amazed at the blindness of others, and their own former blindness.

It is said of the famous reformer Melancthon, when he first saw the glory of this object at his conversion, that he imagined that he could easily, by plain persuasion, convince others of it; that the matter being so plain, and the evidence so strong, he did not see how, on a fair representation, any could stand out against it. But, upon trial, he was forced to express himself with regret, "that old Adam was too strong for young Melancthon; and that human corruption was too strong for human persuasion, without Divine grace."

The true use we should make of this is, certainly, to apply for that enlightening grace to ourselves which the Apostle Paul prays for, in the behalf of the Ephesians: "That the God of our Lord Jesus Christ may give unto us the spirit of wisdom and revelation in the knowledge of Him." But, as here, and in other cases, prayer and means should be joined together, so one of the chief means of a right knowledge of the principal object of our faith, and ground of our hope, is to meditate on the glory of that object, asserted so strongly in this text; and that by one who formerly had as diminishing thoughts of it as any of its enemies can have.

In the verses preceding the text, the apostle tells the Galatians what some false teachers among them gloried in; here he tells what he himself gloried in. They gloried in the old ceremonies of the Jewish law, which were but shadows; he gloried in the cross of Christ, the substance. He knew it was an affront to the substance, to continue these shadows in their former force, after the substance itself appeared; therefore he rejects that practice with zeal, and, at the same time, confines his own glorying to that blessed object, which the shadows were designed to signify. "God forbid that I should glory, save in the cross of our Lord Jesus Christ."

Here the apostle showeth us both his high esteem of the cross of Christ, and the powerful influence of it upon his mind. The cross of Christ signifies, in Scripture, sometimes our sufferings for Christ, sometimes His sufferings for us. As the latter is the chief and most natural sense of the words, so there is reason to think it is the sense of the apostle here. This is the sense of the same expression in the twelfth verse of this chapter, which speaks of persecution (that is, our suffering) for the cross of Christ, namely, the doctrine of Christ's cross. Besides, it is certain, that it is not our sufferings, but Christ's sufferings, which we are chiefly to glory in, to the exclusion of all other things; and it is not the former chiefly, but the latter, that mortifies our corruptions, and crucifies the world to us.

The cross of Christ may signify here, not only His death but the whole of His humiliation, or all the sufferings of His life and death; of which sufferings the cross was the consummation. The apostle, both here and elsewhere, mentions the cross, to remind us of the manner of His death, and to strengthen in our minds those impressions which the condescension of that death had made, or ought to have made, in them. That the Author of liberty should suffer the death of a slave; the Fountain of honor, the height of disgrace; and that the punishments which were wont to be inflicted upon the meanest persons for the highest offenses, should be inflicted on the greatest

Person that could suffer; this is the object that the apostle gloried in.

There are not two things more opposite than glory and shame; here the apostle joins them together. The cross, in itself, is an object full of shame; in this case, it appeareth to the apostle full of glory. It had been less remarkable had he only said be gloried in his Redeemer's exaltation after He left the world, or in the glory He had with the Father before He came to it, yea, before the world was: but the object of the apostle's glorying is the Redeemer, not only considered in the highest state of honor and dignity, but even viewed in the lowest circumstances of disgrace and ignominy; not only as a powerful and exalted, but as a condemned and crucified Saviour.

Glorying signifies the highest degree of esteem: the cross of Christ was an object of which the apostle had the most exalted sentiments, and the most profound veneration; this veneration he took pleasure to avow before the world, and was ready to publish on all occasions. This object so occupied his heart and engrossed his affections, that it left no room for any thing else—he gloried in nothing else. And, as he telleth us in other places, he counted every thing else but loss and dung, and would know nothing else, and was determined about it.

The manner of expressing his esteem of this object has a remarkable force and vehemence in it: "God forbid!" or, Let it by no means happen. As if he had said, "God forbid, whatever others do, that ever it should be said that Paul, the old persecutor, should glory in any thing else but in the crucified Redeemer; who plucked him as a brand out of the fire, when he was running further and further into it; and who pursued him with mercy and kindness, when he was pursuing Him in His members with fierceness and cruelty. I did it through ignorance (and it is only through ignorance that any despise Him). He has now revealed Himself to me; and God forbid that the light that met me at Damascus should ever go out of my mind. It was a light full of glory; the object it discovered was all glorious—my all in all; and God forbid that I

should glory in any thing else."

His esteem of that blessed object was great, and its influence on him was proportionable. By it the world was crucified to him and he was crucified to the world. Here is a mutual crucifixion. His esteem of Christ was the cause why the world despised him, and was despised by him. Not that the cross made him hate the men of the world, or refuse the lawful enjoyments of it; it allowed him the use of the latter, and obliged him to love the former. But it crucified those corruptions which are contrary both to the love of our neighbor and the true enjoyment of the creature. This is called fighting, warring, wrestling and killing. The reason is, because we should look upon sin as our greatest enemy; the greatest enemy of our souls, and of the Saviour of our souls. This was the view the apostle had of sin, and of the corruption of the world through lust. He looked upon it as the murderer of his Redeemer; and this inspired him with a just resentment against it. It filled him with those blessed passions against it, mentioned by himself, as the native fruits of faith and repentance; zeal, indignation, revenge; that is, such a detestation of sin, as was joined with the most careful watchfulness against it.

This is that crucifying of the world meant by the apostle. The reason of the expression is, because the inordinate love of worldly things is one of the chief sources of sin. The cross of Christ gave such a happy turn to the apostle's affections, that the world was no more the same thing to him that it was to others, and that it had been formerly to himself. His soul was sick of its pomp; and the things he was most fond of before, had now lost their relish with him. Its honors appeared now contemptible, its riches poor, its pleasures nauseous; its examples and favors did not allure, nor

its hatred terrify him. He considered the love or hatred of men, not chiefly as it affected him, but themselves, by furthering or him dering the success of his doctrine among them. All these things may be included in that "crucifying of the world" mentioned in the last clause of the verse; but the intended ground of the discourse being the first clause, the doctrine to be insisted on is this:

"That the cross of Christ affords sinners matter of gloryin above all other things: yea, that it is, in a manner, the only thin they should glory in. The whole humiliation of Christ, and particularly His death for the sake of sinners, is an object that has succincomparable glory in it, that it becomes us to have the most hoporable and exalted thoughts of it." As this is evidently contained in the text, so it is frequently inculcated on us in other Scriptures. It is plain that when the Scriptures speak of the glory of God in the face of Jesus Christ, it is meant chiefly of His glory in the face of Christ crucified; that is, in the work of redemption finished on the cross.

In discoursing on this subject, it will be proper, first, to consider briefly, What it is to glory in any object; and then, What ground of glorying we have in this blessed object proposed in the text. 益

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To glory in any object includes these two things; first, a high esteem of it; and then, some concern in it. We do not glory in the things we are interested in unless we esteem them; nor in the things we admire and esteem, unless we are some way interested in them. But although all professing Christians are some way concerned to glory in the cross of Christ, because the blessed fruits of His cross are both plainly revealed, and freely offered to them; yet, it is those only who have sincerely embraced these offers, that can truly glory in that object. Yet, what is their privilege, is the duty of all. All should be exhorted to glory in this object, and to have a high csteem of it, because of its excellency in itself; to fix their hearts on it by faith, because it is offered to them; to show their esteem of it by seeking an interest in it; and, having a due esteem of it, and obtained an interest in it, to study a frame of habitual triumph in it. But the nature of this happy frame of mind is best understood by considering the glory of the object of it.

The ancient prophets who foretold Christ's coming, appear transported with the view of His glory. Not only the New Testament, but also the Old, represents the Messiah as the most remarkable and most honorable Person that ever appeared on the stage of the world. It speaks of Him as a glorious Governor, a Prince, a King, a Conqueror, besides other magnificent titles of the greatest dignity; show

ing that His government should be extensive and everlasting, and that His glory should fill the whole earth. But, while the prophets foretell His greatness, they foretell also His meanness. They show, indeed, He was to be a glorious King, but a King who would be rejected and despised of men; and that, after all the great expectation the world would have of Him, He was to pass over the stage of the world disregarded and unobserved, excepting as to the malicious treatment He was to meet with on it.

About the time of His coming, the Jews were big with hopes of Him, as the great Deliverer and chief ornament of their nation. And if history be credited, even the heathens had a notion about that time, which probably was derived from the Jewish prophecies, that there was a Prince of unparalleled glory to rise in the East, and even in Judea in particular, who was to found a kind of universal monarchy. But their vain hearts, like those of most men in all ages, were so intoxicated with the admiration of worldly pomp, that that was the only greatness they had any notion or relish of. This made them form a picture of Him who was the desire of all nations, very unlike the original.

A king whom the world admires, is one of extensive power, with numerous armies, a golden crown and scepter, a throne of state, magnificent palaces, sumptuous feasts, many attendants of high rank, immense treasures to enrich them with, and various posts of honor to prefer them to.

Here was the reverse of all this. For a crown of gold, a crown of thorns; for a scepter, a reed put in His hand in derision; for a throne, a cross. Instead of palaces, not a place to lay His head; instead of sumptuous feasts to others, ofttimes hungry and thirsty Himself; instead of great attendants, a company of poor fishermen; instead of treasures to give them, not money enough to pay tribute without working a miracle; and the preferment offered them, was to give each of them His cross to bear. In all things the reverse of worldly greatness, from first to last. A manger for a cradle at His birth; not a place to lay His head sometimes in His life; nor a grave of His own at His death.

Here unbelief frets and murmurs, and asks, Where is all the glory that is so much extolled? For discovering this, faith needs only look through that thin vail of flesh, and under that low disguise appears the Lord of glory, the King of kings, the Lord of hosts, strong and mighty. The Lord, mighty in battle; the heavens His throne; the earth His footstool; the light His garments, the clouds His chariots; the thunder His voice; His strength omnipo-

tence. His riches all-sufficiency; His glory infinite; His retinue the hosts of heaven, and the excellent ones of the earth; on whom He bestows riches unsearchable, an inheritance incorruptible, banquets of everlasting joys, and preferments of immortal honor; making them kings and priests unto God; conquerors: yea, and more than conquerors—children of God, and mystically one with Himself.

Here appears something incomparably above all worldly glory, though under a mean disguise. But the objection is still against that disguise. Yet even that disguise, upon due consideration, will appear to be so glorious, that its very meanness is honorable. It was a glorious disguise, because the designs and effects of it are so. If He suffered shame, poverty, pain, sorrows, and death for a time, it was that we might not suffer these things forever. That meanness, therefore, was glorious, because it was subservient unto an infinitely glorious design of love and mercy.

It was subservient more ways than one. It satisfied the penalty of the law; it put unspeakable honor on the commandments of it. It was a part of Christ's design to make holiness (that is, obedience to the law) so honorable, that every thing else should be contemptible in comparison of it. Love of worldly greatness is one of the principle hinderances of it. We did not need the example of Christ to commend earthly grandeur to us; but very much to reconcile us to the contrary, and to make us esteem holiness, though accompanied with meanness. Christ's low state was an excellent means for that end. There was therefore greatness, even in His meanness. Other men are honorable by their station; but Christ's station was made honorable by Him; He has made poverty and meanness, joined with holiness, to be a state of dignity.

Thus Christ's outward meanness, that disguised His real greatness, was in itself glorious, because of the design of it. Yet that meanness did not wholly becloud it; many beams of glory shone

through it.

His birth was mean on earth below; but it was celebrated with hallelujas by the heavenly host in the air above. He had a poor lodging, but a star lighted visitants to it from distant countries. Never prince had such visitants so conducted. He had not the magnificent equipage that other kings have; but He was attended with multitudes of patients, seeking and obtaining healing of soul and body. That was more true greatness than if He had been attended with crowds of princes. He made the dumb that attended Him sing His praises, and the lame to leap for joy; the deaf to hear His wonders, and the blind to see His glory. He had

no guard of soldiers, nor magnificent retinue of servants: but, as the centurion, that had both, acknowledged, health and sickness, life and death, took orders from Him. Even the winds and storms. which no earthly power can control, obeyed Him; and death and the grave durst not refuse to deliver up their prey when He demanded it. He did not walk upon tapestry; but when He walked on the sea, the waters supported Him. All parts of the creation. excepting sinful men, honored Him as their Creator. He kept no treasure; but when He had occasion for money, the sea sent it to Him in the mouth of a fish. He had no barns nor corn-fields; but when He inclined to make a feast, a few small loaves covered a sufficient table for many thousands. None of all the monarchs of the world ever gave such entertainment. By these, and many such things, the Redeemer's glory shone through His meanness, in the several parts of His life. Nor was it wholly clouded at His death. He had not, indeed, that fantastic equipage of sorrow that other great persons have on such occasions; but the frame of nature solemnized the death of its Author; heaven and earth were mourners. The sun was clad in black; and if the inhabitants of the earth were unmoved, the earth itself trembled under the awful load. There were few to pay the Jewish compliment of rending their garments; but the rocks were not so insensible—they rent their bowels. He had not a grave of His own; but other men's graves opened to Him. Death and the grave might be proud of such a tenant in their territories; but He came not there as a subject, but as an Invader-a Conqueror. It was then that death, the king of terrors, lost his sting: and on the third day, the Prince of life triumphed over him, spoiling death and the grave. This last particular, however, belongs to Christ's exaltation: the other instances show a part of the glory of His humiliation, but it is a small part of it.

The glory of the cross of Christ which we are chiefly to esteem, is the glory of God's infinite perfections displayed in the work of redemption, as the Apostle expresses it, "The glory of God in the face of Jesus Christ;" even of "Christ crucified." It is this which makes any other object glorious, according as they manifest more or less of the perfections of God. This is what makes the work of creation so glorious. The heavens declare God's glory, and the firmament His handiwork; and we are inexcusable for not taking more pains to contemplate God's perfections in them—His almighty power and incomprehensible wisdom, and particularly His infinite goodness. But the effects of the Divine goodness in the works of creation are only temporal favors; the favors purchased to us by the cross of

Christ are eternal. Besides, although the works of creation planny show that God is in Himself good; yet they also show that God is just, and that He is displeased with us for our sins; nor do they point out to us the way how we may be reconciled to Him. They publish the Creator's glory. They publish at the same time His laws, and our obligations to obey them. Our consciences tell us we have neglected these obligations, violated these laws, and consequently incurred the Lawgiver's displeasure. His works declaring His glory, show that in His favor is life, and consequently that in His displeasure is death and ruin. Yea, they lay us in some measure under His displeasure already. Why else do natural causes give so much trouble in life, and pain in death? From all quarters the works of God revenge the quarrel of His broken law. They give these frail bodies subsistence for a time, but it is a subsistence embittered with many vexations; and at last they crush them and dissolve them into dust.

The face of nature, then, is glorious in itself; but it is overeast with a gloom of terror to us. It shows the glory of the Judge to the criminal—the glory of the offended Sovereign to the guilty rebel. This is not the way to give comfort and relief to a criminal; it is not the way to make him glory and triumph. Accordingly the enemies of the cross of Christ, who refuse to know God otherwise than by the works of nature, are so far from glorying in the hopes of enjoying God in heaven, that they renounce all those great expectations, and generally deny that there is any such blessedness to be had. Conscience tells us we are rebels against God, and nature does not show how such rebels may recover His favor; how, in such a well-ordered government as the Divine government must be, the righteous Judge and Lawgiver may be glorified, and the criminal escape; much less how the Judge may be glorified, and the criminal obtain glory likewise.

The language of nature, though it be plain and loud in proclaiming the glory of the Creator, yet it is dark and intricate as to His inclination toward guilty creatures. It neither assures peremptorily that we are in a state of despair, nor gives sure footing for our hopes. If we are favorites, whence so many troubles? If we are hopeless criminals, whence so many favors? Nature shows God's glory, and our shame; His law our duty, and consequently our danger; but about the way to escape it is silent and dumb. It affords many motives for exciting desires after God, but it shows not the way to get these desires satisfied. Here, in the text is an object which gives us better intelligence. It directs us not merely to seek by feeling in

the dark, if haply we may find, but to seek Him so as to certainly find Him. Unlikely doctrine to a carnal mind! that there should be more of God's glory manifested to us in the face of Christ crucified, than in the face of heaven and earth. The face of Christ! in which sense discovers nothing but marks of pain and disgrace; that mangled visage, red with gore, covered with marks of scorn, swelled with strokes, and pale with death: that would be the last object in which the carnal mind would seek to see the glory of the God of life; a visage clouded with the horror of death. It would with more pleasure and admiration view the same face when transfigured, and shining like the sun in its strength. Divine glory shone indeed then in a bright manner, in that face on the mount, but not so brightly as on Mount Calvary. This was the most glorious transfiguration of the two. Though all the light in the world, in the sun and stars, were collected together in one stupendous mass of light, it would be but darkness to the glory of this seemingly dark and melancholy object; for it is here, as the Apostle expresses it, we all, as with open face, may behold the glory of God.

Here shine spotless justice, incomprehensible wisdom, and infinite love, all at once. None of them darkens or eclipses the other; every one of them gives a luster to the rest. They mingle their beams and shine with united, eternal splendor; the just Judge, the merciful Father, and the wise Governor. No other object gives such a display of all these perfections; yea, all the objects we know give not such a display as any one of them. Nowhere does justice appear so awful, mercy so amiable, or wisdom so profound.

By the infinite dignity of Christ's person, His cross gives more honor and glory to the law and justice of God, than all the other sufferings that ever were or will be endured in the world. When the Apostle is speaking to the Romans of the Gospel, he does not tell them only of God's mercy, but also of His justice revealed by it. God's wrath against the unrighteousness of men is chiefly revealed by the righteousness and sufferings of Christ. "The Lord was pleased for His righteousness' sake." Both by requiring and appointing that righteousness, He magnified the law, and made it honorable. And though that righteousness consist in obedience and sufferings which continue for a time, yet since the remembrance of them will continue forever, the cross of Christ may be said to give eternal majesty and honor to that law, which is satisfied; that awful law, by which the universe (which is God's kingdom) is governed, to which the principalities and powers of heaven are subject; that law, which in condemning sin, banished the devil and his angels from heaven

car first parents from Paradise, and peace from the earth. Consider ing, therefore, that God is the Judge and Lawgiver of the world, it is plain that His glory shines with unspeakable brightness in the cross of Christ, as the punishment of sin. But this is the very thing that hinders the lovers of sin from acknowledging the glory of the cross, because it shows so much of God's hatred of what they love. It would be useful, for removing such prejudices, to consider, that though Christ's sacrifice shows the punishment of sin, yet, if we embrace that sacrifice, it only shows it to us. It takes it off our hands—it leaves us no more to do with it. And surely the beholding our danger, when we behold it as prevented, serves rather to increase than lessen our joy. By seeing the greatness of our danger, we see the greatness of our deliverance. The cross of Christ displays the glory of infinite justice, but not of justice only.

Here shines chiefly the glory of infinite mercy. There is nothing in the world more lovely or glorious than love and goodness itself; and this is the greatest instance of it that can be conceived. God's goodness appears in all His works; this is a principal part of the glory of the creation. We are taught to consider this lower world as a convenient habitation, built for man to dwell in; but, to allude to the apostle's expression, this gift we are speaking of should be accounted more worthy of honor than the world, "inasmuch as He who hath builded the house hath more honor than the house."

When God gave us His Son, He gave us an infinitely greater gift than the world. The Creator is infinitely more glorious than the creature, and the Son of God is the Creator of all things. God can make innumerable worlds by the word of His mouth; He has but one only Son; and He spared not His only Son, but gave Him up to the death of the cross for us all.

God's love to His people is from everlasting to everlasting; but from everlasting to everlasting there is no manifestation of it known, or conceivable by us, that can be compared to this. The light of the sun is always the same, but it shines brightest to us at noon; the cross of Christ was the noontide of everlasting love, the meridian splendor of eternal mercy. There were many bright manifestations of the same love before, but they were like the light of the morning, that shines more and more unto the perfect day; and that perfect day was when Christ was on the cross, when darkness covered all the land.

Comparisons can give but a very imperfect view of this love which passeth knowledge. Though we should suppose that all the love of all the men that ever were, or will be on the earth, and all the love of the angels in heaven, united in one heart, it would be but

a cold heart to that which was pierced by the soldier's spear. The Jews saw but blood and water, but faith can discern a bright ocean of eternal love flowing out of these wounds. We may have some impression of the glory of it, by considering its effects. We should consider all the spiritual and eternal blessings received by God's people for four thousand years before Christ was crucified, or that have been received since, or that will be received till the consummation of all things; all the deliverances from eternal misery; all the oceans of joy in heaven; the rivers of water of life, to be enjoyed to all eternity, by multitudes as the sand of the sea-shore. We should consider all these blessings as flowing from that love that was displayed in the cross of Christ.

Here shines also the glory of the incomprehensible wisdom of God, which consists in promoting the best ends by the fittest means. The ends of the cross are best in themselves, and the best for us that can be conceived: the glory of God, and the good of man. And the means by which it advances these ends are so fit and suitable, that the infinite depth of contrivance in them will be the admiration of the universe to eternity.

It is an easy thing to conceive the glory of the Creator, manifested in the good of an innocent creature; but the glory of the righteous Judge, manifested in the good of the guilty criminal, is the peculiar mysterious wisdom of the cross. It is easy to perceive God's righteousness declared in the punishment of sins; the cross alone declares "His righteousness for the remission of sins." It magnifies justice in the way of pardoning sin, and mercy in the way of punishing it. It shows justice more awful than if mercy had been excluded; and mercy more amiable than if justice had been dispensed with. It magnifies the law, and makes it honorable. It magnifies the criminal who broke the law; and the respect put upon the law makes him honorable likewise. Yea, this is so contrived, that every honor done to the criminal is an honor done to the law; and all the respect put upon the law, puts respect on the criminal. For every blessing the sinner receives, is for the sake of obedience and satisfaction made to the law; not by himself, but by another, who could put infinitely greater dignity on the law: and the satisfaction of that other for the sinner, puts the greatest dignity on him that he is capable of. Both the law and the sinner may "glory in the cross of Christ." Both of them receive eternal honor and glory

The glories that are found separately in the other works of God are found united here. The joys of heaven glorify God's goodness:

the pains of hell glorify His justice; the cross of Christ glorifies both of them, in a more remarkable manner than heaven or hell glorifies any of them. There is more remarkable honor done to the justice of God by the sufferings of Christ, than by the torment of devils; and there is a more remarkable display of the goodness of God in the redemption of sinners, than in the joy of angels: so that we can conceive no object, in which we can discover such manifold wisdom, or so deep contrivance for advancing the glory of God.

The like may be said of its contrivance for the good of man. It heals all his diseases; it pardons all his sins. It is the sacrifice that removes the guilt of sin; it is the motive that removes the love of sin. It mortifies sin, and expiates it. It atones for disobedience, and it makes obedience acceptable. It excites to obedience; it purchases strength for obedience. It makes obedience practicable; it makes it delightful; it makes it in a manner unavoidable—it constrains to it. It is not only the motive to obedience, but the pattern of it. It satisfies the curse of the law, and fulfills the commands of it. Love is the fulfilling of the law; the sum of which is, the love of God, and of our neighbor. The cross of Christ is the highest instance of both. Christ's sufferings are to be considered as actions. Never action gave such glory to God; never action did such good to man. And it is the way to show our love to God and man, by promoting the glory of the one, and the good of the other.

Thus the sufferings of Christ teach us our duty by that love whence they flowed, and that good for which they were designed. But they teach us not only by the design of them, but also by the manner of His undergoing them. Submission to God, and forgiveness of our enemies, are two of the most difficult duties. The former is one of the chief expressions of love to God, and the latter of love to man. But the highest submission is, when a person submits to suffering, though free from guilt; and the highest forgiveness is, to forgive our murderers, especially if the murderers were persons who were obliged to us. As if a person not only should forgive them who took away his life, even though they owed him their own lives; but also desire others to forgive them, pray for them, and as much as possible excuse them. This was the manner of Christ's bearing His sufferings: "Father, Thy will be done;" and, "Father, forgive them; for they know not what they do."

Thus we see how fit a means the cross is for promoting the best als—for justification and sanctification. It would be too long to st here in showing its manifold fitness for promoting also joy peace here, and everlasting happiness hereafter: for, no doubt, it will be a great part of future happiness, to remember the way it was purchased, and to see the Lamb that was slain, at the right hand of Him who gave Him for that end. The things already adduced show, that the incomprehensible wisdom of God is gloriously displayed in the cross of Christ, because it hath such amazing contrivance in it for advancing the good of man, as well as the glory of God; for that is the design of it, to show the glory of God and good-will toward man.

But it is not only the glory of Divine wisdom that shines in this blessed object, but also the glory of Divine power. This, to them who know not Christ, is no small paradox: but to them who believe, Christ crucified is "the power of God, and the wisdom of God." The Jews thought Christ's crucifixion a demonstration of His want of power. Hence they upbraided Him, that He who wrought so many miracles, suffered Himself to hang upon the cross. But this itself was the greatest miracle of all. They asked, why He who saved others, saved not Himself? They named the reason, without taking heed to it. That was the very reason why at that time He saved not Himself, because He saved others; because He was willing and able to save others. The motive of His enduring the cross was powerful-Divine love; stronger than death; the fruits of it powerful-Divine grace; the power of God to salvation; making new creatures, raising souls from the dead; these are acts of omnipotence. We are ready to admire chiefly the power of God in the visible world; but the soul of man is a far nobler creature than it. We justly admire the power of the Creator in the motion of the heavenly bodies; but the motion of souls toward God as their center, is far more glorious: the effects of the same power, far more eminent, and far more lasting.

The wounds of Christ seemed effects of weakness; but it is easy to observe incomparable strength appearing in them. We should consider what it was that bruised Him: "He was bruised for our iniquities." The Scripture represents them as a great burden: and describes us as all lying helpless under it, as a people laden with iniquity. Christ bore our sins in His own body on the tree; He bore our griefs, and carried our sorrows; not these we feel here only, but those we deserved to feel hereafter: "The Lord hath laid on Him the iniquity of us all." We might well say, with Cain, our punishment was more than we were able to bear. This might be said to every one of us apart. But it was not the sins of one that He bore: He bore the sins of many; of multitudes as the sand on the sea-

shore: and the sins of every one of them as numerous. This was

The curse of the law was a weight sufficient to crush a world. They who first brought it on themselves found it so. It sunk legions of angels who excel in strength, when they had abused that strength against the law, from the heaven of heavens to the bottomless pit. The same weight that crushed rebel angels, threatened man for joining with them. Before man could bear it, before any person could have his own portion of it, it behooved, as it were, to be divided into numberless parcels. Man, after numberless ages, would have borne but a small part of it. "The wrath to come," would have been always wrath to come, to all eternity; there would have been still infinitely more to bear. Christ only had strength to bear it all, in a manner, at once; to bear it all alone. None of the people were with Him. Our burden and our help were laid on One who was mighty; and His bearing them was a glorious manifestation of His might-of the noblest kind of might-that He was "mighty to save."

It is true, that load bruised Him; but we should not be surprised at that, if we considered the dreadfulness of the shock Could we conceive the weight of eternal justice ready to fall down, like lightning, with violence upon a world of malefactors, and view that sacred body interposed betwixt the load of wrath from above, and the heirs of wrath below, we should not wonder at these bruises, we should not despise them. We should consider the event, had that wrath fallen lower. Had it met with no obstacle, it would have made havoc of another kind. This world would have been worse than a chaos, and been covered with the dismal effects of vindictive justice, and Divine righteous vengeance.

Although His sacred flesh was both mangled and marred with that dismal load, yet we should consider that it sustained it. Here was incomparable strength, that it sustained that shock which would have ground mankind into powder; and He sustained it (as was said before) alone. He let no part of it fall lower: they who take sanctuary under this blessed covert, are so safe, that they have no more to do with that load of wrath but to look to it. To allude to the Psalmist's expressions: "It shall not come nigh them; only with their eyes they shall behold, and see the reward of the wicked." But they shall see it given to that righteous One; and all that in effect is left to them in this matter, is, by faith, to look and behold what a load of vengeance was hovering over their guilty heads;

and, that guiltless and spotless body being interposed, how it was crushed in an awful manner.

But it is the end of the conflict that shows on which side the victory is. In that dreadful struggle, Christ's body was brought as low as the grave; but though the righteous fall, He rises again. Death was undermost in the struggle. It was Christ that conquered in falling, and completed the conquest in rising. The cause, design, and effects of these wounds, show incomparable power and strength appearing in them. The same strength appeared in His behavior under them: and the manner in which He bore them, we see in the history of His death. He bore them with patience, and with pity and compassion toward others. A small part of His sorrow would have crushed the strongest spirit on earth to death. The constitution of man is not able to bear too great violence of joy or grief; either the one or the other is sufficient to unhinge our frame. Christ's griefs were absolutely incomparable, but His strength was a match for them.

These considerations serve to show, that it is the greatest stupidity to have diminishing thoughts of the wounds of the Redeemer. Yet, because this has been the stumbling-block to the Jews, and foolishness to the Gentiles, and many professing Christians have not suitable impressions of it, it is proper to consider this subject a little more particularly. It is useful to observe how the Scripture represents the whole of Christ's humiliation as one great action, by which He defeated the enemies of God and man, and founded a glorious everlasting monarchy. The prophets, and particularly the Psalmist, speak so much of Christ as a powerful Conqueror, whose enemies were to be made His footstool, that the Jews do still contend that their Messiah is to be a powerful temporal prince, and a great fighter of battles; one who is to subdue their enemies by fire and sword; and by whom they themselves were to be raised above all the nations of the world. If pride and the love of earthly things did not blind them, it were easy to see, that the descriptions of the prophets are vastly too high to be capable of so low a meaning. This will be evident by taking a short view of them: which at the same time will show the glory of that great action just now spoken of, by showing the greatness of the design, and the effects of it.

The prophets offtimes speak more expressly of the Messiah as a great King, which is a name of the greatest earthly dignity. The hand of Pilate was overruled to write that title of honor even on His cross. The glory of the kingdom that He was to found is represented in very magnificent expressions by the prophet Daniel

Here are lively representations of unparalleled greatness, an everlasting kingdom to be founded, strong obstacles to be removed, powerful enemies to be defeated.

It is useful to observe the universal importance of this design; no

part of the universe was unconcerned in it.

The glory of the Creator was eminently to be displayed; all the Divine Persons were to be gloriously manifested; the Divine attributes to be magnified; the Divine works and ways to be honored. The earth was to be redeemed, hell conquered, heaven purchased, the law to be magnified and established, its commandments to be fulfilled, its curse to be suffered; the law was to be satisfied, and the criminal that broke it to be saved, and his tempter and accuser to be defeated. The head of the old serpent was to be bruised, his works to be destroyed, and the principalities and powers of darkness to be spoiled, and triumphed over openly. The principalities and powers of heaven were to receive new matter of everlasting hallelujahs, and new companions to join in them; the fallen angels were to lose their old subjects, and the blessed angels to receive new fellowcitizens. No wonder this is called the making a new heaven and a new earth; and even the face of hell was to be altered. Surely a more glorious design can not be conceived; and the more we consider it, the more we may see the greatness of the action that accomplished it.

As the design was great, the preparations were solemn. The stage of it was to be this earth; it was chiefly concerned in it; it was solemnly prepared for it. This is the view given us of the providences that preceded it. They fitted the stage of the world for the great event in the fullness of time. If we saw clearly the whole chain of them, we should see how they pointed toward this, as their center, and how they contributed to honor it-or rather it reflected the greatest honor upon them. The forecited prophecies in Daniel. besides several others, are instances of this: they show how the great revolutions in the heathen world were subservient to this design, particularly the succession of the four monarchies represented in Nebuchadnezzar's dream: their rise and overthrow were subservient to the rise of this monarchy, never to be overthrown.

We see but a small part of the chain of Providence, and even that very darkly; but this perhaps is worth the observing briefly. that universal empire came gradually from the eastern to the western parts of the world, from the Assyrians and Persians, to the Greeks and Romans. By this means greater communication and correspondence than formerly were opened between distant nations of the earth, from the rising to the setting of the sun. The kingdom, represented by the stone cut out of the mountain, was to extend to both. Whatever we think of this, it is certain that if we saw the plot of Providence unfolded, we should see these and other revolutions contributing to the fullness of time, and adjusting the world to that state and form of things that was fittest for the Redeemer's appearance.

These were a part of the preparations for the work in view; but they were but a part of them: for all the sacrifices offered every morning and evening for so many ages, were preparations for it, and shadows of it. The same may be said of other figures and types. The Church of God, for four thousand years, waited, with longing looks for this salvation of the Lord: they were refreshed with the sacrifices that prefigured it. The heathens themselves had their sacrifices. They had sinfully lost the tradition of the true religion and the Messiah, handed down from Noah; yet Providence ordered it so that they did not wholly lose the right of sacrificing. There is reason to acknowledge a particular Providence preserving tradition in this point; for how otherwise could it enter into men's heads to serve their gods by sacrificing their beasts? It was useful that the world should not be entirely unacquainted with the notion of a sacrifice. The substitution of the innocent in the room of the guilty, pointed toward this great oblation, which was to make all others to cease. The predictions of the prophets in different ages, from Moses to Malachi, were also preparations for this great event. John the Baptist appeared as the morning star, the harbinger of the Dayspring from on high: it was his particular office to prepare the way of the Lord before Him. The evidence of the prophecies was bright: the Jews saw the time approaching; their expectations were big. Counterfeit Messiahs took advantage of it: and not only the Jews, but even the heathens, probably by report from them, had a notion of an incomparably great person who was to appear about that time. These, besides many other great things, serve to show what glorious preparations and pomp went before the great work we are speaking of.

Here it may perhaps occur to some, that it is strange an action that had such great preparations before it happened, was so little observed when it did happen. Strictly speaking, this was not true. It was not much noticed, indeed, among blind and ignorant men—this was foretold; but it had a noble theater—the whole universe were, in effect, spectators of it. The Scripture teacheth us to reflect on this; particularly to consider the principalities and powers in heavenly places, as attentive lookers on this glorious performance. We may infer this from Eph. iii. 10, besides other Scriptures.

These morning-stars shouted for joy, and sang together at the old creation. This was a new creation to sing at; a more amazing spectacle than the old. In that, the Son of God acted in the form of God; now He was to act the low form of a servant. Nor was that the lowest part of it; He was to suffer in the form of a criminal; the Judge in the form of a malefactor; the Lawgiver in the room of the rebel. The creation was a mean theater for so great an event, and the noblest creatures unworthy judges of such an incomprehensible performance: its true glory was the approbation of its infinite Contriver, and that He, at whose command it was done, was fully

well pleased with it.

Yet to us, on whose natures example has so much influence, it may be useful to consider the honorable crowd of admirers and spectators that this performance had; and to reflect how Heaven beheld with veneration what was treated on earth with contempt. It was a large theater-multitudes as sand on the sea-shore-a glorious company. In Scripture, angels, in comparison of men, are called gods. We are not sensible of their glory, which struck prophets almost dead with fear, and tempted an apostle to idolatry; but these, when the First-begotten is brought into the world-all these gods are commanded to worship Him. The place of Scripture where angels are called gods, is the place where they are commanded to worship Christ: and, according to the same apostle, it was a special time of His receiving this glory from the hosts of heaven, when His glory was to be vailed among the inhabitants of the earth. It is evident that they were spectators of all that He did in that state, and no doubt they were attentive spectators; they desired to look, as it were, with outstretched necks, into these things. Nor could they be unconcerned spectators: they were, on divers accounts, interested. They did not not need a redemption themselves; but they delighted in ours: they loved Christ, and they loved His people: their love interested them in the glory of the one and the other. All we know of their work and office, as Luther expresses it, "is to sing in heaven, and minister on earth;" our redemption gave occasion for both. They sang for joy when it began at Christ's birth; they went with gladness on messages of it beforehand to the prophets, and to to the Virgin Mary; they fed Christ in the desert; they attended Him in His agony, and at His resurrection; and they accompanied Him at His ascension. They were concerned to look into these things in time, that were to be remembered to all eternity; and into that performance on earth, that was to be the matter of eternal hallelujahs in heaven.

It should not therefore hinder our esteem of this great work, that the great men on earth took no notice of it. They were but mean and blind, ignorant and vulgar, compared to the powers and thrones just now mentioned, who beheld it with veneration. It is no disparagement to an excellent performance, that it is not admired

by ignorant persons who do not understand it.

The principalities in heaven understood, and therefore admired. Nor were the principalities and powers of darkness wholly ignorant of it: their example should not be a pattern to us; but what they beheld with anguish we should behold with transport. Their plot was to make the earth, if possible, a province of hell. They had heard of that glorious counterplot; they were alarmed at the harbingers of it; they looked on and saw their plot, step by step, defeated and the projects of eternal mercy go on. All the universe, therefore, were interested on-lookers at this blessed undertaking. Heaven looked on with joy, and hell with terror, to observe the event of an enterprise that was contrived from everlasting, expected since the fall of man, and that was to be celebrated to all eternity.

Thus we have before us several things that show the glory of the performance in view; the design, of universal importance; the preparation, incomparably solemn; a company of the most honorable, attentive spectators. As to the performance itself, it is plain it is not a subject for the tongues of men. The tongues of men are not for a subject above the thoughts of angels; they are but desiring to look into it; they have not seen fully through it: that is the work of eternity. Men may speak and write of it, but it is not so proper to describe it, as to tell that it can not be described. We may write about it, but if all its glory were described, the world would not contain its books. We may speak of it, but the most we can say about it is to say that it is unspeakable; and the most that we know is, that it passeth knowledge. It is He that performed this work that can truly declare it; it is He who contrived it that can describe it. He it is who knows it. None knoweth the Father but the Son, and he to whom He shall reveal Him. It is from Him we should seek this knowledge. What of it is to be had here is but in part, but it leads us to the place where it will be perfect. Here we think as children, we speak as children, yet we are not therefore to neglect thinking or speaking of it. Our thoughts are useless without contemplating it, our speech useless without praising it. The rest of the history of the world, except as it relates to this, is but a history of trifles or confusion-dreams and vapors of sick-brained men. What we know of it here is but little, but that little incomparably

transcends all other knowledge, and all other earthly things are but loss and dung to it. The least we can do, is, with the angels, to desire to look into these things; and we should put up these desires to Him who can satisfy them, that He may shine into our hearts by "the light of the knowledge of the glory of God." The true object of this knowledge is the glory of God, the means of obtaining it is light shining from God, and as to the place into which it shines, it is into our hearts. We are therefore to desire that light from Him who is light itself. But our prayers should be joined with other means, particularly that meditation which Paul recommends to Timothy. We ought to meditate on these things, so as to give ourselves wholly to them. Our meditation should be as lively and as like to seeing the object before us as possible. But it is not by strength of imagination that the soul is profited in this case, but by having the eyes of the understanding enlightened.

The makers and worshipers of images pretend to help us in this matter by pictures presented to the eye of the body; but it is not the eye of sense, or force of imagination, but the eye of faith, that can give us true notions and right conceptions of this object. Men may paint Christ's outward sufferings, but not that inward excellency from whence their virtue flowed, namely, His glory in Himself, and His goodness to us. Men may paint one crucified, but how can that distinguish the Saviour from the criminals on each side of Him? We may paint His hands and His feet fixed to the cross, but who can paint how those hands used always to be stretched forth for relieving the afflicted, and curing the diseased? or how those feet went always about doing good? and how they cure more diseases, and do more good now than ever! We may paint the outward appearance of His sufferings, but not the inward bitterness, or invisible causes of them. Men can paint the cursed tree, but not the curse of the law that made it so. Men can paint Christ bearing the cross to Calvary, but not Christ bearing the sins of many. We may describe the nails piercing His sacred flesh, but who can describe the eternal justice, piercing both flesh and spirit? We may describe the soldier's spear, but not the arrows of the Almighty; the cup of vinegar which He but tasted, but not the cup of wrath which He drank out to the lowest dregs; the derision of the Jews, but not the desertion of the Almighty forsaking His Son, that He might never forsake us, who were His enemies.

The sorrows He suffered, and the benefits He purchased, are sorrally beyond description. Though we describe His hands and His feet mangled and pierced, who can describe how in one hand, as

it were. He grasped multitudes of souls ready to sink into ruin, and in the other hand an everlasting inheritance to give them? or how these bruised feet crushed the old Serpent's head, and trampled on death and hell, and sin the author of both? We may describe the blood issuing from His body, but not the waters of life streaming from the same source—oceans of spiritual and eternal blessings. We may paint how that blood covered His body, but not how it sprinkles the souls of others, yea, sprinkles many nations. We may paint the crown of thorns He wore, but not the crown of glory He purchased. Happy were it for us if our faith had as lively views of this object, as our imagination offtimes has of incomparably less important objects! then would the pale face of our Saviour show more powerful attractions than all the brightest objects in nature besides. Notwithstanding the gloomy aspect of death, it would discover such transcendent majesty as would make all the glory in the world lose its relish with us: we should see then, indeed, the awful frowns of justice, but these frowns are not at us, but at our enemies-our murderers-that is, our sins. The cross shows Christ pitying His own murderers, but it shows no pity to our murderers, therefore we may see the majesty of eternal justice tempered with the mildness of infinite compassion. Infinite pity is an object worth looking at, especially by creatures in distress and danger. There Death doth appear in state, as the executioner of the law, but there he also appears deprived of his sting with regard to us. There we may hear also the sweetest melody in the world to the awakened sinner; that peace-speaking blood that speaks better things than that of Abel; the sweetest and loudest voice in the world-louder than the thunder of Sinai. Its voice reacheth heaven and earth, pleading with God in behalf of men, and beseeching men to be reconciled to God; speaking the most comfortable and the most seasonable things in the world to objects in distress and danger-salvation and deliverance.

Of the various views we can take of this blessed work, this is the most suitable—to consider it as the most glorious deliverance that ever was or will be. Other remarkable deliverances of God's people are considered as shadows and figures of this. Moses, Joshua, David, and Zerubbabel, were types of this great Joshua. According to His name, so is He, Jesus, a Deliverer. The number of the persons delivered shows the glory of this delivery to be unparalleled. It was but one single nation that Moses delivered, though indeed it was a glorious deliverance, relieving six hundred thousand at once, and a great deal more; but this was incomparably more extensive. The Apostle John calls the multitude of the redeemed "a multitude

which no man could number, of all nations, and kindreds, and people, and tongues." The unparalleled glory of this deliverance appears, not only in the number of the delivered, but also in the nature of the deliverance. It was not men's bodies only that He delivered, but immortal souls, more valuable than the world. It was not from such a bondage as that of Egypt, but one as far beyond it as eternal misery is worse than temporal bodily toil: so that nothing can equal the wretchedness of the state from which they are delivered, but the

blessedness of that to which they are brought.

But here we should not forget the opposition made against this deliverance: it was the greatest that can withstand any good design. The apostle teaches us to consider the opposition of flesh and blood as far inferior to that of principalities and powers, and spiritual wickedness in high places. The devil is called "the god of this world;" and himself and his angels, "the rulers of the darkness of this world." They had obtained a dominion over the world (excepting that small corner Judea), for many ages, by the consent of the inhabitants. They found them not only pliable, but fond of their chains, and in love with their bondage. But they had heard of this intended enterprise of supreme power and mercy, this invasion and descent upon their dominions; they had heard of the design of bruising their head, overturning their government, making their slaves to revolt. Long experience had made them expert in the black art of perdition; long success made them confident; and their malice still pushed them on to opposition, whatever might be the success. As they were no doubt apprised of this designed deliverance, and alarmed at the signs of its approach, they made all preparations to oppose it; mustered all their forces; employed all their skill; and, as all was at stake, made their last efforts for a kind of decisive engagement. They armed every proper instrument, and set every engine of spiritual destruction at work; temptations, persecutions, violence, slander, treachery, counterfeit Messiahs, and the like.

Their Adversary appeared in a form that did not seem terrible; not only as a man, but as one "despised of the people," accounted as "a worm, and no man," but this made the event more glorious. It was a spectacle worth the admiration of the universe, to see the despised Galilean turn all the artillery of hell back upon itself; to see One in the likeness of the Son of Man, wresting the keys of hell and death out of the hand of the devil; to see Him entangling the rulers of darkness in their own nets; and making them ruin their designs with their own stratagems. They made one disciple betray

Him, and another deny Him; they made the Jews accuse Him, and the Romans crucify Him. But the Wonderful Counselor was more than a match for the old Serpent, and the Lion of the tribe of Judah too hard for the roaring lion. The devices of these powers of darkness were, in the event, made means of spoiling and triumphing over themselves. The greatest cruelty of devils and their instruments, was made subservient to the designs of the infinite mercy of God; and that hideous sin of the sons of men, overruled in a perfectly holy manner, for making an end of sin, and bringing in everlasting righteousness. The opposition made to this deliverance did but advance its glory; particularly the opposition it met with from those for whose good it was intended, that is, sinners themselves: this served to enhance the glory of mysterious long-suffering and mercy.

It would take a long time to insist on all the opposition which this Deliverer met with, both from the enemies of sinners, and from sinners themselves; but at last He weathered the storm, surmounted difficulties, led captivity captive, obtained a perfect conquest, purchased an everlasting inheritance, founded an everlasting kingdom, triumphed on the cross, and died with the publication of His victory in His mouth, "It is finished."

The world is represented as silent before the Lord, when He rose up to work this great deliverance; and, as was shown before, no part of the world was unconcerned in it. The expectation was great, but the performance could not but surpass it. Every part of it was perfect, and every circumstance graceful; nothing deficient, nothing superflous, nothing but what became the dignity of the Person, and the eternal wisdom of the contrivance. Every thing was suited to the glorious design, and all the means proportioned to the end. The foundation of the everlasting kingdom was laid, before it was observed by the men that opposed it; and so laid that it was impossible for the gates of hell to prevail against it; all things adjusted for completing the deliverance, and for securing it against all endeavors and attempts to overturn it. The great Deliverer, in that low disguise, wrought through His design, so as none could oppose it, without advancing it to the full satisfaction of that infinite wisdom that devised it, and the eternal admiration of the creatures that beheld it.

The Father was well pleased; heaven and earth rejoiced, and were astonished; the powers of hell fell down like lightning. In heaven, loud acclamations and applauses, and new songs of praises began, that are not ended yet, and never will—they will still increase. Still, new redeemed criminals from the earth, saved from the gates of hell, and entering the gates of heaven, with a new song

of praise in their mouths, add to the ever-growing melody, of which they shall never be weary: for that is their rest, their labor of love; never to rest, day nor night, giving praise and glory to Him that sits on the throne, and to the Lamb at His right hand; who redeemed them from all nations and tongues, washing them in His own blood, and making them kings and priests unto God.

But still, an objection may be made concerning the little honor and respect this work met with on earth, where it was performed. This, duly considered, instead of being an objection, is a commendation of it. Sin had so corrupted the taste of mankind, that it had been a kind of reflection on this work, if it had suited it. Herein the beauty of it appears, that it was above that deprayed, wretched state which it was designed to cure; and that it did actually work that change on innumerable multitudes of all nations.

If the cross of Christ met with such contempt on earth, it met also with incomparable honor. It made the greatest revolution in the world that ever happened since the creation, or that will ever happen till Shiloh come again; a more glorious, a more lasting change than ever was produced by all the princes and conquerors in the world. It conquered multitudes of souls, and established a sovereignty over men's thoughts, wills, and affections. This was a conquest to which human power hath no proportion. Persecutors turned apostles; and vast numbers of pagans, after knowing the cross of Christ, suffered death and torments cheerfully, to honor it. The growing light shone from east to west, and opposition was not only useless, but subservient to it. The changes it produced are sometimes described by the prophets in the most magnificent expressions. Thus, for instance, it turned the parched grounds into pools of water; made the habitations of dragons to become places of grass, and reeds, and rushes; made wildernesses to bud and blossom as the rose. It wrought this change among us in the utmost isles of the Gentiles. We ought to compare our present privileges with the state of our forefathers, before they knew this blessed object; and we shall find it owing to the glory of the cross of Christ, that we, who worship the living God, in order to the eternal enjoyment of Him, are not worshiping the sun, moon, and stars, or sacrificing

But the chief effects of the cross of Christ, and which show most of its glory, are its inward effects on the souls of men. There, as was before hinted, it makes a new creation. Christ is formed in them, the source and the hope of glory. This is a glorious workmanship, the image of God on the soul of man. But since

these effects of the cross of Christ are secret, and the shame put upon it offtimes too public, and since human nature is so much influenced by example, it will be useful to take such a view of the honor done to this object, as may arm us against the bad example of stupid unbelievers.

The cross of Christ is an object of such incomparable brightness, that it spreads a glory round it to all the nations of the earth, all the corners of the universe, all the generations of time, and all the ages of eternity. The greatest actions or events that ever happened on earth, filled with their splendor and influence but a moment of time and a point of space; the splendor of this great object fills immensity and eternity. If we take a right view of its glory, we shall see it, contemplated with attention, spreading influence, and attracting looks from times past, present and to come; from heaven, earth, and hell; angels, saints, and devils. We shall see it to be both the object of the deepest admiration of the creatures, and the perfect approbation of the infinite Creator. We shall see the best part of mankind, the Church of God, for four thousand years, looking forward to it before it happened; new generations, yet unborn, rising up to admire and honor it in continual succession, till time shall be no more; innumerable multitudes of angels and saints looking back to it with holy transport, to the remotest ages of eternity. Other glories decay by length of time; if the splendor of this object change, it will be only by increasing. The visible sun will spend his beams in process of time, and, as it were, grow dim with age; this object hath a rich stock of beams which eternity can not exhaust. If saints and angels grow in knowledge, the splendor of this object will be still increasing. It is unbelief that intercepts its beams. Unbelief takes place only on earth: there is no such thing in heaven or in hell. It will be a great part of future blessedness, to remember the object that purchased it; and of future punishment, to remember the object that offered deliverance from it. It will add life to the beams of love in heaven, and make the flames of hell burn fiercer. Its beams will not only adorn the regions of light, but pierce the regions of darkness. It will be the desire of the saints in light, and the great eye-sore of the prince of darkness and his subjects.

Its glory produces powerful effects wherever it shines. They who behold this glory are transformed into the same image. An Ethiopian may look long enough to the visible sun before it change his black color; but this does it. It melts cold and frozen hearts; it breaks stony hearts; it pierces adamants; it penetrates through thick darkness. How justly is it called marvelous light!

It gives eyes to the blind to look to itself; and not only to the blind, but to the dead. It is the light of life: a powerful light. Its energy is beyond the force of thunder; and it is more mild than the dew on the tender grass.

But it is impossible fully to describe all its effects, unless we could fully reckon up all the spiritual and eternal evils it prevents, all the riches of grace and glory it purchases, and all the Divine perfections it displays. It has this peculiar to it, that as it is full of glory itself, it communicates glory to all that behold it aright. It gives them a glorious robe of righteousness; their God is their glory; it calls them to glory and virtue; it gives them the Spirit of God and of glory; it gives them joy unspeakable and full of glory here, and an exceeding great and eternal weight of glory hereafter.

It communicates a glory to all other objects, according as they have any relation to it. It adorns the universe; it gives a luster to nature, and to Providence; it is the greatest glory of this lower world, that its Creator was for awhile its inhabitant. A poor landlord thinks it a lasting honor to his cottage, that he has once lodged a prince or emperor. With how much more reason may our poor cottage, this earth, be proud of it, that the Lord of glory was its tenant from His birth to His death! yea, that He rejoiced in the habitable parts of it before it had a beginning, even from everlast-

ing!

It is the glory of the world that He who formed it, dwelt on it: of the air, that He breathed in it; of the sun, that it shone on Him; of the ground, that it bore Him; of the sea, that He walked on it; of the elements, that they nourished Him; of the waters, that they refreshed Him; of us men, that He lived and died among us, vea, that He lived and died for us; that He assumed our flesh and blood, and carried it to the highest heavens, where it shines as the eternal ornament and wonder of the creation of God. It gives also a luster to Providence. It is the chief event that adorns the records of time. and enlivens the history of the universe. It is the glory of the various great lines of Providence, that they point at this as their center; that they prepared the way for its coming; that after its coming they are subservient to the ends of it, though in a way indeed to us at present mysterious and unsearchable. Thus we know that they either fulfill the promises of the crucified Jesus, or His threatenings; and show either the happiness of receiving Him, or the misery of rejecting Him.

DISCOURSE FIFTY NINTH.

ROBERT WALKER.

This eminent divine of the Scottish Church, was born at Canongate, in 1716, and received a regular education at the University of Edinburg. He was ordained, in 1738, minister of Straiton; and in 1746 was transferred to the second charge of South Leith. In 1754 he was called to be one of the ministers of Edinburg in the High Church, which position he filled with distinguished ability. In the month of February, 1782, he was seized with a fit of apoplexy; and though recovering to some extent, he at length suddenly died in April, 1783.

Dr. Blair, who was the colleague of Walker, speaks of him in high terms, representing him as a man of deep piety, solid judgment, and powers of the most correct taste, which gave elegance, neatness, and chaste simplicity to his discourses. Walker's sermons have received the highest commendations from the ablest divines of all countries. They may perhaps be regarded as among the safest models for the study of young ministers. Doctrinal and evangelical, they are at the same time highly practical, always logical, perspicuous in style, completely ingrained with happy Scriptural quotations, and conveyed with a manly, forcible eloquence, and a devout, earnest spirit. Walker possessed the faultless beauty of Blair, without the elegant frigidity of his thoughts, which, as Foster says, "became cooled and stiffened to numbness in waiting so long to be dressed." The sweet invitings of the compassionate Saviour have seldom been set forth in a more charming, yet faithful manner, and in a more winning and affectionate spirit, than in the following discourse.

THE HEAVY LADEN INVITED TO CHRIST.

"Come unto Me, all ye that labor, and are heavy laden, and I will give you rest."— MATT. xi. 28.

It was prophesied of our Lord long before His manifestation in the flesh, that He should "proclaim liberty to the captives, and the opening of the prison to them that are bound." And lo! here He doth it in the kindest and most endearing manner, offering rest, or spiritual relief, to every "laboring and heavy laden" sinner. "Come unto Me, all ye that labor, and are heavy laden, and I will give you rest."

In discoursing from which words, I propose, in dependence upon Divine aid:

First. To open the character of those to whom the invitation is addressed;

Secondly. To explain the invitation itself, and show what is included in coming to Christ. After which I shall endeavor, in the

Third place. To illustrate the gracious condescending promise with which our Lord enforces the call: "I will give you rest."

I begin with the character of those to whom the invitation is addressed. They are such, you see, as "labor, and are heavy laden;" that is, who feel the unsupportable load of guilt, and the galling fetters of corrupt affections, and earnestly long to be delivered from both; for these were the persons whom our Saviour always regarded as the peculiar objects of His attention and care. By our fatal apostasy, we forfeited at once our innocence and our happiness; we became doubly miserable, liable to the justice of God, and slaves to Satan and our own corruptions. But few, comparatively speaking, are sensible of this misery! The bulk of mankind are so hot in the pursuit of perishing trifles, that they can find no leisure seriously to examine their spiritual condition. These, indeed, have a load upon them, of weight more than sufficient to sink them into perdition; but they are not "heavy laden" in the sense of my text. Our Saviour plainly speaks to those who feel their burden, and are groaning under it; otherwise the promise of rest, or deliverance, could be no inducement to bring them to Him. And the call is particularly addressed to such, for two obvious reasons:

First. Because our Lord knew well that none else would comply with it. "The full soul loathes the honey-comb." Such is the pride of our hearts, that each of us would wish to be a saviour to himself, and to purchase heaven by his own personal merit. This was the "rock of offense" upon which the Jews stumbled and fell: they could not bear the thought of being indebted to the righteousness of another for pardon and acceptance with God; for so the apostic testifies concerning them. "Being ignorant of God's righteousness, they went about to establish their own righteousness, and did not submit themselves unto the righteousness of God." And still this method of justifying sinners is opposed and rejected by

every "natural man." He feels not his disease, and therefore treats the physician with contempt and scorn: whereas the soul that is enlightened by the Spirit of God, and awakened to a sense of its guilt and pollution, lies prostrate before the mercy-seat, crying out with Paul when struck to the ground, "Lord, what wilt Thou have me to do?" It was therefore with peculiar significancy, that our Lord introduced His sermon upon the Mount by adjudging the kingdom of heaven to the "poor in spirit," placing humility in the front of all the other graces, as being the entrance into religious temper, the beginning of the Divine life, the first step of the soul in its return to God.

Secondly. The "laboring and heavy laden" are particularly distinguished, because otherwise, persons in that situation, hopeless of relief, might be in danger of excluding themselves from the offer of mercy. If there was only a general call to come to the Saviour, the humble convinced soul, pressed down with a sense of its guilt and depravity, might be ready to object, Surely it can not be such a worthless and wicked creature as I am, to whom the Lord directs His invitation. And therefore, He "who will not break the bruised reed, nor quench the smoking flax," doth kindly encourage them by this special address, that the very thing which to themselves would appear the greatest obstacle in the way of mercy, might become the means of assuring them that they are the very persons for whom mercy is prepared.

Let this, then, encourage every weary, self-condemning sinner. The greater your guilt appears in your own eye, the greater ground you have to expect relief if you apply for it. Mercy looks for nothing but an affecting sense of the need of mercy. Say not, If my burden were of a lesser weight, I might hope to be delivered from it; for no burden is too heavy for Omnipotence: He who is "mighty to save," can easily remove the most oppressive load; "His blood cleanseth from all sin." and "by 111m all who believe are justified from all things." This great Physician did not come to heal some slight distempers, but to cure those inveterate plagues, which none besides Himself was able to cure. Whatever your disease be, it shall neither reproach His skill nor His power, and all that He requires on your part is a submissive temper to use the means He prescribes, with a firm reliance upon their virtue and efficacy. If you are truly convinced that your guilt is so great, and your corruptions so strong that none in heaven or on earth can save you from them but Christ alone-if you are groaning under the burden of sin, and can find no rest till pardoning mercy and sanctifying grace brings you relief, then are you in the very posture which my text describes, and I may warrantably say unto you what Martha said to Mary, "Arise, quickly, the Master is come, and calleth for thee." And this is His call, "Come unto Me." Which is the

Second thing I proposed to explain. Now, for understanding this, it will be necessary to remind you of the different characters which our Lord sustains; or, in other words, the important offices which He executes as our Redeemer. These, you know, are three, to wit, the offices of a Prophet, of a Priest, and of a King; in each of which the Lord Jesus must be distinctly regarded by every soul that comes to Him. Accordingly, you may observe, that in this gracious invitation He exhibits Himself to our view in all these characters; for to the condescending offer of removing our guilt, He immediately annexes the command, "Take My yoke upon you, and learn of Me."

Such is our misery by the fall, that we are not only become the objects of God's righteous displeasure, and liable to that awful punishment which was the penalty of the first covenant, but our nature is wholly diseased and corrupted; so that "in us, in our flesh, dwelleth no good thing." Our understanding is darkened, filled with prejudices against the truth, and incapable of discerning spiritual objects: "For the natural man receiveth not the things of the Spirit of God, they are foolishness to Him; neither can he know them, because they are spiritually discerned." Our will is stubborn and rebellious, like "an iron sinew," which no force can bend; so inflexible in its opposition to the Divine law that it is called in Scripture "enmity against God;" and all our affections are wild and ungovernable, deaf to the voice of reason and conscience, in perpetual discord among themselves, and wholly alienated from God, in whom alone they should unite and center. Such a Saviour, therefore, was necessary for our relief, as could effectually remedy all those evils, and not only redeem us from wrath, but likewise prepare us for happiness, by restoring our nature to that original perfection from which it had fallen.

For this end, our Lord Jesus Christ, that He might be in all respects furnished for His great undertaking, was solemnly invested by His heavenly Father with each of the important offices I have named; that our understanding being enlightened by His Divine teaching, and our will subdued by His regal power, we might be capable of enjoying the fruits of that pardon, which, as our great High Priest, He hath purchased with His blood. Now in all these characters the Scriptures propose Him to our faith, and we do not

comply with the invitation in my text, unless we come to Him for the proper work of each office, and embrace Him in the full extent of His commission, that "of God He may be made unto us wisdom,

and righteousness, and sanctification, and redemption."

It is true, indeed, that the soul, in its first approach to Christ, doth principally regard Him as a priest or a sacrifice; and therefore faith, as it is employed for justification, or pardon, is emphatically styled "Faith in His blood." To this God looks when He justifies the sinner; He views him as sprinkled with the blood of atonement, and therefore to the same blood the sinner must necessarily look upon his first application to Christ. When the criminal under the law fled to the horns of the altar, he considered the temple rather as a place of protection than of worship. The authority of a teacher, and the majesty of a king, are objects of terror to a self-condemning sinner, and by no means suit his present necessity. Christ, as suffering, and "bearing our sins in His own body on the tree," is the only object that can yield him relief and comfort; for where shall he find the rest of his soul but where God found the satisfaction of His justice?

Nevertheless, though Christ upon the cross be the first and most immediate object of faith, yet the believer doth not stop there; but, having discovered a sufficient atonement for his guilt, he proceeds to contemplate the other characters of his Redeemer, and heartily approves of them all as perfectly adapted to all his necessities. He hearkens to His instruction, and cheerfully submits to His yoke, and covets nothing so much as to be taught and governed by Him. The ingenuity of faith speaketh after this manner: Seeing Christ is my Priest to expiate my guilt, it is but just and reasonable that He should be my Prophet to teach me, and my King to rule over me; that as I live by His merits, I should also walk by His law.

O blessed Jesus! saith the soul that comes to Him, Thou true and living way to the Father! I adore Thy condescending grace in becoming a sacrifice and sin-offering for me: and now, encouraged by Thy kind invitation, I flee to Thee as my only city of refuge; I come to Thee "wretched, and miserable, and poor, and blind, and naked"—I have no price to offer Thee, no goodness at all to recommend me to Thy favor: "laboring, and heavy laden," I cast myself at Thy feet, and look to Thy free mercy alone for the removal of this burden, which, without Thy interposition, must sink me down to the lowest hell. Abhorring myself in every view I can take, I embrace Thee for my righteousness; sprinkled with Thy atoning biood, I shall not fear the destroying angel—justice hath already

had its triumph on Thy cross, and therefore I take Thy cross for my sanctuary. This is my rest; and here will I stay, for I like it well.

Nor is this my only errand to Thee, O thou complete Saviour! I bring to Thee a dark benighted mind to be illuminated with saving knowledge. "Thou hast the words of eternal life;" "in Thee are hid all the treasures of wisdom:" I therefore resign my understanding to Thy teaching: for "No man knoweth the Father but the Son, and those to whom the Son shall reveal Him."

I likewise choose Thee for my Lord and my King; for "Thou art altogether lovely," and in every character necessary to my soul. Here are enemies whom none can vanquish but Thyself; here are corruptions, which nothing less than all-conquering grace can subdue: I therefore implore Thine almighty aid. Do thou possess Thy throne in my heart, and cast out of it whatever opposeth or offendeth Thee. It is Thine already by purchase; O make it Thine also by conquest! and perform the whole work of a Saviour upon it.

After this manner doth the believer address himself to Christ; and thus doth he answer the call to come unto Him. From all which we may learn our duty in this matter. Let every laboring and heavy laden sinner, who hears me this day, speedily betake himself to the same happy course: plead his own call, and humbly claim His gracious protection; flee without delay to His atoning blood, and cleave to Him as the Lord your "righteousness and your strength." I shall afterward represent to you those sure grounds of hope which may encourage you to do this.

In the mean time let us consider the gracious promise with which our Lord enforces the invitation, "I will give you rest." This was the

Third thing I proposed to illustrate.

There can be no doubt that the rest here spoken of, must be, at least, of equal extent with the burden, and include a deliverance from every cause of trouble to the soul. But this subject is an ocean without bottom or shore; we can not measure the length or breadth of it, neither can its depth be fathomed; for "the riches of Christ are unsearchable;" and surely no tongue can express what the mind itself is unable to comprehend. Nevertheless I shall attempt to say a few things which may be of use to help forward your comfort and joy, till eternity shall unfold the whole to your view.

Doth the guilt of sin and the curse of the law lie heavy upon thy soul? "Behold the Lamb of God which taketh away the sins of the world." In the sacrifice of Christ there is an infinite merit that can never be exhausted. He hath satisfied the most extensive demands of justice, and purchased a full and everlasting indemnity to every penitent believing sinner: so that "now there is no condemnation to them which are in Christ Jesus." No sooner doth a soul come to Him in the manner I described, than it "passeth from death to life." 'He spreads His righteousness over it, and under that coverng, presents it to His heavenly Father: from that happy moment it is no longer under the law, but under grace: "For Christ hath redeemed us from the curse of the law, by His being made a curse for us." And what a plentiful source of consolation is this! Well may the sinner "be of good cheer," to whom Christ hath said, "Thy sins are forgiven thee."

Do you feel a law in your members warring against the law of your mind? Are you harassed with temptations, and so environed with "a body of death," that you are made to cry out, as Paul once did, "O wretched man, who shall deliver me!" Look up to that Prince and Saviour, whom God hath exalted, not only to give remission of sins, but likewise to bestow repentance upon His people, and grace to help them in every time of need. Christ hath obtained the Holy Spirit, by whose almighty aid the Christian can do all things. He will plant that immortal seed in your hearts, which shall gradually kill the weeds of corruption: so that, according to His faithful word of promise, though sin may lodge and fight within you, yet it shall not be able to get "dominion over you."

Do you fear that some unforeseen cause may provoke Him to forsake you, to withdraw His love and the communications of His grace? Know that "the gifts and callings of God are without repentance." Christ is the "good Shepherd, who carries the lambs in His bosom;" and therefore they can not perish, because none is strong enough to pluck them out of His hand. The believer is not left to stand by himself; He who is the author is likewise the finisher of His people's faith. Omnipotence is their guardian; and they are "kept," not by their own strength, but "by the power of God, through faith unto salvation."

These three are surely the heaviest burdens with which the soul of man can be oppressed; and you see that the Lord Jesus is able to remove them all. There are, no doubt, many other causes of discouragement to which we are liable, so long as we sojourn in this valley of tears; but as none of them are equal to those I have already named, we may certainly conclude that He who performs the greater work, can, with infinite ease, perform the lesser also. And, indeed, if I might stay upon this branch of the subject,

it would be no difficult task to show that in all other respects believers "are complete in Christ," and may by faith derive from Him whatever is necessary either for their safety or comfort in this world: "For it hath pleased the Father, that in Him should all fullness dwell," as it is written.

But if we would behold the rest here spoken of in its utmost extent and highest perfection, we must look above us to that heavenly world, from which sin, and all the painful effects of it, are eternally excluded. "There remaineth a rest," said the apostle, "for the people of God." Great and manifold are their privileges even in this world; but beyond all these, are still more glorious and enriching blessings that await them in the next, which our "ears have not yet heard, neither can our hearts conceive." When we attempt to think of that exalted happiness, we can do little more than remove from it in our minds all those afflicting evils and grounds of discouragement which we may presently feel: only we must conclude that whatever the particular ingredients are, the happiness itself must be, in all respects, worthy of its glorious Author, and proportioned to the infinite price that was paid for it. Our Lord Himself calls it a "kingdom," nay, a "kingdom prepared from the foundstion of the world;" and the Apostle Peter hath recorded three of its distinguishing properties, where he styles it an "inheritance incorruptible, undefiled, and that fadeth not away."

Such, my brethren, is that rest which Christ will finally bestow upon His people. They shall "enter into the joy of their Lord." All their burdens shall drop with their natural bodies; none of them can pass beyond the grave. Then faith and hope shall become sight and enjoyment; then love grown perfect shall east out fear, and nothing shall remain of all their former trials, but the grateful remembrance of that friendly hand which supported them, and hath at length crowned their "light and momentary afflictions," with a

"far more exceeding and eternal weight of glory."

And now, in the review of all that has been said, methinks every sinner who hears me should be ready to answer the call of my text in the language of Peter, "Lord, to whom shall we go but unto Thee? for Thou hast the words of eternal life." O that there were such hearts in us! But perhaps some humble soul may say, Gladly would I go to this Saviour, willingly would I throw myself at His feet and implore His protection; but such, alas! is my vileness and unworthiness, so long have I slighted His offers and abused His grace, that I fear this call, kind as it is, doth not extend to me: my case is singularly bad, and my sins have been aggravated to such a

degree that my desponding heart hath already pronounced the sentence of condemnation; and the doom appears so just, so righteous, that I can see no ground to hope that ever it shall be reversed. For removing this obstacle, which seems to lie in the way of your return to Christ, let me beg your attention to the following particulars.

Consider the great condescension of this Redeemer. While He was upon the earth, He never rejected any who sought relief from Him: like a sanctuary, whose gates stand continually open, He gave free undebarred access to all, insomuch that His enemies, by way of reproach, styled Him "the friend of publicans and sinners." Neither did our Lord disown the character: on the contrary, He gloried in it, and proclaimed it openly to the world; declaring, upon all proper occasions, that "He was come to seek, and to save that which was lost." For this end, He assumed our nature; for this end, He suffered and died; and upon the same benevolent design, He is now gone up to heaven, "where He appears in the presence of God for us;"-"that if any man sin, He may have an advocate with the Father," to solicit His pardon, and to plead His cause. And may not these discoveries of His merciful nature expel your fears, and revive your hope? Has He in a manner laid aside the majesty of a sovereign, and put on the mild and amiable aspect of a tender-hearted, sympathizing friend? and may not this by itself encourage you to draw near to Him, and to claim the blessings of that rest He hath obtained for His people?

But, lo! He hath prevented you even in this: for all the proofs of His good-will to men. He superadds the most warm and pressing invitations, to come to Him for relief from all their burdens. "In the last day, the great day of the feast, Jesus stood and cried, If any man thirst, let him come unto Me, and drink." "Behold," said He to the degenerated church of the Laodiceans, "Behold, I stand at the door, and knock: if any man will hear My voice, and open the door, I will come in to him, and sup with him, and he with Me." And in the concluding chapter of the Revelation, it is written, "The Spirit and the Bride say, Come: and let him that is a-thirst come: and whosever will, let him come, and take the water of life freely." So that you see my text is not a singular instance of condescension; the Scriptures are replenished with invitations of the same kind; and they are all expressed in the most extensive and absolute terms, on purpose, as it were, to obviate every possible objection, and to remove all jealousy from the most desponding sinners, who might otherwise have suspected that the call did not reach so far as them.

But lest the offer of a Saviour, when viewed as a privilege,

might still appear in the eyes of some a privilege too high for them to aspire to, therefore it hath pleased the Father to interpose His authority, and to make it our duty to embrace the offer: as we learn from that remarkable passage, "This is the command of God, that we should believe on the name of His Son Jesus Christ." So that faith in Christ becomes an act of obedience; the law of the Supreme Governor is the sinner's warrant to come to the Saviour; and therefore it can be no presumption in any, however guilty they have been, to flee to this city of refuge, seeing He who hath appointed it, not only permits, but peremptorily commands them to repair to it.

And to crown all, our Lord Himself hath declared in the most solemn manner, that none shall be rejected who come to Him for salvation. These are His words: "Him that cometh to Me I will in no wise cast out." I will receive him with outstretched arms; I will tenderly embrace and cherish him, and so unite him to Myself, that the combined force of earth and hell shall never be able to dissolve the union, or to separate His soul from My unchangeable love.

Lift up thy head, then, O "laboring and heavy laden" sinner! Ponder with due attention, those grounds of encouragement I have briefly suggested. Doth the Father command you to believe on His Son? Doth the Lord Jesus invite, nay, entreat you to come to Him, and at the same time assure you that "He will in no wise cast you out?" And shall not this multiplied security remove all your doubts, and bring you to Him with an humble, but steadfast, hope of obtaining that rest which He offers unto you? Say not henceforth, My burden is so heavy, and my guilt so great, that I dare not go to Him; but rather say, My burden is so heavy, that I must go to Him; for no other arm can remove it but His own. He offers you His help, because you are miserable; He invites you to come to Him, not because you deserve, but because you need His aid. Arise then, O, sinners! and obey His call: cast your burden upon Him who is mighty to save; yield yourselves, without reserve, to this faithful Redeemer, to be justified by His blood, and sanctified by His Spirit; "take His yoke upon you, and learn of Him;" and then you shall find rest to your soul.

But what shall I say to those who have never as yet felt the burden of sin? who, amid the deepest poverty and wretchedness, imagine themselves to be "rich, and increased with goods, and to stand in need of nothing?" Alas! my friends, what can we do for such? Shall I denounce the curses of a broken Covenant to alarm their fears? Shall I publish the terrors of the Lord and by these

persuade them to flee from the wrath to come? Indeed, considerations of this kind seem proper and necessary, to rouse them from that deadly sleep into which they are cast. And believe it, O, sinners! that no representations of this sort, however awful they might appear, could exceed, or even equal, the dreadful reality; for who knoweth the "power of God's anger?"

But as my text breathes nothing but love and clemency, I shall rather, upon this occasion, "beseech you by the meekness and gentleness of Christ," and fetch my arguments from the endearing condescensions of His mercy and grace.

Know, then, O, sinners! that, after all the contempt you have thrown upon Him, He is still willing to become your Saviour. Ungrateful as you have been, He once more opens His arms, and invites you to come unto Him. He sends us forth this day, to call after you in His name, and to intreat you in His stead to be reconciled to God. Behold, in the Gospel-offer, He lays, as it were, His crucified body in your way, to stop you in your self-destroying course. And will you still press onward, "and trample under-foot the Son of God?" Behold, His blood, like a mighty river, flows between you and the place of torment; and will you force your passage to the everlasting burning through this immense ocean of redeeming love? O, sinners, think of this! all who perish under the Gospel must carry this dreadful aggravation along with them: that mercy was in their offer, and they would not accept it; nay, that they insulted and abused the mercy that would have saved them. And "can your hearts endure, or can your hands be strong, in the day that God shall deal with you" for this contempt? For the Lord's sake, open your eyes in time; look upon Him whom you have pierced by your sins, and mourn. I address you as the angels did Lot, when they brought him forth from Sodom; "Escape for thy life, look not behind thee, neither stay thou in all the plain:" Flee to the Saviour, "lest thou be consumed."

DISCOURSE SIXTIETH.

HUGH BLAIR, D.D.

This celebrated divine was born at Edinburg, in 1718, and educated in the University of that city. He was licensed to preach in 1741, when he became minister of Collossie, in Fife. In 1743 he was appointed minister of the Canongate, Edinburg; in 1754, he was removed to Lady Yester's, and in 1759, to the High Church, where he continued during the remainder of his life. Upon the formation of a professorship of Rhetoric and Belles-letters, in that city, Dr. Blair was appointed the professor, and here originated his celebrated "Lectures on Composition," first published in 1783. The first volume of his sermons appeared in 1777, and acquired a wide popularity. For publishing them he was rewarded with a pension of two hundred pounds per annum. Dr. Blair died in 1800.

The sermons of Blair are illustrative of a certain school of pulpit eloquence, wonderfully popular in his day, in which beauty and literary elegance were more cared for than the earnest grapple of the truth upon the mind and conscience. The remorseless criticism of John Foster, upon the sermons of this author, is well known. Nevertheless, though, as Foster says, they are free from the property of Pericles' eloquence, "which left stings behind," yet his sermons are by no means destitute of even high merit, as furnishing specimens of fine taste, neat and perspicuous style, concise statement, and beautiful simplicity. In these respects they are models of their kind. It should be added that though generally lacking in the clear enunciation of some of the great doctrines of revelation, many of his discourses are highly evangelical. This last remark applies to the one here given; which, by common consent, is allowed to be the best of his discourses. The title is oura.

THE HOUR AND THE EVENT OF ALL TIME.

These were the words of our blessed Lord on a memorable occasion. The feast of the Passover drew nigh, at which He knew that

[&]quot;Jesus lifted up His eyes to heaven, and said, Father! the hour is come."—Journ. xvii. 1.

He was to suffer. The night was arrived wherein He was to be delivered into the hands of His enemies. He had spent the evening in conference with His disciples, like a dying father in the midst of his family, mingling consolations with his last instructions. When He had ended His discourse to them, "He lifted up His eyes to heaven," and with the words which I have now read, began that solemn prayer of intercession for the Church, which closed His ministry. Immediately after, He went forth with His disciples into the garden of Gethsemane, and surrendered Himself to those who came to apprehend Him.

Such was the situation of our Lord at the time of His pronouncing these words. He saw His mission on the point of being accomplished. He had the prospect full before Him of all that He was about to suffer-"Father! the hour is come." What hour? An hour the most critical, the most pregnant with great events, since hours had begun to be numbered, since time had begun to run. It was the hour at which the Son of God was to terminate the labors of His important life by a death still more important and illustrious; the hour of atoning, by His sufferings, for the guilt of mankind; the hour of accomplishing prophecies, types, and symbols, which had been carried on through a series of ages; the hour of concluding the old, and of introducing into the world the new, dispensation of religion; the hour of His triumphing over the world, and death, and hell; the hour of His erecting that spiritual kingdom which is to last forever. Such is the hour. Such are the events which you are to commemorate in the sacrament of our Lord's Supper. I shall attempt to set them before you as proper subjects, at this time, of your devout meditation. To display them in their genuine majesty is beyond the ability of man.

I. This was the hour in which Christ was glorified by His sufferings. The whole of His life had discovered much real greatness under a mean appearance. Through the cloud of His humiliation, His native luster often broke forth; but never did it shine so bright as in this last, this trying hour. It was indeed the hour of distress and of blood. He knew it to be such; and when He uttered the words of the text, He had before His eyes the executioner and the cross, the scourge, the nails, and the spear. But by prospects of this nature His soul was not to be overcome. It is distress which ennobles every great character; and distress was to glorify the Son of God. He was now to teach all mankind by His example, how to suffer and to die. He was to stand forth before His enemies as the faithful witness of the truth, justifying by His behavior the charac-

ter which He assumed, and sealing by His blood the doctrines which He taught.

What magnanimity in all His words and actions on this great occasion! The court of Herod, the judgment-hall of Pilate, the hill of Calvary, were so many theaters prepared for His displaying all the virtues of a constant and patient mind. When led forth to suffer, the first voice which we hear from Him is a generous lamentation over the fate of His unfortunate though guilty country; and to the last moment of His life we behold Him in possession of the same gentle and benevolent spirit. No upbraiding, no complaining expression escaped from His lips during the long and painful approaches of a cruel death. He betrayed no symptom of a weak or a vulgar, of a discomposed or impatient mind. With the utmost attention of filial tenderness He committed His aged mother to the care of His beloved disciple. With all the dignity of a sovereign He conferred pardon on a penitent fellow-sufferer. With a greatness of mind beyond example, He spent His last moments in apologies and prayers for those who were shedding His blood.

By wonders in heaven, and wonders on earth was this hour distinguished. All nature seemed to feel it; and the dead and the living bore witness of its importance. The vail of the temple was rent in twain. The earth shook. There was darkness over all the land. The graves were opened, and "many who slept arose, and went into the holy city." Nor were these the only prodigies of this awful hour. The most hardened hearts were subdued and changed. The judge who, in order to gratify the multitude, passed sentence against Him, publicly attested His innocence. The Roman centurion who presided at the execution, "glorified God," and acknowledged the Sufferer to be more than man. "After he saw the things which had passed, he said, Certainly this was a righteous person: truly this was the Son of God." The Jewish malefactor who was crucified with Him addressed Him as a King, and implored His favor. Even the crowd of insensible spectators, who had come forth as to a common spectacle, and who began with clamors and insults, "returned home smiting their breasts." Look back on the heroes, the philosophers, the legislators of old. View them in their last moments. Recall every circumstance which distinguished their departure from the world. Where can you find such an assemblage of high virtues, and of great events, as concurred at the death of Christ? Where so many testimonials given to the dignity of the dying person by earth and by heaven?

II. This was the hour in which Christ atoned for the sins of mankind, and accomplished our eternal redemption. It was the hour when that great sacrifice was offered up, the efficacy of which reaches back to the first transgression of man, and extends forward to the end of time; the hour when, from the cross, as from an high altar, the blood was flowing which washed away the guilt of the nations.

This awful dispensation of the Almighty contains mysteries which are beyond the discovery of man. It is one of those things into which "the angels desire to look." What has been revealed to us is, that the death of Christ was the interposition of Heaven for preventing the ruin of human kind. We know that under the government of God, misery is the natural consequence of guilt. After rational creatures had, by their criminal conduct, introduced disorder into the Divine kingdom, there was no ground to believe that by their penitence and prayers alone they could prevent the destruction which threatened them. The prevalence of propitiatory sacrifices throughout the earth, proclaims it to be the general sense of mankind, that mere repentance was not of sufficient avail to expiate sin or to stop its penal effects. By the constant allusions which are carried on in the New Testament to the sacrifices under the law, as pre-signifying a great atonement made by Christ, and by the strong expressions which are used in describing the effects of His death, the sacred writers show, as plainly as language allows, that there was an efficacy in His sufferings far beyond that of mere example and instruction. The nature and extent of that efficacy we are unable as yet, fully to trace. Part we are capable of beholding; and the wisdom of what we behold we have reason to adore. We discern, in this plan of redemption, the evil of sin strongly exhibited, and the justice of the Divine government awfully exemplied, in Christ suffering for sinners. But let us not imagine that our present discoveries unfold the whole influence of the death of Christ. It is connected with causes into which we can not penetrate. It produces consequences too extensive for us to explore. "God's thoughts are not as our thoughts." In all things we "see only in part;" and here, if any where, we see also "as through a glass, darkly."

This, however, is fully manifest, that redemption is one of the most glorious works of the Almighty. If the hour of the creation of the world was great and illustrious; that hour, when, from the dark and formless mass, this fair system of nature arose at the Divine command; when "The morning-stars sang together, and all the sons of God shouted for joy;" no less illustrious is the hour of

the restoration of the world; the hour when, from condemnation and misery, it emerged into happiness and peace. With less external majesty it was attended; but it is, on that account, the more wonderful, that, under an appearance so simple, such great events were covered.

III. In this hour the long series of prophecies, visions, types, and figures were accomplished. This was the center in which they all met: this the point toward which they had tended and verged throughout the course of so many generatious. You behold the Law and the Prophets standing, if we may speak so, at the foot of the cross, and doing homage. You behold Moses and Aaron bearing the ark of the covenant; David and Elijah presenting the oracle of testimony. You behold all the priests and sacrifices, all the rites and ordinances, all the types and symbols assembled together to receive their consummation. Without the death of Christ, the worship and ceremonies of the law would have remained a pompous, but unmeaning, institution. In the hour when He was crucified, "the book with the seven seals" was opened. Every rite assumed its significancy; every prediction met its event; every symbol displayed its corre-

spondence.

The dark and seemingly ambiguous method of conveying important discoveries under figures and emblems, was not peculiar to the sacred books. The spirit of God in pre-signifying the death of Christ, adopted that plan, according to which the whole knowledge of those early ages was propagated through the world. Under the vail of mysterious allusion, all wisdom was then concealed. From the sensible world, images were every where borrowed, to describe things unseen. More was understood to be meant than was openly expressed. By enigmatical rites, the priest communicated his doctrines; by parables and allegories, the philosopher instructed his disciples; even the legislator, by figurative savings, commanded the reverence of the people. Agreeably to this prevailing mode of instruction, the whole dispensation of the Old Testament was so conducted, as to be the shadow and figure of a spiritual system. Every remarkable event, every distinguished personage, under the law, is interpreted in the New Testament, as bearing reference to the hour of which we treat. If Isaac was laid upon the altar as an innocent victim; if David was driven from his throne by the wicked, and restored by the hand of God; if the brazen serpent was lifted up to heal the people; if the rock was smitten by Moses, to furnish drink in the wilderness; all were types of Christ and alluded to His death,

In predicting the same event the language of ancient prophecy

was magnificent, but seemingly contradictory: for it foretold a Messiah, who was to be at once a sufferer and a conqueror. The Star was to come out of Jacob, and the Branch to spring from the stem of Jesse. The Angel of the Covenant, the desire of all nations, was to come suddenly to His temple; and to Him was to be "the gathering of the people." Yet, at the same time, He was to be "despised and rejected of men;" he was to be "taken from prison and from judgment," and to be "led as a lamb to the slaughter." Though He was "a man of sorrows, and acquainted with grief," yet "the Gentiles were to come to His light, and kings to the brightness of His rising." In the hour when Christ died, those prophetical riddles were solved: those seeming contradictions were reconciled. The obscurity of oracles, and the ambiguity of types, vanished. The "sun of righteousness" rose; and, together with the dawn of religion, those shadows passed away.

IV. This was the hour of the abolition of the law, and the introduction of the Gospel; the hour of terminating the old and of beginning the new dispensation of religious knowledge and worship throughout the earth. Viewed in this light, it forms the most august era which is to be found in the history of mankind. When Christ was suffering on the cross, we are informed by one of the evangelists, that He said, "I thirst;" and that they filled a sponge with vinegar, and put it to His mouth. "After He had tasted the vinegar, knowing that all things were now accomplished, and the Scriptures fulfilled, he said, It is finished;" that is, this offered draught of vinegar was the last circumstance predicted by an ancient prophet, that remained to be fulfilled. The vision and the prophecy are now sealed: the Mosaic dispensation is closed. "And He bowed His head and gave up the ghost."

"It is finished." When He uttered these words He changed the state of the universe. At that moment the law ceased, and the Gospel commenced. This was the ever-memorable point of time which separated the old and the new worlds from each other. On one side of the point of separation, you behold the law, with its priests, its sacrifices, and its rites, retiring from sight. On the other side, you behold the Gospel, with its simple and venerable institutions, coming forward into view. Significantly was the vail of the temple rent in this hour; for the glory then departed from between the cherubim. The legal high priest delivered up his Urim and Thummim, his breast-plate, his robes, and his incense: and Christ stood forth as the great High Priest of all succeeding generations. By that one sacrifice which He now offered, He abolished sacrifices forever.

Altars on which the fire had blazed for ages, were now to smoke no more. Victims were no more to bleed. "Not with the blood of bulls and goats, but with His own blood He now entered into the holy place, there to appear in the presence of God for us."

This was the hour of association and union to all the worshipers of God. When Christ said, "It is finished," He threw down the wall of partition which had so long divided the Gentile from the Jew. He gathered into one, all the faithful out of every kindred and people. He proclaimed the hour to be come when the knowledge of the true God should be no longer confined to one nation, nor His worship to one temple; but over all the earth, the worshipers of the Father should "serve Him in spirit and in truth." From that hour they who dwelt in the "uttermost ends of the earth, strangers to the Covenant of promise," began to be "brought nigh." In that hour the light of the Gospel dawned from afar on the British Islands.

During a long course of ages, Providence seemed to be occupied in preparing the world for this revolution. The whole Jewish economy was intended to usher it in. The knowledge of God was preserved unextinguished in one corner of the world, that thence, in due time, might issue forth the light which was to overspread the earth. Successive revelations gradually enlarged the views of men beyond the narrow bounds of Judea, to a more extensive kingdom of God. Signs and miracles awakened their expectation, and directed their eyes toward this great event. Whether God descended on the flaming mountain, or spoke by the Prophet's voice; whether He scattered His chosen people into captivity, or re-assembled them in their own land; He was still carryin on a progressive plan, which was accomplished at the death of Christ.

Not only in the territories of Israel, but over all the earth, the great dispensations of Providence respected the approach of this important hour. If empires rose or fell; if war divided, or peace united, the nations; if learning civilized their manners, or philosophy enlarged their views; all was, by the secret decree of Heaven, made to ripen the world for that "fullness of time," when Christ was to publish the whole counsel of God. The Persian, the Macedonian, the Roman conqueror, entered upon the stage each at his predicted period; and "though He meant not so, neither did His heart think so," ministered to this hour. The revolutions of power, and the succession of monarchies, were so arranged by Providence, as to facilitate the progress of the Gospel through the habitable world,

after the day had arrived, "when the stone which was cut out of the mountain without hands, should become a great mountain and fill the earth." This was the day which "Abraham saw afar off, and was glad." This was the day which "many prophets, and kings, and righteous men, desired to see, but could not;" the day for which "the earnest expectation of the creature," long oppressed with ignorance, and bewildered in superstition, might be justly said to wait.

V. This was the hour of Christ's triumph over all the powers of darkness; the hour in which He overthrew dominions and thrones, "led captivity captive, and gave gifts unto men." The contest which the kingdom of darkness had long maintained against the kingdom of light was now brought to its crisis. The period was come when "the seed of the woman shall bruise the head of the serpent." For many ages, the most gross superstition had filled the earth. "The glory of the incorruptible God" was every where, except in the land of Judea, "changed into images made like to corruptible man, and to birds, and beasts, and creeping things." The world, which the Almighty created for Himself, seemed to have become a temple of idols. Even to vices and passions altars were raised; and what was entitled Religion, was in effect a discipline of impurity. In the midst of this universal darkness, Satan had erected his throne and the learned and the polished, as well as the savage nations, bowed down before him. But at the hour when Christ appeared on the cross, the signal of his defeat was given. His kingdom suddenly departed from him: the reign of idolatry passed away: He was "beheld to fall like lightning from heaven." In that hour the foundation of every Pagan temple shook. The statue of every false god tottered on its base. The priest fled from his falling shrine; and the heathen oracles became dumb forever.

As on the cross, Christ triumphed over Satan, so He overcame his auxiliary, the world. Long had it assailed Him with its temptations and discouragements; in this hour of severe trial, He surmounted them all. Formerly He had despised the pleasures of the world. He now baffled its terrors. Hence He is justly said to have "crucified the world." By His sufferings He ennobled distress; and He darkened the luster of the pomp and vanities of life. He discovered to His followers the path which leads, through affliction, to glory and to victory; and He imparted to them the same spirit which enabled Him to overcome. "My kingdom is not of this world. In this world ye shall have tribulation, but be of good cheer, I have overcome the world."

Death also, the last foe of man, was the victim of this hour. The formidable appearance of the specter remained; but his dart was taken away. For, in the hour when Christ expiated guilt, He disarmed death, by securing the resurrection of the just. When He said to His penitent fellow-sufferer, "To-day thou shalt be with Me in paradise," He announced to all His followers the certainty of heavenly bliss. He declared the cherubim to be dismissed, and the flaming sword to be sheathed, which had been appointed at the fall, "to keep from man the way of the tree of life." Faint, before this period, had been the hope, indisstinct the prospect, which even good men enjoyed of the heavenly kingdom. "Life and immortality were now brought to light." From the hill of Calvary the first clear and certain view was given to the world of the everlasting mansions. Since that hour, they have been the perpetual consolation of believers in Christ. Under trouble, they soothe their minds; amid temptation, they support their virtue; and in their dying moments enable them to say, "O, death! where is thy sting? O, grave!

where is thy victory?"

VI. This was the hour when our Lord erected that spiritual kingdom which is never to end. How vain are the counsels and designs of men! How shallow is the policy of the wicked! How short their triumphing! The enemies of Christ imagined that in this hour they had successfully accomplished their plan for His destruction. They believed that they had entirely scattered the small party of His followers, and had extinguished His name and His honor forever. In derision they addressed Him as a king. They clothed Him with purple robes; they crowned Him with a crown of thorns; they put a reed into His hand; and, with insulting mockery, bowed the knee before Him. Blind and impious men! How little did they know that the Almighty was, at that moment "setting Him as a king on the hill of Sion; giving Him the heathen for His inheritance, and the uttermost parts of the earth for His possession !" How little did they know that their badges of mock royalty were at that moment converted into the signals of absolute dominion, and the instruments of irresistible power! The reed which they put into His hands became "a rod of iron," with which He was to " break in pieces His enemies;" a scepter with which He was to rule the universe in righteousness. The cross, which they thought was to stigmatize Him with infamy, became the ensign of His renown, Instead of being the reproach of His followers, it was to be their boast and their glory. The cross was to shine on palaces and churches, throughout the earth. It was to be assumed as the distinction of

the most powerful monarchs, and to wave in the banner of victorious armies when the memory of Herod and Pilate should be accursed; when Jerusalem should be reduced to ashes, and the Jews be vagabonds over all the world.

These were the triumphs which commenced at this hour. Our Lord saw them already in their birth; "He saw of the travail of His soul, and was satisfied." He beheld the word of God going forth, conquering, and to conquer; subduing, to the obedience of His laws, the subduers of the world; carrying light into the regions of darkness, and mildness into the habitations of cruelty. He beheld the Gentiles waiting below the cross, to receive the Gospel. He beheld Ethiopia and the Isles stretching out their hands to God; the desert beginning to rejoice and to blossom as the rose; and the knowledge of the Lord filling the earth, as the waters cover the sea. Well pleased, He said, "It is finished." As a conqueror, He retired from the field, reviewing His triumphs: "He bowed His head and gave up the ghost." From that hour, Christ was no longer a mortal man, but "Head over all things to the Church;" the glorious King of men and angels, of whose dominion there shall be no end. His triumphs shall perpetually increase. "His name shall endure forever; it shall last as long as the sun; men shall be blest in Him, and all nations shall call Him blessed."

Such were the transactions, such the effects, of this ever-memorable hour. With all those great events was the mind of our Lord filled, when He lifted up His eyes to heaven, and said, "Father! the hour is come."

From this view which we have taken of this subject, permit me to suggest, what ground it affords to confide in the mercy of God for the pardon of sin; to trust to His faithfulness, for the accomplishment of all His promises; and to approach to Him, with gratitude and devotion, in acts of worship.

In the first place, the death of Christ affords us ground to confide in the Divine mercy for the pardon of sin. All the steps of that high dispensation of Providence, which we have considered, lead directly to this conclusion, "He that spared not His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things?" This is the final result of the discoveries of the Gospel. On this rests the great system of consolation, which it hath reared up for men. We are not left to dubious and intricate reasonings, concerning the conduct which God may be expected to hold toward His offending creatures: but we are led to the view of important and illustrious facts which strike the mind with evi-

dence irresistible. For is it possible to believe, that such great operations, as I have endeavored to describe, were carried on by the Almighty in vain? Did He excite in the hearts of His creatures such encouraging hopes, without any intention to fulfill them? After so long a preparation of goodness, could He mean to deny forgiveness to the penitent and the humble? When they come by the sense of guilt, man looks up with an astonished eye to the justice of his Creator, let him recollect that hour of which the text speaks, and be comforted. The signals of Divine mercy, erected in his view, are too conspicuous to be either distrusted or mistaken.

In the next place, the discoveries of this hour afford the highest reason to trust in the Divine faithfulness for the accomplishment of every promise which remains yet unfulfilled. For this was the hour of the completion of God's ancient covenant.

It was the "performance of the mercy promised to the fathers." We behold the consummation of a great plan, which, throughout a course of ages, had been uniformly pursued; and which, against every human appearance, was, at the appointed moment, exactly fulfilled. "No word that is gone out of the mouth of the Lord shall fail." No length of time alters His purpose. No obstacles can retard it. Toward the ends accomplished in this hour, the most repugnant instruments were made to operate. We discern God bending to His purpose the jarring passions, the opposite interests, and even the vices of men; uniting seeming contrarieties in His scheme; making "the wrath of man to praise Him;" obliging the ambition of princes the prejudices of the Jews, the malice of Satan, all to concur, either in bringing forward this hour, or in completing its destined effects. With what entire confidence ought we to wait for the fulfillment of all His other promises in their due time; even when events are most embroiled, and the prospect is most discouraging: "Although thou sayest, thou canst not see Him, yet judgment is before Him; therefore trust thou in Him." Be attentive only to perform thy duty; leave the event to God, and be assured, that under the direction of His Providence, "all things shall work together" for a happy issue.

Lastly, the consideration of this whole subject tends to excite gratitude and devotion, when we approach to God in acts of worship. The hour of which I have discussed, presents Him to us in the amiable light of the Deliverer of mankind, the Restorer of our forfeited hopes. We behold the greatness of the Almighty, softened by the mild radiance of condescension and mercy. We behold Him diminishing the awful distance at which we stand from His presence, by appointing for us a Mediator and Intercessor, through whom the

humble may, without dismay, approach to Him who made them. By such views of the Divine nature, Christian faith lays the foundation for a worship which shall be at once rational and affectionate; a worship in which the light of the understanding shall concur with the devotion of the heart, and the most profound reverence be united with the most cordial love. Christian faith is not a system of speculative truths. It is not a lesson of moral instruction only. By a train of high discoveries which it reveals, by a succession of interesting objects which it places in our view, it is calculated to elevate the mind, to purify the affections, and by the assistance of devotion, to confirm and encourage virtue. Such, in particular, is the scope of that Divine institution, the Sacrament of our Lord's Supper. To this happy purpose let it conduce, by concentering in one striking point of light all that the Gospel has displayed of what is most important to man. Touched with just contrition for past offenses, and filled with a grateful sense of Divine goodness, let us come to the altar of God, and, with a humble faith in His infinite mercies, devote ourselves to His service forever.

DISCOURSE SIXTY-FIRST.

JOHN LOGAN, F.R.S.

Logan was born in 1748, at Fulla, in the county of Mid-Lothian, of parents who belonged to the Burgher Seceders, and was educated at the parochial school and the University of Edinburg. Having completed his theological studies, he soon became celebrated for his eloquence, and was called to become one of the ministers of South Leith Church and parish. He was desirous of high literary success, and its honors and emoluments, in which he was somewhat disappointed, and possessing a sensitive nature, melancholy came over his spirits, dissatisfaction arose among his parishioners, and he at length resigned the ministry, and devoted his remaining days to literary pursuits. In the bloom of his years, health declined, and he closed his life December 25th, 1788.

Logan was a man of elegant taste and fervid genius, and published at different times, poems of a lyric, dramatic, and elegiac character. Of his sermons, some forty in number, and recently published in this country, Dr. Wheddon remarks, "If mastery in any department is to be learned from the masters, to few masters of pulpit style in our language, can our ministry resort superior to Logan. In the richness and range of his language, in the graceful swell of his ever-varying periods, in the animated expansion of his climactic paragraphs, he satisfies the fancy, while in the chasteness and manliness of his style, in the purity of his diction, and the burnish of his texture, he may challenge the severest taste, and assert himself a place among the English classics." The following is certainly a production of high order in point of literary excellence.

THE CHRISTIAN'S VICTORY OVER DEATH.

"O death, where is thy sting? O grave, where is thy victory? Thanks be to God who giveth us the victory, through our Lord Jesus Christ."—1 Cor. xv. 55, 57.

The Messiah is foretold in ancient prophecy, as a magnificent Conqueror. His victories were celebrated, and His triumphs were

sung, long before the time of His appearance to Israel. "Who is this," saith the prophet Isaiah, pointing Him out to the Old Testament Church, "Who is this that cometh from Edom; with dyed garments from Bozrah? This that is glorious in His apparel, traveling in the greatness of His strength?" "I have set my King upon my holy hill of Zion. I shall give Him the heathen for His inheritance, and the uttermost parts of the earth for His possession." As a Conqueror, He had to destroy the works of the great enemy of mankind; and to overcome death, the king of terrors.

The method of accomplishing this victory, was as surprising as the love which gave it birth. "Forasmuch as the children are partakers of flesh and blood, He Himself likewise took part of the same, that through His own death, He might destroy Him that had the power of death, that is the devil, and deliver them, who, through fear of death, were all their lifetime subject to bondage." Accordingly. His passion on the cross, which you have this day commemorated, was the very victory which He obtained. The hour in which He suffered, was also the hour in which He overcame. Then He bruised the head of the old serpent, who had seduced our first parents to rebel against their Maker; then He disarmed the king of terrors, who had usurped dominion over the nations; then triumphing over the legions of hell, and the powers of darkness, He made a show of them openly. Not for Himself, but for us did He conquer. The Captain of our salvation fought, that we might overcome. He obtained the victory, that we may join in the triumphal song, as we now do, when we repeat these words of the apostle: "O death, where is thy sting? O grave, where is thy victory?"

It is the glory of the Christian religion, that it abounds with consolations under all the evils of life; nor is its benign influence confined to the course of life, but even extends to death itself. It delivers us from the agony of the last hour; sets us free from the fears which then perplex the timid; from the horrors which haunt the offender, though penitent, and from all the darkness which involves our mortal state. So complete is the victory we obtain, that Jesus Christ is said in Scripture to have abolished death.

The evils in death, from which Jesus Christ sets us free, are the following: in the *first* place, The doubts and fears that are apt to perplex the mind, from the uncertainty in which a future state is involved. Secondly. The apprehensions of wrath and forebodings of punishments, proceeding from the consciousness of sin. Thirdly. The fears that arise in the mind upon the awful transition from this world to the next

In the first place, Jesus Christ gives us victory over death, by delivering us from the doubts and fears which arose in the minds of those who knew not the Gospel, from the uncertainty in which a future state was involved.

Without Divine Revelation, men wandered in the dark with respect to an after life. Unassisted reason could give but imperfect information on this important article. Conjectures, in place of discoveries, presumptions, in place of demonstrations, were all that it could offer to the inquiring mind. The unenlightened eye could not clearly pierce the cloud which vailed futurity from mortal view. The light of nature reached little further than the limits of this globe, and shed but a feeble ray upon the region beyond the grave. Hence, those heathen nations, of whom the apostle speaks, are described as sorrowing and having no hope. And whence could reason derive complete information, that there was a state of immortality beyond the grave? Consult with appearances in nature, and you find but few intimations of a future life. Destruction seems to be one of the great laws of the system. The various forms of life are indeed preserved; but while the species remains, the individual perishes. Every thing that you behold around you bears the marks of mortality and the symptoms of decay. He only who is, and was and is to come, is without any variableness or shadow of turning. Every thing passes away. A great and mighty river, for ages and centuries, has been rolling on, and sweeping away all that ever lived, to the vast abyss of eternity. On that darkness light does not rise. From that unknown country none return. On that devouring deep, which has swallowed up every thing, no vestige appears of the things that were.

There are particular appearances also which might naturally excite an alarm for the future. The human machine is so constituted, that soul and body seem often to decay together. To the eye of sense, as the beast dies, so dies the man. Death seems to close the scene, and the grave to put a final period to the prospects of man. The words of Job beautifully express the anxiety of the mind on the subject. "If a man die, shall he live again? There is hope of a tree if it be cut down, that it will sprout again, and that the tender branch thereof will not cease. Though the root thereof wax old in the earth, and the stock thereof die in the ground; yet, through the scent of water it will bud, and bring forth boughs like a plant: but man dieth, and is cut off; man giveth up the ghost, and where is he? As the waters fail from the sea; as the flood decayeth and drieth up; so man lieth down, and riseth not; till the

heavens be no more, they shall not awake, nor be raised out of their sleep." But what a dreadful prospect does annihilation present to the mind! To be an outcast from existence; to be blotted out from the book of life; to mingle with the dust, and be scattered over the earth, as if the breath of life had never animated our frame! Man can not support the thought. Is the light which shone brighter than all the stars of heaven set in darkness, to rise no more? Are all the hopes of man come to this, to be taken into the councils of the Almighty; to be admitted to behold part of that plan of Providence which governs the world, and when his eyes are just opened to read the book, to be shut forever? If such were to be our state, we would be of all creatures the most miserable. The world appears a chaos without form, and void of order. From the throne of nature, God departs, and there appears a cruel and capricious peing, who delights in death, and makes sport of human misery.

From this state of doubts and fears, we are delivered by the Gospel of Jesus. The message which He brought, was life and immortality. From the Star of Jacob, light shone even upon the shades of death. As a proof of immortality, He called back the departed spirit from the world unknown; as an earnest of the resurrection to a future life, He Himself arose from the dead. When we contemplate the tomb of nature, we cry out, "Can these dry bones live?" When we contemplate the tomb of Jesus, we say, "Yes, they can live!" As He arose, we shall in like manner arise. In the tomb of nature, you see man return to the dust from whence he was taken; in the tomb of Jesus you see man restored to life again. In the tomb of nature you see the shades of death fall on the weary traveler, and the darkness of the long night close over his head; in the tomb of Jesus, you see light arise upon the shades of death, and the morning dawn upon the long night of the grave. On the tomb of nature, it is written, "Behold thy end, O man! Dust thou art, and unto dust thou shalt return. Thou, who now callest thyself the son of heaven, shall become one of the clods of the valley;" on the tomb of Christ is written, "Thou diest, O man, but to live again. When dust returns to dust, the spirit shall return to God who gave it. I am the resurrection and the life; he that believeth in Me, though he were dead, yet shall he live." From the tomb of nature, you hear a voice, "Forever silent is the land of forgetfulness! From the slumbers of the grave shall we awake no more! Like the flowers of the field, shall we be as though we had never been!" from the tomb of Jesus, you hear, "Blessed are the dead that die in the Lord, thus saith the Spirit, for they rest from

their labors, and pass into glory. In my Father's house, there are many mansions; if it were not so, I would have told you. I go to prepare a place for you, and if I go away, I will come again, and take you unto Myself, that where I am, there ye may be also."

Will not this assurance of a happy immortality and a blessed resurrection, in a great measure remove the terror and the sting of death? May we not walk without dismay through the dark valley, when we are conducted by a beam from heaven? May we not endure the tossings of one stormy night, when it carries us to the shore that we long for? What cause have we to dread the messenger who brings us to our Father's house? Should not our fears about futurity abate, when we hear God addressing us with respect to death, as He did the patriarch of old, upon going to Egypt, "Fear not to go down to the grave; I will go down with thee, and will bring thee up again?"

Secondly, Our victory over death consists in our being delivered from the apprehensions of wrath and forebodings of punishment

which arise in the mind from the consciousness of sin.

That there is a God who governs the world, the patron of righteousness and the avenger of sin, is so manifest from the light of nature, that the belief of it has obtained among all nations. That it shall be well with the righteous, and ill with the wicked; that God will reward those who will diligently seek Him, and punish those who transgress His laws, is the principle upon which all religion is founded. But whether mercy be an attribute in the Divine nature to such an extent that God may be rendered propitious to those who rebel against His authority and disobey His commandments, is an inquiry to which no satisfactory answer can be made. Many of the Divine attributes are conspicuous from the works of creation; the power, the wisdom, and the goodness of God, appear in creating the world; in superintending that world which He has made; in diffusing life wide over the system of things, and providing the means of happiness to all His creatures. But from no appearances in nature does it clearly follow, that the exercise of mercy to offenders is part of the plan by which the universe is governed. For any thing that we know from the light of nature, repentance alone may not be sufficient to procure the remission of sins; the tears of contrition may be unavailable to wash away the stains of a guilty life, and the Divine favor may be implored in vain by those who have become obnoxious to the Divine displeasure. If in the calm and serene hour of inquiry, man could find no consolation in such thoughts, how would he be overwhelmed with horror, when his mind was disordered with

a sense of guilt? When remembrance brought his former life to view, when reflection pierced him to the heart, darkness would spread itself over his mind, Deity would appear an object of terror, and the spirit, wounded by remorse, would discern nothing but an offended Judge armed with thunders to punish the guilty. If, in the day of health and prosperity, these reflections were so powerful to embitter life, they would be a source of agony and despair when the last hour approached. When life flows according to our wishes, we may endeavor to conceal our sins, and shut our ears against the voice of conscience. But these artifices will avail little at the hour of death. Then things appear in their true colors. Then conscience tells the truth, and the mask is taken off from the man, when our sins at that hour pass before us in review. Guilty and polluted as we are, covered with confusion, how shall we appear at the judgmentseat of God, and answer at the bar of eternal justice? How shall dust and ashes stand in the presence of that uncreated glory, before which principalities and powers bow down, tremble, and adore? How shall guilty and self-condemned creatures appear before Him, in whose sight the heavens are not clean, and who chargeth His angels with folly? This is the sting of death. It is guilt that sharpens the spear of the King of Terrors. But even in this view we have victory over death, through Jesus Christ our Lord. By His death upon the Cross, an atonement was made for the sins of men. The wrath of God was averted from the world. A great plan of reconciliation is now unfolded in the Gospel. Under the banner of the cross, pardon is proclaimed to returning penitents. They who accept the offers of mercy, and who fly for refuge to the hope set before them, are taken into favor; their sins are forgiven, and their names are written in the book of life. Over them death has no power. The king of terrors is transformed into an angel of peace, to waft them to their native country, where they long to be.

This, O Christian! the death of thy Redeemer, is thy strong consolation; thy effectual remedy against the fear of death. What evil can come night to him for whom Jesus died? Does the law which thou hast broken, denounce vengeance against thee? Behold that law fulfilled in the meritorious life of thy Redeemer. Does the sentence of wrath pronounced against the posterity of Adam sound in thine ears? Behold that sentence blotted out, that handwriting, as the apostle calls it, cancelled, nailed to thy Saviour's cross, and left there as a trophy of His victory. Art thou afraid that the cry of thy offenses may rise to heaven, and reach the ears of justice? There is no place for it there; in room of it ascends the voice of that

blood which speaketh better things than the blood of Abel. Does the enemy of mankind accuse thee at the judgment-seat? He is put to silence by thy Advocate and Intercessor at the right hand of thy Father. Does death appear to thee in a form of terror, and hold out his sting to alarm thy mind? His terror is removed, and his sting was pulled out by that hand, which, on Mount Calvary, was fixed to the accursed tree. Art thou afraid that the arrows of Divine with which smite the guilty, may be aimed at thy head? Before they can touch thee, they must pierce that body, which, in the symbols of Divine institution, was this day held forth crucified among you, and which at the right hand of the Majesty in the heavens, is forever presented in behalf of the redeemed. Well then may ye join in the triumphant song of the apostle, "O death, where is thy sting? O grave, where is thy victory?"

In the third place, Jesus Christ gives us victory over death, by yielding us consolation and relief under the fears that arise in the mind upon the awful transition from this world to the next.

Who ever left the precincts of mortality without casting a wish ful look on what he left behind, and a trembling eye on the scene that is before him? Being formed by our Creator for enjoyments even in this life, we are endowed with a sensibility to the objects around us. We have affections, and we delight to indulge them: we have hearts, and we want to bestow them. Bad as the world is, we find in it objects of affection and attachment. Even in this waste and howling wilderness, there are spots of verdure and of beauty, of power to charm the mind and make us cry out, "It is good for us to be here." When, after the observation and experience of years, we have found out the objects of the soul, and met with minds congenial to our own, what pangs must it give to the heart to think of parting forever? We even contract an attachment to inanimate objects. The tree under whose shadow we have often sat; the fields where we have frequently strayed; the hill, the scene of contemplation, or the haunt of friendship, become objects of passion to the mind, and upon our leaving them, excite a temporary sorrow and regret. If these things can affect us with uneasiness, how great must be the affliction, when stretched on that bed from which we shall rise no more, and looking about for the last time on the sad circle of our weeping friends! How great must be the affliction, to dissolve at once all the attachments of life; to bid an eternal adieu to the friends whom we long have loved, and to part forever with all that is dear below the sun! But let not the Christian be disconsolate. He parts with the objects of his affection, to

meet them again; to meet them in a better world, where change never enters, and from whose blissful mansions sorrow flies away. At the resurrection of the just; in the great assembly of the sons of God, when all the family of heaven are gathered together, not one person shall be missing that was worthy of thy affection or esteem. And if among imperfect creatures, and in a troubled world, the kind, the tender, and the generous affections have such power to charm the heart, that even the tears which they occasion delight us, what joy unspeakable and glorious will they produce, when they exist in perfect minds, and are improved by the purity of the heavens!

Christianity also gives us consolation in the transition from this world to the next. Every change in life awakens anxiety; whatever is unknown, is the object of fear; no wonder then that it is awful and alarming to nature, to think of that time when the hour of our departure is at hand; when this animal frame shall be dissolved, and the mysterious bond between soul and body shall be broken. Even the visible effects of mortality are not without terror; to have no more a name among the living; to pass into the dominions of the dead; to have the worm for a companion, and a sister, are events at which nature shudders and starts back. But more awful still is the invisible scene, when the curtain between both worlds shall be drawn back, and the soul naked and disembodied appear in the presence of its Creator. Even under these thoughts, the comforts of Christianity may delight thy soul. Jesus, thy Saviour, has the keys of death; the abodes of the dead are part of His kingdom. He lay in the grave, and hallowed it for the repose of the just. Before our Lord ascended up on high, He said to His disciples, "I go to My Father and to your Father, to My God and to your God;" and when the time of your departure is at hand, you go to your Father and His Father, to your God and His God.

Enlightened by these discoveries, trusting to the merits of his Redeemer, and animated with the hope which is set before him, the Christian will depart with tranquillity and joy. To him the bed of death will not be a scene of terror, nor the last hour an hour of despair. There is a majesty in the death of the Christian. He partakes of the spirit of that world to which he is advancing, and he meets his latter end with a face that looks to the heavens.

DISCOURSE SIXTY-SECOND.

THOMAS M'CRIE, D.D.

There are few individuals to whose honorable exertions, especially in his beloved country, the cause of religion and of literature is more indebted than to Dr. M'Crie. Born at Dunse, in Berwickshire, November, 1772, educated in a thorough manner at the University of Edinburg, and at Divinity Hall, he was licensed to preach September 9th, 1795, and in the year following was ordained over the church of Potterrow, Edinburg. His excellent Life of John Knox, published in 1811, caused him to be widely and honorably known; a reputation increased by several other publications. During the years 1817 and 1818, in addition to other duties, he acted as Theological Professor to the religious society with which he was connected, the labors of which he resumed in 1834. He was preparing a life of Calvin, when, in the year 1835, August 4th, his valuable labors were arrested by an attack of apoplexy. He died on the following day, in his sixty-third year.

Whether estimated by his piety, his talents, or his learning, Dr. M'Crie was one of the brightest ornaments of the Scottish Secession Church. The publications which he has left to the world are numerous, and of great value. His life of Knox is alone a sufficient monument to his genius and Christian worth. A velume of his "Sermons, Lectures, etc.," was published several years ago, which ought to be given to the American public. No one can peruse the following admirable sermon without coveting the privilege of possessing more of the productions of the same eloquent pen. The very great length of the discourse renders it necessary to omit a few less important paragraphs, chiefly introductory and narrative in their character.

THE PRAYER OF THE THIEF ON THE CROSS.

Who can tell what these words convey? None but He to whom they were addressed; who saw into the bottom of the speaker's

[&]quot;Lord, remember me when Thou comest into Thy kingdom."-LUKE, XXIII. 42

heart, approved of his confession, and answered his petition exceedingly above what he could ask or think; when He replied, "Verily I say unto thee, To-day shalt thou be with Me in Paradise?" It was not a time, my brethren, for many words: but oh, how much is expressed by these two short sentences, spoken from such hearts, and in such circumstances! What a colloquy was this! what a communion! what a respite from torture! what a foretaste of Paradise! what a feast on a cross between earth and heaven! There was no opportunity for salutation or embracing, or the exchanging of the symbolical cup. But what an exchange of tender looks! What a conjunction of hearts! what an intimate friendship on so short an acquaintance! what a joyful farewell before so awful a parting!

Think you, my brethren, that either of the twain felt at this moment the nails with which they were transfixed to the tree? The . soul of the penitent thief was filled with a joy unutterable, which must have swallowed up all sense of pain. He rejoiced in the death by which he now glorified God. He gloried on the cross, and "in the cross." True, he was crucified: but then he was "crucified with Christ," and that in another sense than his unhappy companion was, or than any of the spectators of the scene knew or apprehended. This was to him matter of ineffable gloriation. "Blessed day on which I was overtaken and seized by the pursuviants of justice! Blessed sentence which brought me into the company and acquaintance of the Saviour of sinners, of the chief of sinners, and advanced me to the high, the distinguished honor of suffering along with Him." At that moment, too, Jesus rejoiced in spirit. He saw of the travail of his soul, and was satisfied. He felt that He was a conqueror. He had already begun to divide the spoil ravished from principalities and powers, which He made a show of openly triumphing over them on this cross. In the conquest which He had just achieved, He beheld an earnest of His subsequent triumphs over the god of this world, and, exhilarated with the prospect, He "endured the cross, despising the shame."

The address of the believing, penitent malefactor, was, at the same time, a prayer, a confession of faith, and a sermon. But no such prayer had been offered up since "men began to call on the name of the Lord;" no such confession of faith was ever made by council or assembly of divines; no such sermon was ever delivered by the most powerful and eloquent preacher. And then the Saviour's reply! Many a compassionate, benignant, and seasonable answer had He vouchsafed to those who invoked Him, and who professed their faith in Him, but none of them equaled this. Pleased with the confession

of Nathanael, He said to him, "Thou shalt see the heaven open, and the angels of God ascending and descending on the Son of Man." To Peter He had said, "Blessed art thou, Simon Barjona, for flesh and blood hath not revealed this unto thee, but My Father who is in heaven." To the Syrophenician, "O woman, great is thy faith; be it unto thee even as thou wilt." To the Roman centurion, "I have not found such faith: no, not in Israel." And to His disciples, "Henceforth I will not drink of the fruit of the vine until I drink it new with you in the kingdom of God." But to none of these did He say as unto this poor, converted, crucified thief, "To-day shalt thou be with me in Paradise."

He had made many converts during His personal ministry, when He was a man of sorrows, and acquainted with grief. But of this man He had made a convert on the cross, in the midst of great agony of body and soul, and therefore He rejoiced in him above all His followers. He was His Benoni, the son of His sorrow, and therefore He made him His Benjamin, the son of His right hand.

But let us examine more coolly and attentively this singular address of the convict on the cross. Let us consider, in the first place who he was, and the circumstances in which he was placed; secondly, the situation in which Jesus was when he addressed Him; thirdly, the profession of faith which it contains; and fourthly, the prayer which it expressed.

I. Consider the person who made the address, and the circumstances in which he was placed. He was a thief and a robber—one who, by his own confession, merited the ignominious death which he was suffering. Abandoning the path of honest industry, he had betaken himself to the highway, and procured his livelihood by preying on the property and life of the peaceable. When we consider the character of Barabbas, whom they preferred to Jesus, and the design for which His fellow-sufferers were selected, we may be sure that they were criminals of the worst sort, whose practices had excited general hatred and terror.

We all know what the characters of those who have devoted themselves to this mode of living are—how reckless of life, how destitute of principle—how enslaved to every base and malignant passion—how dead to all the feelings of honor, reputation, compassion, or compunction—how insensible to the remonstrances of conscience, or the lessons of experience—how regardless of God or man—how disposed to mock at every thing that is sacred, at death, judgment, and eternity; you can not point to a class of men from whom you could select an individual less likely to be affected by the scene of the crucifixion,

or to sympathize with the meek, and patient, and forgiving Jesus. The conduct of the thief who reviled Him, and the words which he is represented as having used, are just what we would have expected from such a person in such circumstances. Matthew and Mark, in their account of the crucifixion, say, "The thieves, also, who were crucified with Him, reviled Him," and "cast the same in His teeth," from which we might conclude that both acted in the same manner when first affixed to the cross, but that one of them underwent a sudden change in his sentiments, which produced a complete alteration on his language, and led him to justify and pray to the Saviour

whom he had a little before reviled and outraged.

This is no impossible thing. Transformations as wonderful and as sudden have been effected. Saul of Tarsus was arrested in the midst of his mad career, and he who was "breathing out threatenings" against all who called on the name of Jesus of Nazareth, was found the next moment invoking that name of which he had been "a blasphemer," and with the most humble and implicit submission praying, "Lord, what wilt Thou have me to do?" The jailor of Philippi is another example. Having found the prison doors open, and supposing that Paul and Silas had escaped, he was in the very act of sheathing his drawn sword in his own bowels, when on a sudden, on the speaking of a few words, the weapon of destruction dropped from his hands, and the bold and determined suicide hung trembling on the knees of his prisoners, and under a deep concern about the safety, not of his body, but his soul, cried out, "Sirs, what must I do to be saved?"

The same power which was so visibly exerted in these instances, could have easily purified the fountain of ungodliness in this man's heart at the very moment that the words of bitter derision were flowing from his tongue, and made them to be followed by the sweet and salutary streams of blessing and prayer, streaming from a smitten, softened, opened, and sanctified soul. But as the Evangelist Luke gives the most circumstantial narrative of the extraordinary incident, it is more natural to consider his detail as qualifying and explaining the general statement of his brethren; and he represents only one of the malefactors as reviling Jesus, and the other as vindicating Him.

Nor is it uncommon in Scripture to affirm that of a number of persons or things of the same kind which is true of one of them only. Thus we are told that the ark rested on the mountains of "Ararat" that is on one of them; that Lot "dwelt in the cities of the plain," that is in one of them; that "the soldiers ran and filled a sponge with vinegar," that is one of them did so. In like manner we are told, "the thieves railed on Him," that is one of them did it Although, however, the person mentioned in our text did not join in the blasphemies of his comrade, we have every reason for thinking that the cross was the place of his conversion; and that he came to it with no more knowledge of Jesus, and no more love to Him than his fellow had. But while he was suspended on the cross his heart was changed—he was convinced of sin, enlightened in the knowledge of the Saviour, who was crucified along with him, humbled, sanctified, and made a new man. That the influence by which this was brought about was divine, there can not be a moment's doubt. The only question is—as the Spirit of God does not ordinarily produce this change on the minds of adults without the intervention and use of external means—by what instrumentality was this man converted, and how did he attain that knowledge of the truth concerning Christ which he displayed in his address to Him?

When Jesus began to teach in the synagogue of His native place His townsmen were astonished, and exclaimed, "Whence hath this man this wisdom? Is not this the carpenter's son? Whence then hath He all these things?" There is reason for putting the same question as to this thief, and under a similar feeling of astonishment. Like others who have followed his unlawful trade, we have every reason to think he was brought up in ignorance and profaneness, and that he was as destitute of religious knowledge as he was of moral honesty. He was too much occupied with his trade to attend on the sermons or witness the miracles of Jesus; and his exclusion from all sober and decent society, must have prevented him from hearing of

them by the report of others.

By what means then did he acquire the knowledge of Him? In his prison he might hear of His arraignment and sentence; and after he knew that He was to be crucified along with him, curiosity would induce him to inquire into the cause of His condemnation. This might perhaps satisfy him that Jesus was no evil-doer—that He had been guilty of no murder, or theft, or sedition, and that the envy of the chief priests had delivered Him up to Pilate; and it is probable that his companion also knew all this, and had the same conviction in his breast, although he railed on Him as an impostor. But it was at Golgotha, and when hanging on the accursed tree that he acquired that knowledge which issued in his conversion. And what were the means of his instruction? None that I can discover or tell you of, my brethren, but what he was able to glean from the speeches of those who were below, from the few words which Jesus had spoken, and from the inscription on His cross.

The first he had heard say, "He saved others;" and who can tell what light this saying might let into an understanding opened by the Spirit of God? He had also heard them speak of Him, although with incredulity, as "the Christ, the King of Israel, the Son of God, who trusted in God that He would deliver Him." He had heard the remarkable and heart-melting prayer which Jesus offered up for His murderers, when they were in the act of nailing Him to the tree, "Father forgive them; for they know not what they do;" and he had a practical commentary on them in the meekness and patience with which he "endured the cross, despising the shame." And he had an opportunity of reading the inscription which was written over His head in legible characters, in Hebrew, Greek, and Latin, "This is Jesus of Nazareth, the King of the Jews."

This, my brethren, was at once the text and the sermon by which the thief was converted: and accordingly the language of his address and prayer is borrowed from it. He believed that He was "Jesus" a Saviour. He believed that He was a "King;" and he believed that His cross was the way to His crown, for it witnessed of it, and it pointed to it. And believing this, and encouraged by it to put his trust in Him, he said, "Lord, remember me when Thou comest into Thy kingdom." Think it not strange—at least think it not incredible—that the words of scorn and derision spoken by an infatuated, infuriated mob, should be made the means of so much good to this man's soul. They were truth, saving truth, and contained the substance of the Gospel, and of what Jesus had taught concerning Himself.

Think it not incredible that the inscription devised by an unbelieving and unjust judge, should have been the means of delivering a criminal, whom he had condemned to an excruciating death, from a doom still more awful. It contained the very truth which the person to whom it referred had testified when He stood at the bar of Pilate, and it was devised and written at the secret instigation of Him whose "determinate counsel" the Roman Governor executed in this as well as in other parts of this divinely ordered transaction. Many an excellent, savory, and saving sermon has been preached from the insidious saying of the arch-priest Caiaphas, "It is expedient that one man should die for the people, and that the whole whole nation perish not." And why, in that year, and on that day, which was big with the eternal destinies of a world, to which all the prophets and holy men from the beginning had looked forward, and all holy men to the end shall look back, why at such a time should not a pagan magistrate have been made to prophesy as well as a

of darkness.

Jewish priest? And why should not his prophecy have been the means of enlightening the mind of a robber and qualifying him for confessing the dying Redeemer of sinners, both Jewish and Gentile?

But, my brethren, we are to remember that it is one thing for us to perceive the meaning of this inscription, possessing as we do, the whole New Testament, yea, the whole Bible, as a commentary on it, and having leisure to compare the commentary with the text; and that it was quite another thing for the thief without any such helps, to decipher its language and extricate its sense: and that too, while he hung on the cross in a state of exquisite bodily pain. That he should have been able to do this, and by what process of thought he came to the conclusion which he drew, will continue always to be matter of wonder—a monument of the inscrutable wisdom and amazing grace of Him who works by whatever means it pleaseth Him to employ.

II. Consider the situation in which Jesus was placed when this man addressed Him in the words of the text. During His personal ministry, the rays of His glory often pierced the vail of His outward humiliation, so that those that saw its manifestations had all their doubts dissipated, and were assured that He came from God, and was the only-begotten of the Father, full of grace and truth. But this man became acquainted with Him, and beheld Him not at Jordan where heaven pronounced Him its Son; or, at Cana of Galilee, where He manifested forth His glory; or by the lake of Tiberias, where He fed the multitude: or in Bethany, where He raised Lazarus: or in Tabor, where He was transfigured: but he beheld Him for the first time at Golgotha, where, instead of speaking as never man spake, He was dumb as a sheep before her shearers, and instead of doing mighty works, was crucified through weakness. At this time His glory was not merely under a cloud; it was in an eclipse, and

Formerly He had been followed by multitudes, who crowded to Him and thronged Him, and when He withdrew they followed Him and sought Him out with great eagerness—the whole world was gone out after Him, and they talked of making Him a king, so that the chief priests became alarmed, and His disciples, seeing matters in so prosperous-like a train, thought it high time to look out for themselves, and to secure the most honorable places in that kingdom which He was about to erect. But this flattering prospect had evanished. The multitude which followed Him for a time had melted away gradually, until He was left alone with the twelve;

seemed to have set never to reappear. It was the hour and power

and at last He was forsaken by them also. One of them betrayed Him, another abjured Him, and all the rest fled and were scattered; and their unfaithful and cowardly desertion had affixed a stigma on His pretensions, which all the malice and misrepresentation of His open adversaries had not been able to inflict.

When He was arraigned before the high priest, hopes of His safety still remained: for the Romans retained the power of life and death in their own hands, and Pilate was not only disposed to let Him go, but labored to accomplish His release. Even after He was condemned to die, the case did not appear desperate: for those who had witnessed His miracles, and seen the band sent to apprehend Him struck to the ground, merely by His saying to them, "I am He" might flatter themselves that His enemies would be unable to carry their sentence into execution. This last hope had proved fallacious. He had suffered Himself to be led as a lamb to the slaughter. He was now affixed to the tree and was fast bleeding to death. There He hung between two notorious malefactors, disowned by all His former friends, insulted over by His enemies, heaven shut against His prayer, hell gaping for Him as its prey. It was in these circumstances, when the cause of Jesus was in the most desperate-like condition, that this man, openly and for the first time, professed his faith in Him.

III. Consider the import of the profession contained in His address. Had he merely professed his belief that Jesus was an innocent man—that He had done nothing amiss or worthy of death, it would have been a great deal. Had he avowed that he thought Him no impostor, but a true prophet, this would have been more than could have been expected, considering the circumstances in which both were placed. How hesitatingly and suspiciously did the two disciples, on the road to Emmaus, express themselves on this subject:—"We trusted that it had been He that should have redeemed Israel."

But this man went far beyond this point in his profession. He addressed Him as "Lord." The chief priests and rulers of the Jews spoke of Him in the most contemptuous style—"this fellow" and "that deceiver." When Peter was challenged as one of His disciples, he said that he knew not "the man." The highest epithet that the disciples could give Him after they had received a report of His resurrection, was, "Jesus of Nazareth, a prophet mighty in word and deed." The thief addresses Him now, by that title which the apostles gave Him, after He had shown Himself to them by infallible proofs. They could say "the Lord is risen:" but they could

not, like this thief, call Him Lord, when He hung on the cross. No was this a mere title of respect. The cross was no place for complimentary or ceremonious language. In such circumstances he would not have owned Him at all if he had not been persuaded that He was the Lord of all, of life and death, of heaven and hell. And as he addressed Him as Lord, so he avowed his conviction that He was going to take possession of a kingdom.

Wonderful faith! A dying man, a worm and no man, reproach of men and despised of the people, the lowest of the people, he addresses as Lord, and worships Him! One whom he had seen arrayed in derision with the mock ensigns of royalty, and then stripped of them and led away to be crucified, whom he had heard taunted with His kingly claims, and in vain desired to come down from the cross to give a proof of their validity, he, nevertheless, saluted, in deep earnest, as a king; and while God had set up the right hand of His adversaries, made all His enemies to rejoice, shortened the days of His youth, covered Him with shame, and profaned His crown by casting it to the ground, he, strong in faith, staggered not, but, against hope, believed in hope, and avowed his confident assurance that He was about to ascend the throne of His kingdom!

Verily, such faith as this had not been evinced from the days of the Father of the faithful. And then how superior do his conceptions of the nature of Christ's kingdom appear to have been! The Jews of that time had very gross and carnal notions of the reign of Messiah. They imagined that He would appear as a temporal and earthly monarch, emancipate them from the thralldom of a foreign yoke, and make the nations tributary to them. The disciples of Jesus had imbibed some of these prejudices, to which they clung pertinaciously, in spite of all the instructions of their Master; nor were they altogether weaned from this erroneous and fond conceit by His crucifixion, as appears from the question which they put to Him after He was risen: "Lord, wilt Thou at this time restore the kingdom to Israel?"

How superior were the views which the converted thief acquired on this subject in a short time, to those of the disciples after they had for years listened to the spiritual doctrine, and contemplated the heavenly character of their Master! The prospect of His death was repugnant to all their ideas, and destructive of all their expectations of His kingly glory: and when they saw Him led away to be crucified, their hopes died away within them. He owned Him to be a king in the lowest step of His abasement, and believed

that His cross was the pedestal by which He would mount to His throne in the highest heavens.

IV. Let us, in fine, consider this address as a prayer. It was said of Saul of Tarsus, after his conversion, and as one mark of that change which he had undergone, "Behold he prayeth!" He had never prayed aright before that period, though, as a strict Pharisee, he had no doubt often practiced the external form. But this was probably the first time that ever the thief had engaged in the exercise; the first time in his life that he had offered to God the sacrifice of the lips; prayer is not an employment reconcilable with the trade which he had followed. It is necessary for such persons to banish the fear, and consequently to exclude the thought of God. If that sacred name had come into his mouth it would be in the form of hellish oaths or blasphemies. But now, behold he prayeth! and that in deep earnest. He prayed to Jesus, whom his fellow-criminal was blaspheming, invoked Him as Lord, and begged of Him the greatest favor which, as a dying man, he could ask.

Criminals have often been seen praying on a scaffold, and they have earnestly begged for a pardon, or a respite, or some other boon from their judges: but this is the only instance in which a criminal was found supplicating and praying to his fellow-sufferer. And what was the petition which he presented? It was not for deliverance from death or for any temporal blessing. He did not even seriously prefer the request of his comrade, "Save Thyself and us." He was perfectly resigned to his fate. He was willing to endure the punishment due to his crime by the laws of God and man, and to expiate, by his own death, the offense which he had done to society, while he who hung beside him expiated the sin which he had committed against heaven. Lord! I have no desire to live. It is good for me to be here. It is better for me to die with Thee than to reign with Cæsar. All my desire is to be with Thee where Thou art going; and O remember Thy unworthy fellow-sufferer when thou art come into Thy kingdom!

What unfeigned and contrite humility does this petition breathe! He prays as became one who felt, and had confessed himself to be a great sinner, and who could have no possible claims but what were founded on the mere and unbought benignity of Him whom he addressed. When the two sons of Zebedee requested to be permitted to sit, the one at the right and the other at the left hand of their Master in His kingdom, He asked them, "Can ye drink of the cup that I drink of? or can ye be baptized with the baptism with which I am baptized?" Here was one who was drinking of his bitter

cup, and baptized with His bloody baptism; but he had no such ambitious wish, and presumed to present no such arrogant request. His heart was not haughty: his eyes were not lofty: neither did he aspire to great things. A genuine convert, his heart was like that of a weaned child. All that he ventured to ask was, that Jesus would remember him when He came into His kingdom. But though presented with the profoundest humility, and expressive of

the greatest submission, still this was a great request.

O how much, my brethren, is included in these two words addressed by a convinced sinner to the Saviour, "remember me!" The eternal salvation of a sinner hangs upon them. If He remembers him, all is well; if He forgets him, woe unto him, for it shall be ill with him. Had not Christ remembered and thought upon us in our low estate, and undertaken our cause, we would have been hopeless. Had He not remembered His people, and borne their names on His breastplate, when He approached God as the Great High Priest to make reconciliation for iniquity, their guilt would have remained. Did He not remember them, when they are lying polluted in their blood, and say to them, "Live!" they would die in their sins. Did He not continue to remember them, and pray for them, and help them by His Spirit, he that desires to have them for his prey would gain his object, and they would never see the kingdom of heaven. Had the penitent thief dropped out of the memory of Christ, he would have dropped into hell at death, along with his blaspheming companion: for, "Nor thieves nor revilers shall inherit the kingdom of God." How could he, an ignorant, lawless, Goddespising, heaven-daring profligate, presume to lift up his eyes, or to apply at the gates of paradise, unless he had ground to believe that his gracious and merciful fellow-sufferer would remember him? But if he continued to think of Him and own Him, what might he not expect?

In fine, this prayer was offered believingly, as well as fervently. He believed that Jesus had the highest interest with the Father, who would not refuse any thing which should be craved by Him, who had laid down His life at His command; that He was about to be put in possession of all power in heaven and earth; and that this included authority to bestow its honors and rewards on whomsoever He would. And he believed that such was the grace, condescension and compassion of the dying Redeemer, that He would not reject the application of a poor, convicted, condemned criminal, but wash him from his sins in His blood, and sanctify him by the power of His Spirit, and present him faultless before the throne of His glory

with exceeding joy. Nor did he believe in vain, nor was the answer of his prayer long delayed or dubiously expressed; for Jesus instantly said to him, "Verily, I say unto thee, to-day shalt thou be with Me in paradise."

In reviewing this wonderful scene, a variety of reflections, all conducive to practical improvement, crowd upon the mind. Let us dwell a little on a few of them.

First. We have here an indisputable instance of real conversion. Examples of this change have occurred in every age, as to the genuineness of which we have no reasonable ground to doubt. But the case of the penitent thief is accompanied with evidence the most irresistible and convincing. Who can doubt that on the cross a sinner was converted from the evil of his ways, a soul saved from death, and a multitude of sins hid? When the Lord writeth up the people whom He hath formed for Himself, He will count that this man was born again on Calvary. While I run over the credible marks of a saving change which he exhibited, let it be your employment, my brethren, to examine and see whether they are to be found in you also.

He confessed himself to be a sinner and worthy of death, when no creature exacted this confession, and when it could be of no earthly advantage to him. His heart was penetrated with a reverential fear of God, which made him not only refrain from offending Him himself, but shudder at hearing what was offensive to Him from the lips of another. He entertained just, and high, and honorable views of the Saviour. He looked to Him on the cross, and placed all his hopes of salvation on His merciful remembrance of him. He prayed to Him, and committed his soul to Him as the Lord of the invisible world. He gave every evidence which was in his power of the truth of his faith, repentance, and love. His hands and feet were immovably fixed to the tree. Nothing was left free to him but his heart and his tongue, and these he dedicated wholly to God, and employed to the honor of Christ. His conduct corresponded to the inspired criterion, and verified it: "With the heart man believeth unto righteousness, and with the mouth confession is made unto salvation."

He not only deplored his own, but he also faithfully, yet meekly, reproved the sin of his companion, and of the multitude which surrounded him, and used all the means which were in his power to arrest their ungodly career, and to bring them to repentance. He was clothed with humility. His affections were set on things above, and not on things on the earth. His conversation was in heaven. No corrupt communication proceeded from his mouth, but that which

was good to the use of edifying. All bitterness, and wrath, and anger, and clamor, and evil-speaking he put away from him with all malice; he was kind, tender-hearted, forgiving; and was not this

a proof that God, for Christ's sake, had forgiven him?

Who imagines that if this man had been let down from the cross he would have returned to his old companions and his old practices?
—who doubts that he that stole would have stolen no more, but have wrought with his hands that he might give to him that needeth; that he would have been a bright and living example of renovation; that he would have joined himself to the apostles, and continued steadfastly in their doctrine and fellowship, and in breaking of bread, and in prayer? Would to God that all that hear me this day were both almost and altogether such as this malefactor was, except the nails by which he was affixed to the tree!

Secondly. We have here a distinguished proof of the power of Divine grace. Speaking of what he had been, and contrasting it with what he had become, Paul exclaims, "The grace of our Lord Jesus Christ was exceeding abundant!" We can not think of the conversion of this man without making the same reflection. He had been a great sinner, an ignorant, profane, ungodly, lawless, hardened

ruffian.

But O! how changed from what he was! so much so that his former associates, who had known him most intimately, could not now know him to be the same person. He is, indeed, become a new man, a new creature: "Old things are passed away, behold all things are become new." The lion, who had gone about seeking whom he might devour, is changed into the lamb; the blasphemer into a preacher of righteousness; the robber into a reprover of vice. And how sudden the transformation! He came to the cross with all the evil passions rankling in his breast, and he had scarcely been affixed to it, when their poison was plucked out, and they gave place to mildness, gentleness, and compassion for the sufferings of others. He came to it with his mouth filled with cursing and bitterness, and when upon it, we find him employed only in praying and exhorting. He was lifted up on the cross polluted with the blood of others, he was taken down from it washed from his sins in the blood of Christ. He was suspended as a malefactor, and he died as a martyr.

What can withstand or resist the power of the grace which produced such a change as this? What is too hard, what can be difficult for it? It can pardon the greatest sins, subdue the strongest corruptions, eradicate the most deep-rooted prejudices, cure the most

inveterate habits; in a word, change the most desperately wicked heart.

Thirdly. Contemplate in this scene an instance of late conversion. It was the last hour with this malefactor. His days were numbered, and the last of them had dawned on him in as hopeless a condition as ever—with all his sins upon him, unrepented of and unpardoned, without the smallest preparation for appearing before his righteous and impartial judge. He was brought out of his cell, he was led away to be crucified, he was lifted upon the cross, he hung over the yawning pit which was ready to receive him, when the Saviour, who was at his right hand, had compassion on him, apprehended him by His grace, and plucked him as a brand from the fire. Miraculous escape! Wonderful intervention! Ineffable expression of the patience and mercy of Him who is God and not man! In one and the same day this man was in the gall of bitterness, and in the delights of paradise; associated with felons, and admitted into the society of angels; in concord with Belial, and in fellowship with Christ.

This singular fact is recorded in Scripture; and we know that whatever was written aforetime, was written for our learning. It teaches us by example what our Saviour taught by parable, that persons may be called into God's vineyard at the last hour, and that He will bestow upon them the gift of eternal life through Jesus Christ, as well as upon those who have borne the burden and heat of the day. And shall their eye be evil because He is good? Or shall we be ashamed or afraid to produce this example, and to point to the encouragement which it holds out because some will speak evil of the good ways of God, or others will abuse His tender mercy to their own perdition? No! while there is life there is hopewhile sinners are on God's footstool they may look up to the throne of His grace. He waits to be gracious, His long-suffering is salvation. This message we are warranted to carry into the cell of the convict-to the bedside of the dying profligate-and to proclaim it in public to persons of all ages.

The most hoary-headed sinner in this assembly may find mercy of the Lord. Though thou hast provoked God and grieved Him for forty, fifty, sixty, seventy, fourscore years, yet to-day, if thou wilt hear His voice, and harden not your heart, thou shalt enter into His rest, and be received into His glory. You need not say, "Who shall ascend into heaven to bring Christ down?" He who was near to the thief on the cross, is near to you in the preaching of the cross. O, then, delay not to improve the precious season which will not last long, which passeth away, and will soon come to a close! Look to

Him, believe on Him, cry to Him, confessing your sins, "Lord, remember me, now when Thou art come into Thy kingdom." Lock on Him whom you have pierced by your iniquities, until your hearts are smitten with the sight, and you are made to mourn as for an only son, and to be in bitterness as for a first-born; and He will heal you by the virtue of His stripes, and by the sovereign efficacy of His free spirit.

But this example, while it invites to repentance, gives no encouragement to presumption. It has been justly remarked that one instance of conversion at the latest period of life has been recorded in the Bible, that none may despair, and but one instance, that none may presume, or delay this important work to the last. Not to insist on the singularity of this man's situation, and the propriety of the Redeemer's displaying the power of His grace, and the virtue of His blood when hanging on the cross by a signal and extraordinary act of mercy, the history of the converted malefactor affords not a shadow of encouragement or excuse to those who resist the calls of the Gospel, and procrastinate repentance; for he had not enjoyed those calls, nor is there any good reason for thinking that he ever heard or saw the Saviour before.

It is sinful to limit the holy One, and to despair of His merey and ability to save, in the most extreme case; but it is awfully sinful, it is a fearful tempting and provoking of the Most High, to delay repentance in the hope of finding mercy at a future period. When put into plain language it just amounts to this, "I will continue in sin because the grace of God abounds. I will go on to disobey Him, and rebel against Him, and affront Him, in the confidence that He will pardon me whenever I shall be pleased to turn to Him, and that He will receive me when I am weary of sinning, and can no longer find pleasure in it."

If this is not to "sin willfully, after having received the knowledge of the truth"—if it is not to "sin the sin unto death," it is something very like it. What can such persons expect but that God will pronounce against them His fearful oath of exclusion, cease to strive with them any longer by His Spirit, say to the ministers of His word and of His providence "Let them alone," and give them up to the uncontrolled operation of their own corruptions, increased and aggravated by indulgence, and by the influence of the god of this world.

How know you that you shall have time for repentance? You may be struck dead in a single moment, in the very act of sinning with a high hand. Or you may be struck motionless and senseless, without a tongue to confess your sins, or your faith in the Saviour—without

an eye to read the record of salvation—without an ear to hear its gladdening sounds from preacher or friend—without a memory to recollect what you have heard or known of it. Although time for reflection should be granted you, and though the gate of mercy should stand open before you, yet your soul may be so filled with darkness, and unbelief, and remorse that you can not perceive the way of escape, and may die, like Judas, in despair.

Though quaintly expressed, there is much truth in the saying, "True repentance is never too late, but late repentance is seldom true." How many instances are there of "repentance" in sickness, and in the prospect of death being "repented of." Judicious persons who have had occasion to deal with the irreligious in such circumstances, have a saddening report to make of the result of their experience. How many of them have died as they have lived, ignorant, insensible, hardened. Of those who survived, and were delivered from the terrors of death, how many "returned, like the sow that was washed, to her wallowing in the mire!" And among those who died with the accents of penitence on their lips, of how few can they speak, but in the language of trembling hope!

We often hear of the contrition of condemned malefactors, and it is not uncommon to represent them as having exhibited decided marks of conversion in their cells and on the scaffold: but there is reason to think that credulity is mingled with charity in these reports. Charity should dispose us to form the most favorable hopes of individuals, but when we speak on this subject, and especially when we make our sentiments public, we should recollect that charity for the dead may be cruelty to the living. If such persons were to be pardoned and restored to life, we may judge what would be the result with multitudes of them, from what we see in the case of those who have been recovered from a dangerous sickness. How rarely do we meet, in such cases, with the unequivocal proofs of sin-

cere repentance which were evinced in the crucified malefactor!

Fourthly. See here a striking example of the different effects produced by the preaching of Christ erucified. To the one malefactor the cross was the savor of life unto life, to the other it was the savor of death unto death; to the former it was the power of God unto salvation, to the latter it was a stumbling-block; it softened the heart of the former, it hardened the heart of the latter; it prepared the one for heaven, it rendered the other twofold more a child of hell. Here we perceive the exceeding riches of sovereign grace, and the desperate depravity of the human heart when left to its native operation.

O the blindness, the infatuation, the obduracy of this impenitent malefactor, whom neither the reproofs and contrition of his companion, nor the meekness and patience of Jesus, nor the acts of clemency and grace which he witnessed, could soften! He saw the rich treasures of grace opened; he heard the humble petition of his comrade; he heard the gracious return made to it, granting him more than he had ventured to ask; he was a witness to the kingdom of heaven being bestowed on a fellow-convict:—and yet He remained proud and impenitent, and would not bend his mind to ask what he might have freely received. Yet this is no strange or uncommon thing; it is every day verified in multitudes who enjoy the Gospel.

Fifthly. How mysterious and manifold the ways by which God imparts the knowledge of His mind to men—makes those that are blind to see, and those that see, to be blind! * * *

The inscription which a heathen ruler ordered to be affixed to the cross, and which he refused to recall or to modify, because the instrument of savingly enlightening an ignorant malefactor, and enabling him to silence and still the increasing tumult of those who maliciously or ignorantly reviled the Holy One and the Just. O, the depth of the riches, both of the wisdom and knowledge of God!

Sixthly. What a small portion of truth will be of saving benefit to a person when accompanied by the blessing of the Divine Spirit! Who teacheth like God! When the vision of all is to the learned as a sealed book, and the eyes of the prophets and their rulers and seers are covered, He can unvail its mysteries to the most ignorant and uninitiated. By means of a few words He can make the outcasts of society wise to salvation, while those who despised and cursed them have "precept upon precept, line upon line, here a little and there a little," and yet all the effect is that they "fall backward, and are broken, and snared and taken." What slender means will prove successful when God puts His hand to the work!

What a small portion of truth will irradiate the mind of a sinner, and dispel its darkness, when the Spirit of God makes way for it, and accompanies it home with His secret and irresistible in-

fluence!

DISCOURSE SIXTY THIRD.

THOMAS CHALMERS, D.D.

Dr. Chalmers was born at Anstruthers, near St. Andrews, in the year 1780. He showed in early life signs of great powers; and was soundly educated in the University of St. Andrews, where he won for himself distinguished honors in literature and the physical sciences. At the early age of twenty-three he was ordained; his first settlement being at Cavers, from which place he removed to Kilmany. It is well known that at the time of his ordination he had not experienced the transforming power of the Divine Spirit. He was awakened to his need of the saving knowledge of God, by the investigations which he made in the "Evidences of Christianity," in preparing an article on that subject for the "Edinburg Encyclopedia;" and was thenceforward a new man. In 1815, Dr. Chalmers settled at Glasgow; and in 1824 he became Professor of Moral Philosophy in the University of St. Andrews. Four years later he came to the chair of Theology in Edinburg University. Chalmers was foremost among the founders of the Free Church of Scotland, who went out of the establishment in 1843, to secure for their country the "Crown Rights of Jesus Christ." He afterward became Professor of Theology to the seceding body. Undimmed as to his energies by toil and age, he labored on in the Master's cause until the night of the 30th of May, 1847; when, after his usual Sabbath duties, he retired to rest with his writing materials at his side, to resume his studies in the morning; but died in his bed, as is supposed of a disease of the heart

It is needless to speak of Chalmers's unsurpassed pulpit ability, of the exhaustless wealth of his many productions upon morals, theology, and religion, and the rich legacy which he has left to the ministry and the churches, in his learned and eloquent sermons and discourses. Ample justice is done to these various subjects in the admirable Memoirs by Dr_Hanna. Chalmers is described as having been of about middle height, thick-set and brawny, but not corpulent, with a face rather broad, high cheek bones, pale and care-worn, eyes of a leaden color, nose broad and lion-like, mouth exceedingly expressive, and a forehead ample and high, covered, in advanced life, with thin, straggling gray hair.

An ardent admirer of this great divine has given the following eloquent and life-like picture of his preaching:

"His discourses resemble mountain torrents, dashing in strength and beauty, amid rocks and woods, carrying every thing before them, and gathering force as they leap and foam from point to point in their progress to the sea. Calm and even sluggish in his appearance when at rest, he was on fire when fairly roused; and at times, raising himself up in his pulpit, with hand outstretched and burning eye, seemed as if he were inspired. A true Son of Thunder, he swept the minds of his hearers, as the tempest sweeps the ocean, calling forth its world of waves from their inmost depths, and filling the firmament above with its farresounding roar. In his family and among his friends, he was 'gentle as the dew from heaven,' but in the pulpit, and especially when defending 'the Covenant and Crown Rights of Emmanuel,' he was as a storm amid the hills of his native land. With a majesty of thought and vehemence of manner perfectly irresistible, he swept every thing before him, and left his hearers with no power but that of admiration or surprise."*

It is a frequent remark that one would not have supposed him possessed of this vehemence of manner, judging by his printed productions.

The discourse which is here given, has not the boldness of expression which characterizes some of Chalmers's productions; but, in marking it as upon the whole his masterpiece, we have the concurrent opinion of some of the best critics who have pronounced upon the comparative merits of his sermons. He is grand and terrific in his "Fury not in God;" but that discourse lacks the depth, transparency, beauty, precision, and strength of expression seen in the one that follows.

THE EXPULSIVE POWER OF A NEW AFFECTION.

"Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him."—I JOHN, ii. 15.

There are two ways in which a practical moralist may attempt to displace from the human heart its love of the world—either by a demonstration of the world's vanity, so as that the heart shall be prevailed upon simply to withdraw its regards from an object that is not worthy of it; or, by setting forth another object, even God, as re worthy of its attachment; so as that the heart shall be pre-

ed upon, not to resign an old affection which shall have nothing

[.] Rev. R. Turnbull, D.D., in "Tribute to Memory of Vinet and Chalmers."

to succeed it, but to exchange an old affection for a new one. My purpose is to show, that from the constitution of our nature, the former method is altogether incompetent and ineffectual—and that the latter method will alone suffice for the rescue and recovery of the heart from the wrong affection that domineers over it. After having accomplished this purpose, I shall attempt a few practical observations.

Love may be regarded in two different conditions. The first is, when its object is at a distance, and then it becomes love in a state of desire. The second is, when its object is in possession, and then it becomes love in a state of indulgence. Under the impulse of desire, man feels himself urged onward in some path or pursuit of activity for its gratification. The faculties of his mind are put into busy exercise. In the steady direction of one great and engrossing interest, his attention is recalled from the many reveries into which it might otherwise have wandered; and the powers of his body are forced away from an indolence in which it else might have languished; and that time is crowded with occupation, which but for some object of keen and devoted ambition, might have driveled along in successive hours of weariness and distaste-and though hope does not always enliven, and success does not always crown this career of exertion, yet in the midst of this very variety, and with the alternations of occasional disappointment, is the machinery of the whole man kept in a sort of congenial play, and upholden in that tone and temper which are most agreeable to it. Insomuch, that if through the extirpation of that desire which forms the originating principle of all this movement, the machinery were to stop, and to receive no impulse from another desire substituted in its place, the man would be left with all his propensities to action in a state of most painful and unnatural abandonment. A sensitive being suffers, and is in violence, if, after having thoroughly rested from his fatigue, or been relieved from his pain, he continue in possession of powers without any excitement to these powers; if he possess a capacity of desire without having an object of desire; or if he have a spare energy upon his person, without a counterpart, and without a stimulus to call it into operation. The misery of such a condition is often realized by him who is retired from business, or who is retired from law, or who is even retired from the occupations of the chase, and of the gaming-table. Such is the demand of our nature for an object in pursuit, that no accumulation of previous success can extinguish it—and thus it is, that the most prosperous merchant, and the most victorious general, and the most fortunate

gamester, when the labor of their respective vocations has come to a close, are often found to languish in the midst of all their acquisitions, as if out of their kindred and rejoicing element. It is quite in vain with such a constitutional appetite for employment in man, to attempt cutting away from him the spring or the principle of one employment, without providing him with another. The whole heart and habit will rise in resistance against such an undertaking. The else unoccupied female, who spends the hours of every evening at some play of hazard, knows as well as you, that the pecuniary gain, or the honorable triumph of a successful contest, are altogether paltry. It is not such a demonstration of vanity as this that will force her away from her dear and delightful occupation. The habit can not so be displaced, as to leave nothing but a negative and cheerless vacancy behind it—though it may so be supplanted as to be followed up by another habit of employment, to which the power of some new affection has constrained her. It is willingly suspended, for example, on any single evening, should the time that is wont to be allotted to gaming, require to be spent on the preparations of an approaching assembly.

The ascendant power of a second affection will do, what no exposition, however forcible, of the folly and worthlessness of the first, ever could effectuate. And it is the same in the great world. You never will be able to arrest any of its leading pursuits, by a naked demonstration of their vanity. It is quite in vain to think of stopping one of these pursuits in any way else, but by stimulating to another. In attempting to bring a worthy man, intent and busied with the prosecution of his objects, to a dead stand, you have not merely to encounter the charm which he annexes to these objects-but you have to encounter the pleasure which he feels in the very prosecution of them. It is not enough, then, that you dissipate the charm, by your moral, and eloquent, and affecting exposure of its illusiveness. You must address to the eye of his mind another object, with a charm powerful enough to dispossess the first of its influence, and to engage him in some other prosecution as full of interest, and hope, and congenial activity, as the former. It is this which stamps an impotency on all moral and pathetic declamation about the insignificance of the world. A man will no more consent to the misery of being without an object, because that object is a trifle, or of being without a pursuit, because that pursuit terminates in some frivolous or fugitive acquirement, than he will voluntarily submit himself to the torture, because that torture is to be of short duration. If to be without desire and without exertion

altogether, is a state of violence and discomfort, then the present desire, with its correspondent train of exertion, is not to be got rid of simply by destroying it. It must be by substituting another desire, and another line or habit of exertion in its place—and the most effectual way of withdrawing the mind from one object, is not by turning it away upon desolate and unpeopled vacancy—but by presenting to its regards another object still more alluring.

These remarks apply not merely to love considered in its state of desire for an object not yet obtained. They apply also to love considered in its state of indulgence, or placid gratification, with an object already in possession. It is seldom that any of our tastes are made to disappear by a mere process of natural extinction. At least, it is very seldom that this is done through the instrumentality of reasoning. It may be done by excessive pampering—but it is almost never done by the mere force of mental determination. But what can not be thus destroyed, may be dispossessed—and one taste may be made to give way to another, and to lose its power entirely as the reigning affection of the mind. It is thus, that the boy ceases, at length, to be the slave of his appetite, but it is because a manlier taste has now brought it into subordination—and that the youth ceases to idolize pleasure, but it is because the idol of wealth has become the stronger and gotten the ascendency—and that even the love of money ceases to have the mastery over the heart of many a thriving citizen, but it is because drawn into the whirl of city politics, another affection has been wrought into his moral system, and he is now lorded over by the love of power. There is not one of these transformations in which the heart is left without an object. Its desire for one particular object may be conquered; but as to its desire for having some one object or other, this is unconquerable. Its adhesion to that on which it has fastened the preference of its regards, can not willingly be overcome by the rending away of a simple separation. It can be done only by the application of something else, to which it may feel the adhesion of a still stronger and more powerful preference. Such is the grasping tendency of the human heart, that it must have a something to lay hold of-and which, if wrested away without the substitution of another something in its place, would leave a void and a vacancy as painful to the mind, as hunger is to the natural system.. It may be dispossessed of one object, or of any, but it can not be desolated of all. Let there be a breathing and a sensitive heart, but without a liking and without affinity to any of the things that are around it, and in a state of cheerless abandonment, it would be alive to nothing but

the burden of its own consciousness, and feel it to be intolerable. It would make no difference to its owner, whether he dwelt in the midst of a gay and goodly world, or placed afar beyond the outskirts of creation, he dwelt a solitary unit in dark and unpeopled nothingness. The heart must have something to cling to—and never, by its own voluntary consent, will it so denude itself of all its attachments that there shall not be one remaining object that can draw or solicit it.

The misery of a heart thus bereft of all relish for that which is wont to minister enjoyment, is strikingly exemplified in those, who satiated with indulgence, have been so belabored, as it were, with the variety and the poignancy of the pleasurable sensations that they have experienced, that they are at length fatigued out of all capacity for sensation whatever. The disease of ennui is more frequent in the French metropolis, where amusement is more exclusively the occupation of higher classes, than it is in the British metropolis, where the longings of the heart are more diversified by the resources of business and politics. There are the votaries of fashion, who, in this way, have at length become the victims of fashionable excess-in whom the very multitude of their enjoyments, has at last extinguished their power of enjoyment-who, with the gratifications of art and nature at command, now look upon all that is around them with an eye of tastelessness-who, plied with the delights of sense and of splendor even to weariness, and incapable of higher delights, have come to the end of all their perfection, and like Solomon of old, found it to be vanity and vexation. The man whose heart has thus been turned into a desert, can vouch for the insupportable languor which must ensue, when one affection is thus plucked away from the bosom, without another to replace it. It is not necessary that a man receive pain from any thing, in order to become miserable. It is barely enough that he looks with distaste to every thing-and in that asylum which is the repository of minds out of joint, and where the organ of feeling as well as the organ of intellect, has been impaired, it is not in the cell of loud and frantic outcries where you will meet with the acmé of mental suffering. But that is the individual who outpeers in wretchedness all his fellows, who throughout the whole expanse of nature and society. meets not an object that has at all the power to detain or to interest

who neither in earth beneath, nor in heaven above, knows of electrometric to which his heart can send forth one desirous or ding movement; to whom the world, in his eye a vast and desolation, has left him nothing but his own consciousness to feed upon—dead to all that is without him, and alive to nothing but to the load of his own torpid and useless existence.

It will now be seen, perhaps, why it is that the heart keeps by its. present affections with so much tenacity—when the attempt is to do them away by a mere process of extirpation. It will not consent to be so desolated. The strong man, whose dwelling-place is there, may be compelled to give way to another occupier-but unless another stronger than he, has power to dispossess and to succeed him, he will keep his present lodgment inviolable. The heart would revolt against its own emptiness. It could not bear to be so left in a state of waste and cheerless insipidity. The moralist who tries such a process of dispossession as this upon the heart, is thwarted at every step by the recoil of its own mechanism. You have all heard that Nature abhors a vacuum. Such at least is the nature of the heart, that though the room which is in it may change one inmate for another, it can not be left void without pain of most intolerable suffering. It is not enough then to argue the folly of an existing affection. It is not enough, in the terms of a forcible or an affecting demonstration, to make good the evanescence of its object. It may not even be enough to associate the threats and terrors of some coming vengeance, with the indulgence of it. The heart may still resist the every application, by obedience to which it would finally be conducted to a state so much at war with all its appetites as that of downright inanition. So to tear away an affection from the heart, as to leave it bare of all its regards, and of all its preferences, were a hard and hopeless undertaking-and it would appear as if the alone powerful engine of dispossession, were to bring the mastery of another affection to bear upon it.

We know not a more sweeping interdict upon the affections of Nature, than that which is delivered by the apostle in the verse before us. To bid a man into whom there is not yet entered the great and ascendant influence of the principle of regeneration, to bid him withdraw his love from all the things that are in the world, is to bid him give up all the affections that are in his heart. The world is the all of a natural man. He has not a taste, nor a desire, that points not to a something placed within the confines of its visible horizon. He loves nothing above it, and he cares for nothing beyond it; and to bid him love not the world, is to pass a sentence of expulsion on all the inmates of his bosom. To estimate the magnitude and the difficulty of such a surrender, let us only think that it were just as arduous to prevail on him not to love wealth, which is but one of the things in the world, as to prevail on him to set willful

fire to his own property. This he might do with sore and painful reluctance, if he saw that the salvation of his life hung upon it. But this he would do willingly if he saw that a new property of tenfold value was instantly to emerge from the wreck of the old one. In this case there is something more than the mere displacement of an affection. There is the overbearing of one affection by another. But to desolate his heart of all love for the things of the world, without the substitution of any love in its place, were to him a process of as unnatural violence, as to destroy all the things he has in the world, and give him nothing in their room. So that, if to love not the world be indispensable to one's Christianity, then the crucifixion of the old man is not too strong a term to mark that transition in his history, when all old things are done away, and all things are become new.

We hope that by this time, you understand the impotency of a mere demonstration of this world's insignificance. Its sole practical effect, if it had any, would be to leave the heart in a state to which every heart is insupportable, and that is a mere state of paleedness and negation. You may remember the fond and unbroken tenacity with which your heart has often recurred to pursuits, over the utter frivolity of which it sighed and wept but yesterday. The arithmetic of your short-lived days, may on Sabbath make the clearest impresion upon your understanding-and from his fancied bed of death, may the preacher cause a voice to descend in rebuke and mockery on all the pursuits of earthliness-and as he pictures before you the fleeting generations of men, with the absorbing grave, whither all the joys and interests of the world hasten to their sure and speedy oblivion, may you, touched and solemnized by his argument, feel for a moment as if on the eve of a practical and permanent emancipation from the scene of so much vanity. But the morrow comes, and the business of the world, and the objects of the world, and the moving forces of the world comes along with it-and the machinery of the heart, in virtue of which it must have something to grasp, or something to adhere to, brings it under a kind of moral necessity to be actuated just as before-and in utter repulsion toward a state so unkindly as that of being frozen out both of delight and of desire, does it feel all the warmth and the urgency of its wonted solicitations-nor in the habit and history of the whole man, can we detect so much as one symptom of the new creature-so that the church, instead of being to him a school of obedience, has been a mere sauntering place for the luxury of a passing and theatrical emotion; and the preaching which is mighty to compel the attendance of multitudes, which is mighty to still and solemnize the hearers into a kind of tragic sensibility, which is mighty in the play of variety and vigor that it can keep up around the imagination, is not mighty to the pulling down of strongholds.

The love of the world can not be expunged by a mere demonstration of the world's worthlessness. But may it not be supplanted by the love of that which is more worthy than itself? The heart can not be prevailed upon to part with the world, by a simple act of resignation. But may not the heart be prevailed upon to admit into its preference another, who shall subordinate the world, and bring it down from its wonted ascendency? If the throne which is placed there, must have an occupier, and the tyrant that now reigns has occupied it wrongfully, he may not leave a bosom which would rather detain him, than be left in desolation. But may he not give way to the lawful sovereign, appearing with every charm that can secure his willing admittance, and taking unto Himself His great power to subdue the moral nature of man, and to reign over it? In a word, if the way to disengage the heart from the positive love of one great and ascendant object, is to fasten it in positive love to another, then it is not by exposing the worthlessness of the former, but by addressing to the mental eye the worth and excellence of the latter, that all old things are to be done away, and all things are to become new.

To obliterate all our present affections, by simply expunging them, and so as to leave the seat of them unoccupied, would be to destroy the old character, and to substitute no new character in its place. But when they take their departure upon the ingress of other visitors; when they resign their sway to the power and predominance of new affections; when, abandoning the heart to solitude, they merely give place to a successor who turns it into as busy a residence of desire, and interest, and expectation as before—there is nothing in all this to thwart or to overbear any of the laws of our sentient nature—and we see now, in fullest accordance with the mechanism of the heart, a great moral revolution may be made to take place upon it.

This, we trust, will explain the operation of that charm which accompanies the effectual preaching of the Gospel. The love of God, and the love of the world, are two affections, not merely in a state of rivalship, but in a state of enmity—and that so irreconcilable, that they can not dwell together in the same bosom. We have already affirmed how impossible it were for the heart, by any innate clasticity of its own, to east the world away from it, and thus reduce itself to a wilderness. The heart is not so constituted, and the only

way to dispossess it of an old affection, is by the expulsive power of a new one. Nothing can exceed the magnitude of the required change in a man's character-when bidden as he is in the New Testament, to love not the world; no, nor any of the things that are in the world-for this so comprehends all that is dear to him in exist ence, as to be equivalent to a command of self-annihilation. But the same revelation which dictates so mighty an obedience, places within our reach as mighty an instrument of obedience. It brings for admittance, to the very door of our heart, an affection which, once seated upon its throne, will either subordinate every previous inmate, or bid it away. Beside the world, it places before the eye of the mind, Him who made the world, and with this peculiarity, which is all its own-that in the Gospel do we so behold God, as that we may love God. It is there, and there only, where God stands revealed as an object of confidence to sinners-and where our desire after Him is not chilled into apathy, by that barrier of human guilt which intercepts every approach that is not made to Him through the appointed Mediator. It is the bringing in of this better hope, whereby we draw nigh unto God-and to live without hope, is to live without God, and if the heart be without God, the world will then have all the ascendency. It is God apprehended by the believer as God in Christ, who alone can dispost it from this ascendency. It is when He stands dismantled of the terrors which belong to Him as an offended lawgiver, and when we are enabled by faith, which is His own gift, to see His glory in the face of Jesus Christ, and to hear His beseeching voice, as it protests good-will to men, and entreats the return of all who will to a full pardon, and a gracious acceptance-it is then, that a love paramount to the love of the world, and at length expulsive of it, first arises in the regenerating bosom. It is when released from the spirit of bondage, with which love can not dwell, and when admitted into the number of God's children, through the faith that is in Christ Jesus, the spirit of adoption is poured upon us-it is then that the heart, brought under the mastery of one great and predominant affection, is delivered from the tyranny of its former desires, and in the only way in which deliverance is possible. And that faith which is revealed to us from heaven, as indispensable to a sinner's justification in the sight of God, is also the instrument of the greatest of all moral and spiritual achievements on a nature dead to the influence, and beyond the reach of every other application.

Thus may we come to perceive what it is that makes the most effective kind of preaching. It is not enough to hold out to the

world's eye the mirror of its own imperfections. It is not enough to come forth with a demonstration, however pathetic, of the evanescent character of all its enjoyments. It is not enough to travel the walk of experience along with you, and speak to your own conscience, and your own recollection of the deceitfulness of the heart, and the deceitfulness of all that the heart is set upon. There is many a bearer of the Gospel-message, who has not shrewdness or natural discernment enough, and who has not power of characteristic description enough, and who has not the talent of moral delineation enough, to present you with a vivid and faithful sketch of the existing follies of society. But that very corruption which he has not the faculty of representing in its visible details, he may practically be the instrument of eradicating in its principle. Let him be but a faithful expounder of the Gospel testimony. Unable as he may be to apply a descriptive hand to the character of the present world, let him but report with accuracy the matter which revelation has brought to him from a distant world—unskilled as he is in the work of so anatomizing the heart, as with the power of a novelist to create a graphical or impressive exhibition of the worthlessness of its many affections-let him only deal in those mysteries of peculiar doctrine, on which the best of novelists have thrown the wantonness of their derision. He may not be able, with the eye of shrewd and satirical observation, to expose to the ready recognition of his hearers the desires of worldliness-but with the tidings of the Gospel in commission, he may wield the only engine that can extirpate them. He can not do what some have done, when, as if by the hand of a magician, they have brought out to view, from the hidden recesses of our nature, the foibles and lurking appetites which belong to it. But he has a truth in his possession, which into whatever heart it enters, will, like the rod of Aaron swallow up them all; and unqualified as he may be, to describe the old man in all the nicer shading of his natural and constitutional varieties, with him is deposited that ascendant influence under which the leading tastes and tendencies of the old man are destroyed, and he becomes a new creature in Jesus Christ our Lord.

Let us not cease, then, to ply the only instrument of powerful and positive operation, to do away from you the love of the world. Let us try every legitimate method of finding access to your hearts for the love of Him who is greater than the world. For this purpose, let us, if possible, clear away that shroud of unbelief which so hides and darkens the face of the Deity. Let us insist on his claims to your affection—and whether in the shape of gratitude, or in the

shape of esteem, let us never cease to affirm, that in the whole of that wondrous economy, the purpose of which is to reclaim a sinful world unto Himself—He, the God of love, so sets Himself forth in characters of endearment, that naught but faith, and naught but understanding, are wanting, on your part, to call forth the love of your hearts back again.

And here let me advert to the incredulity of a worldly man; when he brings his own sound and secular experience to bear upon the high doctrines of Christianity-when he looks on regeneration as a thing impossible—when feeling as he does, the obstinacies of his own heart on the side of things present, and casting an intelligent eye, much exercised perhaps in the observation of human life, on the equal obstinacies of all who are around him, he pronounces this whole matter about the crucifixion of the old man, and the resurrection of a new man in his place, to be in downright opposition to all that is known and witnessed of the real nature of humanity. We think that we have seen such men, who, firmly trenched in their own vigorous and home-bred sagacity, and shrewdly regardful of all that passes before them through the week, and upon the scenes of ordinary business, look on that transition of the heart by which it gradually dies unto time, and awakens in all the life of a new-felt and ever-growing desire toward God, as a mere Sabbath speculation; and who thus, with all their attention engrossed upon the concerns of earthliness, continue unmoved, to the end of their days, among the feelings, and the appetites, and the pursuits of earthliness. If the thought of death, and another state of being after it, comes across them at all, it is not with a change so radical as that of being born again, that they ever connect the idea of preparation. They have some vague conception of its being quite enough that they acquit themselves in some decent and tolerable way of their relative obligations; and that, upon the strength of some such social and domestic moralities as are often realized by him in whose heart the love of God has never entered, they will be transplanted in safety from this world, where God is the Being with whom it may almost be said, that they have had nothing to do, to that world where God is the Being with whom they will have mainly and immediately to do throughout all eternity. They admit all that is said of the utter vanity of time, when taken up with as a resting-place. But they resist every application made upon the heart of man, with the view of so shifting its tendencies, that it shall not henceforth find in the interests of time, all its rest and all its refreshment. They, in fact, regard such an attempt as an enterprise that is altogether aerial-and

with a tone of secular wisdom, caught from the familiarities of everyday experience, do they see a visionary character in all that is said of setting our affections on the things that are above; and of walking by faith; and of keeping our hearts in such a love of God as shall shut out from them the love of the world; and of having no confidence in the flesh; and of so renouncing earthly things as to have our conversation in heaven.

Now, it is altogether worthy of being remarked of those men who thus disrelish spiritual Christianity, and, in fact, deem it an impracticable acquirement, how much of a piece their incredulity about the demands of Christianity, and their incredulity about the doctrines of Christianity, are with one another. No wonder that they feel the work of the New Testament to be beyond their strength, so long as they hold the words of the New Testament to be beneath their attention. Neither they nor any one else can dispossess the heart of an old affection, but by the impulsive power of a new one—and, if that new affection be the love of God, neither they nor any one else can be made to entertain it, but on such a representation of the Deity, as shall draw the heart of the sinner toward Him. Now it is just their belief which screens from the discernment of their minds this representation. They do not see the love of God in sending His Son into the world. They do not see the expression of His tenderness to men, in sparing Him not, but giving Him up unto the death for us all. They do not see the sufficiency of the atonement, or of the sufferings that were endured by Him who bore the burden that sinners should have borne. They do not see the blended holiness and compassion of the Godhead, in that He passed by the transgressions of His creatures, yet could not pass them by without an expiation. It is a mystery to them, how a man should pass to the state of godliness from a state of nature—but had they only a believing view of God manifest in the flesh, this would resolve for them the whole mystery of godliness. As it is they can not get quit of their old affections, because they are out of sight from all those truths which have influence to raise a new one. They are like the children of Israel in the land of Egypt, when required to make bricks without straw—they can not love God, while they want the only food which can aliment this affection in a sinner's bosom—and however great their errors may be both in resisting the demands of the Gospel as impracticable, and in rejecting the doctrines of the Gospel as inadmissible, yet there is not a spiritual man (and it is the prerogative of him who is spiritual to judge all men) who will not perceive that there is a consistency in these errors.

But if there be a consistency in the errors, in like manner is there a consistency in the truths which are opposite to them. The man who believes in the peculiar doctrines, will readily bow to the peculiar demands of Christianity. When he is told to love God supremely, this may startle another, but it will not startle him to whom God has been revealed in peace, and in pardon, and in all the freeness of an offered reconciliation. When told to shut out the world from his heart, this may be impossible with him who has nothing to replace it-but not impossible with him, who has found in God a sure and a satisfying portion. When told to withdraw his affections from the things that are beneath, this were laying an order of selfextinction upon the man, who knows not another quarter in the whole sphere of his contemplation, to which he could transfer them -but it were not grievous to him whose view had been opened to the loveliness and glory of the things that are above, and can there find, for every feeling of his soul, a most ample and delighted occupation. When told to look not to the things that are seen and temporal, this were blotting out the light of all that is visible from the prospect of him in whose eye there is a wall of partition between guilty nature and the joys of eternity-but he who believes that Christ has broken down this wall, finds a gathering radiance upon his soul, as he looks onward in faith to the things that are unseen and eternal. Tell a man to be holy-and how can he compass such a performance, when his alone fellowship with holiness is a fellowship of despair? It is the atonement of the cross reconciling the holiness of the lawgiver with the safety of the offender, that hath opened the way for a sanctifying influence into the sinner's heart. and he can take a kindred impression from the character of God now brought nigh, and now at peace with him. Separate the demand from the doctrine, and you have either a system of righteousness that is impracticable, or a barren orthodoxy. Bring the demand and the doctrine together, and the true disciple of Christ is able to do the one, through the other strengthening him. The motive is adequate to the movement; and the bidden obedience to the Gospel is not beyond the measure of his strength, just because the doctrine of the Gospel is not beyond the measure of his acceptance. The shield of faith, and the hope of salvation, and the Word of God, and the girdle of truth-these are the armor that he has put on; and with these the battle is won, and the eminence is reached, and the man stands on the vantage ground of a new field and a new prospect. The effect is great, but the cause is equal to it-and stupendous as this moral resurrection to the precepts of Christianity, undoubtedly

is, there is an element of strength enough to give it being and continuance in the principles of Christianity.

The object of the Gospel is both to pacify the sinner's conscience, and to purify his heart; and it is of importance to observe, that what mars the one of these objects, mars the other also. The best way of casting out an impure affection, is to admit a pure one; and by the love of what is good, to expel the love of what is evil. Thus it is, that the freer the Gospel, the more sanctifying is the Gospel; and the more it is received as a doctrine of grace, the more will it be felt as a doctrine according to godliness. This is one of the secrets of the Christian life, that the more a man holds of God as a pensioner, the greater is the payment of service that He renders back again. On the tenure of "Do this and live," a spirit of fearfulness is sure to enter; and the jealousies of a legal bargain chase away all confidence from the intercourse between God and man; and the creature striving to be square and even with his Creator, is in fact, pursuing all the while his own selfishness instead of God's glory; and with all the conformities which he labors to accomplish, the soul of obedience is not there, the mind is not subject to the law of God, nor indeed under such an economy ever can be. It is only when, as in the Gospel, acceptance is bestowed as a present, without money and without price, that the security which man feels in God is placed beyond the reach of disturbance—or that he can repose in Him as one friend reposes in another—or that any liberal and generous understanding can be established betwixt them—the one party rejoicing over the other to do him good—the other finding that the truest gladness of his heart lies in the impulse of a gratitude by which it is . awakened to the charms of a new moral existence. Salvation by grace—salvation by free grace—salvation not of works, but according to the mercy of God—salvation on such a footing is not more indispensable to the deliverance of our persons from the hand of justice, than it is to the deliverance of our hearts from the chill and the weight of ungodliness. Retain a single shred or fragment of legality with the Gospel, and you raise a topic of distrust between man and God. You take away from the power of the Gospel to melt and to conciliate. For this purpose the freer it is the better it is. That very peculiarity which so many dread as the germ of Antinomianism, is, in fact, the germ of a new spirit and a new inclination against it. Along with the light of a free Gospel does there enter the love of the Gospel, which, in proportion as you impair the freeness, you are sure to chase away. And never does the sinner find within himself so mighty a moral transformation, as when under the

belief that he is saved by grace, he feels constrained thereby to offer his heart a devoted thing, and to deny ungodliness.

To do any work in the best manner, you would make use of the fittest tools for it. And we trust that what has been said may serve in some degree for the practical guidance of those who would like to reach the great moral achievement of our text, but feel that the tendencies and desires of nature are too strong for them. We know of no other way by which to keep the love of the world out of our heart than to keep in our hearts the love of God—and no other way by which to keep our hearts in the love of God, than by building ourselves on our most holy faith. That denial of the world which is not possible to him that dissents from the Gospel testimony, is possible, even as all things are possible to him that believeth. To try this without faith, is to work without the right tool or the right instrument. But faith worketh by love; and the way of expelling from the heart the love that transgresseth the law, is to admit into its receptacles the love which fulfilleth the law.

Conceive a man to be standing on the margin of this green world, and that, when he looked toward it, he saw abundance smiling upon every field, and all the blessings which earth can afford, scattered in profusion throughout every family, and the light of the sun sweetly resting upon all the pleasant habitations, and the joys of human companionship brightening many a happy circle of society-conceive this to be the general character of the scene upon one side of his contemplation, and that on the other, beyond the verge of the goodly planet on which he was situated, he could descry nothing but a dark and fathomless unknown. Think you that he would bid a voluntary adieu to all the brightness and all the beauty that were before him upon earth, and commit himself to the frightful solitude away from it? Would he leave its peopled dwelling-places, and become a solitary wanderer through the fields of nonentity? If space offered him nothing but a wilderness, would be for it abandon the home-bred scenes of life and of cheerfulness that lay so near, and exerted such a power of urgency to detain him? Would not he cling to the regions of sense, and of life, and of society ?- and shrinking away from the desolation that was beyond it, would not he be glad to keep his firm footing on the territory of this world, and to take shelter under the silver canopy that was stretched over it?

But if, during the time of his contemplation, some happy island of the blest had floated by, and there had burst upon his senses the light of its surpassing glories, and its sounds of sweeter melody, and he clearly saw that there a purer beauty rested upon every field, and a more heartfelt joy spread itself among all the families, and he could discern there a peace, and a piety, and a benevolence which put a moral gladness into every bosom, and united the whole society in one rejoicing sympathy with each other, and with the beneficent Father of them all. Could he further see that pain and mortality were there unknown, and above all, that signals of welcome were hung out, and an avenue of communication was made for him -perceive you not that what was before the wilderness, would become the land of invitation, and that now the world would be the wilderness? What unpeopled space could not do, can be done by space teeming with beatific scenes, and beatific society. And let the existing tendencies of the heart be what they may to the scene that is near and visible around us, still if another stood revealed to the prospect of man, either through the channel of faith, or through the channel of his senses—then, without violence done to the constitution of his moral nature, may he die unto the present world, and live to the lovelier world that stands in the distance away from it.

DISCOURSE SIXTY-FOURTH.

EDWARD IRVING, M.A.

IRVING was born at Annan, in 1792, and completed his studies at the University of Edinburg. After having spent several years in teaching, he determined on the ministry as a profession. Dr. Chalmers, on hearing him preach, was so impressed with his abilities that he appointed him his assistant at St. John's Church, Glasgow. In 1823 he was appointed preacher at Caledonian Asylum, in Cross-street, Hatton Garden, London; where such crowds flocked to hear him as to render it necessary to procure tickets of admission, even for "standing room." Becoming acquainted with Mr. Drummond, he joined "the prophets," as they were called; for which, in 1830, he was charged with "heresy," by the Scotch Church in London, and finally deposed by the Presbytery to which he was attached. He continued to preach, however, until the time of his death, in 1834. He died repeating the twenty-third Psalm in the original Hebrew. A-sect sprung up about the time of his death, called Invingites.

This remarkable man, who thus went down to his grave under a cloud, has been pronounced the most eloquent man of our century. As an orator he has been compared to Demosthenes, Luther, and Paul; and as a poet, to Milton. Such men as McIntosh, Canning, Brougham, and Coleridge, have rendered admiring homage to his genius. It was a most remarkable combination of powers, physical, moral, and mental, that won his unprecedented popularity. Irving has left a discourse on "Missions," "Babylon and Infidelity Foredoomed of God," and some other works. His "Orations on the Oracles of God," are among his chief productions, and have a world-wide reputation. The first of these (that which we have selected) has been most admired. There are passages in it of almost unrivaled beauty and sublimity.

PREPARATION FOR CONSULTING THE ORACLES OF GOD.

"Search the Scriptures."-John, v. 39.

There was a time when each revelation of the word of God had an introduction into this earth, which neither permitted men to doubt whence it came, nor wherefore it was sent. If at the giving of each several truth a star was not lighted up in heaven, as at the birth of the Prince of Truth, there was done upon the earth a wonder, to make her children listen to the message of their Maker. The Almighty made bare His arm; and, through mighty acts shown by His holy servants, gave demonstration of His truth, and found for it a sure place among the other matters of human knowledge and belief.

But now the miracles of God have ceased, and nature, secure and unmolested, is no longer called on for testimonies to her Creator's voice. No burning bush draws the footsteps to His presence-chamber; no invisible voice holds the ear awake; no hand cometh forth from the obscurity to write His purposes in letters of flame. The vision is shut up, and the testimony is sealed, and the word of the Lord is ended, and this solitary Volume, with its chapters and verses, is the sum total of all for which the chariot of heaven made so many visits to the earth, and the Son of God Himself tabernacled and dwelt among us.

The truth which it contains once dwelt undivulged in the bosom of God; and, on coming forth to take its place among things revealed, the heavens and the earth, and nature, through all her chambers, gave it reverent welcome. Beyond what it contains, the mysteries of the future are unknown. To gain it acceptation and currency, the noble company of martyrs testified unto the death. The general assembly of the first-born in heaven made it the day-star of their hopes, and the pavilion of their peace. Its every sentence is charmed with the power of God, and powerful to the everlasting salvation of souls.

Having our minds filled with these thoughts of the primeval divinity of revealed Wisdom when she dwelt in the bosom of God, and was of His eternal Self a part, long before He prepared the heavens, or set a compass upon the face of the deep; revolving also, how, by the space of four thousand years, every faculty of mute Nature did solemn obeisance to this daughter of the divine mind, whenever He pleased to commission her forth to the help of mortals; and further meditating upon the delights which she had of old with the sons of men, the height of heavenly temper to which she raised them and the offspring of magnanimous deeds which these two—the wisdom of God, and the soul of man—did engender between themselves—meditating, I say, upon these mighty topics, our soul is smitten with grief and shame to remark how in this latter day, she hath fallen from her high estate; and fallen along with her

the great and noble character of men. Or if there be still a few names, as of the missionary martyr, to emulate the saints of old-how to the commonalty of Christians her oracles have fallen into a household commonness, and her visits into a cheap familiarity; while by the multitude she is mistaken for a minister of terror sent to oppress poor mortals with moping melancholy, and inflict a wound upon the happiness of human kind.

For there is now no express stirring up the faculties to meditate her high and heavenly strains—there is no formal sequestration of the mind from all other concerns, on purpose for her special entertainment—there is no house of solemn seeking and solemn waiting for a spiritual frame, before entering and listening to the voice of the Almighty's wisdom. Who feels the sublime dignity there is in a saying, fresh descended from the porch of heaven? Who feels the awful weight there is in the least iota that hath dropped from the lips of God? Who feels the thrilling fear of trembling hope there is in words whereon the destinies of himself do hang? Who feels the swelling tide of gratitude within his breast, for redemption and salvation coming, instead of flat despair and everlasting retribution? Finally, who, in perusing the word of God, is captivated through all His faculties, and transported through all His emotions, and through all His energies of action wound up? Why, to say the best, it is done as other duties are wont to be done; and, having reached the rank of a daily, formal duty, the perusal of the Word hath reached its noblest place. Yea, that which is the guide and spur of all duty, the necessary aliment of Christian life, the first and the last of Christian knowledge, and Christian feeling hath, to speak the best, degenerated in these days to stand rank and file, among those duties whereof it is parent, preserver, and commander. And, to speak not the best, but the fair and common truth, this Book, the offspring of the Divine mind, and the perfection of heavenly wisdom, is permitted to lie from day to day, perhaps from week to week, unheeded and unperused, never welcome to our happy, healthy, and energetic moods; admitted, if admitted at all, in seasons of sickness, feeble-mindedness, and disabling sorrow. Yea, that which was sent to be a spirit of ceaseless joy and hope within the heart of man, is treated as the enemy of happiness, and the murderer of enjoyment; and eyed askance, as the remembrancer of death, and the very messenger of hell.

Oh! if books had but tongues to speak their wrongs, then might this Book well exclaim—Hear, O heavens! and give ear, O earth! I came from the love and embrace of God, and mute Nature, to

whom I brought no boon, did me rightful homage. To men I come and my words were to the children of men. I disclosed to you the mysteries of hereafter, and the secrets of the throne of God. I set open to you the gates of salvation, and the way of eternal life, hitherto unknown. Nothing in heaven did I withhold from your hope and ambition; and upon your earthly lot I poured the full horn of Divine providence and consolation. But ye requited me with no welcome, ye held no festivity on my arrival: ye sequester me from happiness and heroism, closeting me with sickness and infirmity: ye make not of me, nor use me for, your guide to wisdom and prudence, put me into a place in your last of duties, and withdraw me to a mere corner of your time; and most of ye set me at naught and utterly disregard me. I come, the fullness of the knowledge of God; angels delighted in my company, and desired to dive into my secrets. But ye, mortals, place masters over me, subjecting me to the discipline and dogmatism of men, and tutoring me in your schools of learning. I came, not to be silent in your dwellings, but to speak welfare to you and to your children. I came to rule, and my throne to set up in the hearts of men. Mine ancient residence was the bosom of God; no residence will I have but the soul of an immortal; and if you had entertained me, I should have possessed you of the peace which I had with God, "when I was with Him and was daily His delight, rejoicing always before Him. Because I have called you and ye have refused, I have stretched out my hand and no man regarded; but ye have set at naught all my counsel, and would none of my reproof; I also will laugh at your calamity, and mock when your fear cometh as desolation, and your destruction cometh as a whirlwind, when distress and anguish cometh upon you. Then shall they cry upon me, but I will not answer; they shall seek me early, but they shall not find me."

From this cheap estimation and wanton neglect of God's counsel, and from the terror of this curse consequent thereon, we have resolved, in the strength of God, to do our endeavor to deliver this congregation of His intelligent and worshiping people—an endeavor which we make with a full reception of the difficulties to be overcome on every side, within no less than without the sacred pale; and upon which we enter with the utmost diffidence of our powers, yet with the full purpose of straining them to the utmost, according to the measure with which it hath pleased God to endow our mind. And do thou, O Lord, from whom cometh the perception of truth, vouchsafe to Thy servant an unction from Thine own Spirit, who

searcheth all things, yea, the deep things of God; and vouchsafe to Thy people "the hearing ear and the understanding heart, that they may hear and understand, and their souls may live!"

Before the Almighty made His appearance upon Sinai, there were awful precursors sent to prepare His way; while He abode in sight, there were solemn ceremonies and a strict ritual of attendance; when He departed, the whole camp set itself to conform unto His revealed will. Likewise, before the Saviour appeared, with His better law, there was a noble procession of seers and prophets, who decried and warned the world of His coming; when He came there were solemn announcements in the heavens and on the earth: He did not depart without due honors; and then followed, on His departure, a succession of changes and alterations which are still in progress, and shall continue in progress till the world's end. This may serve to teach us, that a revelation of the Almighty's will make demand for these three things, on the part of those to whom it is revealed: A due preparation for receiving it; a diligent attention to while it is disclosing; a strict observance of it when it is delivered.

In the whole book of the Lord's revelations, you shall search in vain for one which is devoid of these necessary parts. Witness the awe-struck Isaiah, while the Lord displayed before him the sublime pomp of His presence; and, not content with overpowering the fmil sense of the prophet, dispatched a seraph to do the ceremonial of touching his lip with hallowed fire, all before He uttered one word into his astonished ear. Witness the majestic apparition to Saint John, in the Apocalypse, of all the emblematical glory of the Son of Man, allowed to take silent effect upon the apostle's spirit, and prepare it for the revelation of things to come. These heard with all their absorbed faculties, and with all their powers addressed them to the bidding of the Lord. But, if this was in aught flinched from, witness, in the persecution of the prophet Jonah, the fearful issues which ensued. From the presence of the Lord he could not flee. Fain would be have escaped to the uttermost parts of the earth; but in the mighty waters the terrors of the Lord fell upon him; and when engulfed in the deep, and entombed in the monster of the deep, still the Lord's word was upon the obdurate prophet, who had no rest, not the rest of the grave, till he had fulfilled it to the very uttermost.

Now, judging that every time we open the pages of this boly book, we are to be favored with no less than a communication from on high, in substance the same as those whereof we have detailed the three distinct and several parts, we conceive it due to the majesty of Him who speaks, that we, in like manner, discipline our spirits with a due preparation, and have them in a proper frame, before we listen to the voice; that, while it is disclosing to us the important message, we be wrapt in full attention; and that, when it hath disburdened itself into our opened and enlarged spirits, we proceed forthwith to the business of its fulfillment, whithersoever and to whatseover it summon us forth. Upon each of these three duties, incumbent upon one who would not forego the benefit of a heavenly message, we will discourse apart, addressing ourselves in this discourse to the first-mentioned of the three.

The preparation for the announcement.—"When God uttereth His voice," says the Psalmist, "coals of fire are kindled; the hills melt down like wax; the earth quakes; and deep proclaims itself unto hollow deep." These sensible images of the Creator have now vanished, and we are left alone, in the deep recesses of the meditative mind, to discern his coming forth. No trump of heaven now speaketh in the world's ear. No angelic conveyancer of Heaven's will taketh shape from the vacant air; and, having done his errand, retireth into his airy habitation. No human messenger putteth forth his miraculous hand to heal Nature's unmedicable wounds, winning for his words a silent and astonished audience. Majesty and might no longer precede the oracles of Heaven. They lie silent and unobtrusive, wrapped up in their little compass, one Volume among many, innocently handed to and fro, having no distinction but that in which our mustered thoughts are enabled to invest them. The want of solemn preparation and circumstantial pomp, the imagination of the mind hath now to supply. The presence of the Deity, and the authority of His voice, our thoughtful spirits must discern. Conscience must supply the terrors that were wont to go before Him; and the brightness of His coming, which the sense can no longer behold, the heart, ravished with His word, must feel.

For the solemn vocation of all her powers, to do her Maker honor and give Him welcome, it is, at the very least, necessary that the soul stand absolved from every call. Every foreign influence or authority arising out of the world, or the things of the world, should be burst when about to stand before the Fountain of all authority; every argument, every invention, every opinion of man forgot, when about to approach to the Father and oracle of all intelligence. And as subjects, when their honors, with invitations, are held disengaged, though preoccupied with a thousand appointments, so, upon an audience, fixed and about to be holden with the King of kings, it will become the honored mortal to break loose from all

thralldom of men and things, and be arrayed in liberty of thought and action to drink in the rivers of His pleasure, and to perform the commission of His lips.

Now far otherwise it hath appeared to us, that Christians as well as worldly men come to this most august occupation of listening to the word of God; preoccupied and prepossessed, inclining to it a partial ear, a straitened understanding, and a disaffected will.

The Christian public are prone to preoccupy themselves with the admiration of those opinions by which they stand distinguished as a Church or sect from other Christians, and instead of being quite unfettered to receive the whole counsel of the divinity, they are prepared to welcome it no further than it bears upon, and stands with opinions which they already favor. To this pre-judgment the early use of catechisms mainly contributes, which, however serviceable in their place, have the disadvantage of presenting the truth in a form altogether different from what it occupies in the Word itself. In the one it is presented to the intellect chiefly (and in our catechisms to an intellect of a very subtle order), in the other it is presented more frequently to the heart, to the affections, to the imitations, to the fancy, and to all the faculties of the soul. In early youth, which is so applied to with those compilations, an association takes place between religion and intellect, and a divorcement of religion from the other powers of the inner man. This derangement, judging from observation and experience, it is exceeding difficult to put to rights in after-life; and so it comes to pass, that in listening to the oracles of religion, the intellect is chiefly awake, and the better parts of the message-those which address the heart and its affections, those which dilate and enlarge our admiration of the Godhead, and those which speak to the various sympathies of our nature, we are, by the injudicious use of these narrow epitomes, disqualified to receive.

In the train of these comes controversy with his rough voice and unmeek aspect, to disqualify the soul for a full and fair audience of its Maker's word. The points of the faith we have been called on to defend, or which are reputable with our party, assume, in our esteem, an importance disproportionate to their importance in the Word which we come to relish chiefly when it goes to sustain them, and the Bible is hunted for arguments and texts of controversy, which are treasured up for future service. The solemn stillness which the soul should hold before his Maker, so favorable to meditation and rapt communion with the throne of God, is destroyed at every turn by suggestions of what is orthodox and evangelical—where all is orthodox and evangelical; the spirit of such readers becomes lean,

being fed with abstract truths and formal propositions; their temper uncongenial, being ever disturbed with controversial suggestions: their prayers undevout recitals of their opinions; their discourse technical announcements of their faith. Intellect, cold intellect, hath the sway over heavenward devotion and holy fervor. Man, contentious man, hath the attention which the unsearchable God should undivided have; and the fine, full harmony of heaven's melodious voice, which, heard apart, were sufficient to lap the soul in ecstasies unspeakable, is jarred and interfered with, and the heavenly spell is broken by the recurring conceits, sophisms, and passions of men. Now truly an utter degradation it is of the Godhead to have His word in league with that of any man, or any council of men. What matter to me whether the Pope, or any work of any mind be exalted to the quality of God? If any helps are to be imposed for the understanding, or safe-guarding, or sustaining of the Word, why not the help of statues and pictures for my devotions? Therefore, while the warm fancies of the Southerns have given their idolatry to the ideal forms of noble art, let us Northerns beware we give not our idolatry to the cold and coarse abstractions of human intellect.

For the preoccupations of worldly minds, they are not to be reckoned up, being manifold as their favorite passions and pursuits. One thing only can be said, that before coming to the oracles of God they are not preoccupied with the expectation and fear of Him. No chord in their heart is in unison with things unseen; no moments are set apart for religious thought and meditation; no anticipations of the honored interview; no prayer of preparation like that of Daniel before Gabriel was sent to teach him; no devoutness like that of Cornelius before the celestial visitation; no fastings like that of Peter before the revelation of the glory of the Gentiles! Now to minds which are not attuned to holiness, the words of God find no entrance, striking heavy on the ear, seldom making way to the understanding, almost never to the heart. To spirits hot with conversation, perhaps heady with argument, uncomposed by solemn thought, but ruffled and in uproar from the concourse of worldly interests, the sacred page may be spread out, but its accents are drowned in the noise which hath not yet subsided in the breast. All the awe, and pathos, and awakened consciousness of a Divine approach, impressed upon the ancients by the procession of solemnities, is to worldly men without a substitute. They have not solicited themselves to be in readiness. In a usual mood, and vulgar frame they come to God's Word as to other compositions, reading it without any active imagipations about Him who speaks; feeling no awe of a sovereign Lord, . nor care of a tender Father, nor devotion to a merciful Saviour, Nowise depressed themselves out of their wonted dependence, nor humiliated before the King of kings-no prostrations of the soul, nor falling at His feet as dead-no exclamation, as of Isaiah, "Woe is me, for I am of unclean lips!"-nor suit "Send me,"-nor fervent ejaculation of welcome, as of Samuel, "Lord, speak, for Thy servant heareth!" Truly they feel toward His word much as to the word of an equal. No wonder it shall fail of happy influence upon spirits which have, as it were on purpose, disqualified themselves for its benefits by removing from the regions of thought and feeling which it accords with, into other regions, which it is of too severe dignity to affect, otherwise than with stern menace and direful foreboding! If they would have it bless them and do them good, they must change their manner of approaching it, and endeavor to bring themselves into that prepared, and collected, and reverential frame which becomes an interview with the High and holy One who inhabiteth the praises of eternity.

Having thus spoken without equivocation, and we hope without offense, to the contradictedness and preoccupation with which Christians and worldly men are apt to come to the perusal of the Word of God, we shall now set forth the two master-feelings under which we shall address ourselves to the sacred occupation.

It is a good custom, inherited from the hallowed days of Scottish piety, and in our cottages still preserved, though in our cities generally given up, to preface the morning and evening worship of the family with a short invocation of blessing from the Lord. This is in unison with the practice and recommendation of pious men, never to open the Divine Word without a silent invocation of the Divine Spirit. But no address to Heaven is of any virtue, save as it is the expression of certain pious sentiments with which the mind is full and overflowing. Of those sentiments which befit the mind that comes into conference with its Maker, the first and most prominent should be gratitude for His ever having condescended to hold commerce with such wretched and fallen creatures. Gratitude not only expressing itself in proper terms, but possessing the mind with one abiding and over-mastering mood, under which it shall sit impressed the whole duration of the interview. Such an emotion as can not utter itself in language—though by language it indicate its presence -but keeps us in a devout and adoring frame, while the Lord is uttering His voice.

Go visit a desolate widow with consolation, and help, and fatherhood of her orphan children—do it again and again, and your presence, the sound of your approaching footstep, the soft utterance of your voice, the very mention of your name, shall come to dilate her heart with a fullness which defies her tongue to utter, but speaking by the tokens of a swimming eye, and clasped hands, and fervent ejaculations to Heaven upon your head! No less copious acknowledgment of God, the Author of our well-being, and the Father of our better hopes, ought we to feel when His Word discloseth to us the excess of His love. Though a vail be now cast over the Maiesty which speaks, it is the voice of the Eternal which we hear, coming in soft cadences to win our favor, yet omnipotent as the voice of the thunder, and overpowering as the rushing of many waters. And though the vail of the future intervene between our hand and the promised goods, still are they from His lips who speaks and it is done, who commands, and all things stand fast. With no less emotion, therefore, should this Book be opened, than if, like him in the Apocalypse, you saw the voice which spake; or, like him in the trance, you were into the third heaven translated, company and communing with the realities of glory which eye hath not seen, nor ear heard, nor the heart of man conceived.

Far and foreign from such an opened and awakened bosom, is that cold and formal hand which is generally laid upon the sacred Volume; that unfeeling and unimpressive tone with which its accents are pronounced; and that listless and incurious ear into which its blessed sounds are received. How can you, thus unimpassioned, hold communion with themes in which every thing awful, vital, and endearing meet together! Why is not curiosity, curiosity ever hungry, on edge to know the doings and intentions of Jehovah, King of kings? Why is not interest, interest ever awake, on tip-toe to hear the future destiny of itself? Why is not the heart that panteth over the world after love and friendship, overpowered with the full tide of the Divine acts and expressions of love? Where is nature gone when she is not moved with the tender mercy of Christ? Methinks the affections of men are fallen into the yellow leaf. Of the poets which charm the world's ear, who is he that inditeth a song unto his God? Some will tune their harps to sensual pleasure, and by the enchantment of their genius well-nigh commend their unholy themes to the imagination of saints. Others to the high and noble sentiments of the heart, will sing of domestic joys and happy unions, casting around sorrow the radiancy of virtue, and bodying forth, in undying forms, the short-lived visions of joy! Others have enrolled themselves the high-priests of mute nature's charms, enchanting her echoes with their minstrelsy, and peopling her solitudes with the

bright creatures of their fancy. But when, since the days of the blind master of English song, hath any poured forth a lay worthy of the Christian theme? Nor in philosophy, "the palace of the soul," have men been more mindful of their Maker. The flowers of the garden, and the herbs of the field have their unwearied devotees, crossing the ocean, wayfaring in the desert, and making devout pilgrimages to every region of nature for offerings to their patron muse. The rocks, from their residences among the clouds, to their deep rests in the dark bowels of the earth, have a bold and most venturous priesthood, who see in their rough and flinty faces a more delectable image to adore than in the revealed countenance of God. And the political welfare of the world is a very Moloch, who can at any time command his hecatomb of human victims. But the revealed suspense of God, to which the harp of David, and the prophetic lyre of Isaiah were strung, the prudence of God, which the wisest of men coveted after, preferring it to every gift which Heaven could confer, and the eternal intelligence himself in human form, and the unction of the Holy One which abideth-these the common heart of man hath forsaken, and refused to be charmed withal.

I testify, that there ascendeth not from earth a hosannah of her children to bear witness in the ear of the upper regions to the wonderful manifestations of her God! From a few scattered hamlets in a small portion of her territory, a small voice ascendeth, like the voice of one crying in the wilderness. But to the service of our general Preserver there is no concourse from Dan unto Bersheeba, of our people, the greater part of whom, after two thousand years of apostolic commission, have not the testimonies of our God; and the multitude of those who disrespect or despise them!

But, to return from this lamentation, which, may God hear, who doth not disregard the cries of His afflicted people! With the full sense of obligation to the giver, combine a humble sense of your own incapacity to value and to use the gift of His oracles. Having no taste whatever for the mean estimates which are made, and the coarse invectives that are vented against human nature, which, though true in the main, are often in the manner so unfeeling and triumphant, as to reveal hot zeal rather than tender and deep sorrow, we will not give in to this popular strain. And yet it is a truth by experience, revealed, that though there be in man most noble faculties, and a nature restless after the knowledge and truth of things, there are, toward God and His revealed will, an indisposition and a regardlessness, which the most tender and enlightened consciences are the most ready to acknowledge. Of our emancipated

youth, who, bound after the knowledge of the visible works of God. and the gratification of the various instincts of nature, how few betake themselves at all, how few absorb themselves with the study and obedience of the word of God! And when, by God's visitation, we address ourselves to the task, how slow is our progress and how imperfect our performance! it is most true that nature is unwilling to the subject of the Scriptures. The soul is previously possessed with adverse interests; the world hath laid an embargo on her faculties, and monopolized them to herself; old habit hath perhaps added to his almost incurable callousness; and the enemy of God and man is skillful to defend what he hath already won. So circumstanced, and every man is so circumstanced, we come to the audience of the word of God, and listen in worse tune than a wanton to a sermon, or a hardened knave to a judicial address. Our understanding is prepossessed with a thousand idols of the world, religious or irreligious—which corrupt the reading of the word into a straining of the text to their service, and when it will not strain, cause it to be skimmed, and perhaps despised or hated. Such a thing as a free and unlimited reception of all parts of the Scripture into the mind, is a thing most rare to be met with, and when met with, will be found the result of many a sore submission of nature's opinions as well as of nature's likings.

But the word, as hath been said, is not for the intellect alone, but for the heart, and for the will. Now if any one be so wedded to his own candor as to think he doth accept the divine truth unabated, surely no one will flatter himself into the belief that his heart is attuned and enlarged for all divine commandments. The man who thus misdeems of himself must, if his opinions were just, be like a sheet of fair paper, unblotted and unwritten on; whereas all men are already occupied, to the very fullness, with other opinions and attachments, and desires than the word reveals. We do not grow Christians by the same culture by which we grow men, otherwise what need of divine revelation, and divine assistance? But being unacquainted from the womb with God, and attached to what is seen and felt, through early and close acquaintance, we are ignorant and detached from what is unseen and unfelt. The word is a novelty to our nature, its truths fresh truths, its affections fresh affections, its obedience gathered from the apprehension of nature and the commerce of worldly life. Therefore there needeth, in one that would be served from this storehouse opened by heaven, a disrelish of his old acquisitions, and a preference of the new, a simple, child-like teachableness, an allowance of ignorance and error, with whatever

else beseems an anxious learner. Coming to the word of God, we are like children brought into the conversations of experienced men; and we should humbly listen and reverently inquire; or we are like raw rustics introduced into high and polished life, and we should unlearn our coarseness, and copy the habits of the station; nay we are like offenders caught, and for amendment committed to the bosom of honorable society, with the power of regaining our lost condition and inheriting honor and trust—therefore we should walk softly and tenderly, covering our former reproach with modesty and humbleness, hasting to redeem our reputation by distinguished performances, against offense doubly guarded, doubly watchful for dangerous and

extreme positions, to demonstrate our recovered goodness.

These two sentiments-devout veneration of God for His unspeakable gift, and deep distrust of our capacity to estimate and use it aright-will generate in the mind a constant aspiration after the guidance and instruction of a higher power. The first sentiment of goodness remembered, emboldening us to draw near to Him who first drew near to us, and who with Christ will not refuse us any gift. The second sentiment; of weakness remembered, teaching us our need, and prompting us by every interest of religion and every feeling of helplessness to seek of Him who hath said, "If any one lack wisdom let him ask of God, who giveth liberally and upbraideth not." The soul which under these two master-feelings cometh to read, shall not read without profit. Every new revelation feeding his gratitude and nourishing his former ignorance, will confirm the emotions he is under, and carry them onward to an unlimited dimension. Such a one will prosper in the way; enlargement of the inner man will be his portion, and establishment in the truth his exceeding great reward. "In the strength of the Lord shall his right hand get victory-even in the name of the Lord of Hosts. His soul shall also flourish with the fruits of righteousness from the seed of the Word, which liveth and abideth forever."

Thus delivered from prepossessions of all other masters, and arrayed in the raiment of humility and love, the soul should advance to the meeting of her God; and she should call a muster of all her faculties, and have all her poor grace in attendance, and any thing she knows of His excellent works and exalted ways she should summon up to her remembrance: her understanding she should quicken, her memory refresh, her imagination stimulate, her affections cherish, and her conscience arouse. All that is within her should be stirred up, her whole glory should awake and her whole beauty display uself for the meeting of her King. As His hand-maiden she should

meet Him; His own handiwork, though sore defaced, yet seeking restoration; His humble, because offending servant—yet nothing slavish, though humble—nothing superstitious, though devout—nothing tame, though modest in her demeanor; but quick and ready, all addressed and wound up for her Maker's will.

How different the ordinary proceeding of Christians, who, with timorous, mistrustful spirits; with an abeyance of intellect, and a dwarfish reduction of their natural powers, enter to the conference of the Word of God! The natural powers of man are to be mistrusted, doubtless, as the willing instruments of the evil one; but they must be honored also as the necessary instruments of the Spirit of God, whose operation is a dream, if it be not through knowledge, intellect, conscience, and action. Now Christians, heedless of the grand resurrection of the mighty instruments of thought and action. at the same time coveting hard after holv attainment, do often resign the mastery of themselves, and are taken into the counsel of the religious world—whirling around the eddy of some popular leader and so drifted, I will not say from godliness, but drifted certainly from that noble, manly, and independent course, which, under steerage of the Word of God, they might safely have pursued for the precious interests of their immortal souls. Meanwhile these popular leaders, finding no necessity for strenuous endeavors and high science in the ways of God, but having a gathering host to follow them, deviate from the ways of deep and penetrating thoughtrefuse the contest with the literary and accomplished enemies of the faith—bring a contempt upon the cause in which mighty men did formerly gird themselves to the combat—and so cast the stumblingblock of a mistaken paltriness between enlightened men and the cross of Christ! So far from this simple-mindedness (but its proper name is feeble-mindedness) Christians should be-as aforetime in this island they were wont to be—the princes of human intellect, the lights of the world, the salt of the political and social state. Till they come forth from the swaddling-bands, in which foreign schools have girt them, and walk boldly upon the high places of human understanding, they shall never obtain that influence in the upper regions of knowledge and power, of which, unfortunately, they have not the apostolic unction to be in quest. They will never be the master and commanding spirit of the time, until they cast off the wrinkled and withered skin of an obsolete old age, and clothe themselves with intelligence as with a garment, and bring forth the fruits of power and love and of a sound mind.

Mistake us not, for we steer in a narrow, very narrow channel,

with rocks of popular prejudice on every side. While we thus invocate to the reading of the Word, the highest strains of the human soul, mistake us not as derogating from the office of the Spirit of God. Far be it from any Christian, much further from any Chris tian pastor, to withdraw from God the honor which is every where His due; but there most of all His due where the human mind labored alone for thousands of years, and labored with no successviz., the regeneration of itself, and its restoration to the last semblance of the Divinity! Oh! let him be reverently inquired after, devoutly on, and most thankfully acknowledged in every step of progress from the soul's fresh awakening out of his dark, oblivious sleep—even to her ultimate attainment upon earth and full accomplishment for heaven. And that there may be a fuller choir of awakened men to advance His honor and glory here on earth, and hereafter in heaven above; let the saints bestir themselves like angels, and the ministers of religion like archangels strong! And now at length let us have a demonstration made of all that is noble in thought, and generous in action, and devoted in piety, for bestirring this lethargy, and breaking the bonds of hell, and redeeming the whole world to the service of its God and King!

Sketch of the American Pulpit.



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AMERICAN PULPIT.

hing of a pure gospel on American soil was not in with men's hands. It was amid objects more subions of human art. As a type of some of those p the landing of the New England Pilgrims After the "Mayflower" has touched the icy shore, and of precious souls. Though in the dead of winter, it something inviting to the cold and exhausted a ago the hand of the Indian had just there rewing his corn. A sweet brook runs under the

hill-side, and "many a delicate spring of good water as can be drunk." The cannon has been dragged to the top of one of the hills, for their defense, and the ground is being laid out, that the families may be by themselves. Timber has at length been felled for building; but before it could be framed, the last day of the week had come. The setting-sun saw in that secluded spot but a single shed, where the goods might be covered, and the settlers might rest their weary heads. How honored that rude structure. There spent that noble band of pious exiles their first Sabbath on the land. There breathed they forth the first notes of praise and thanksgiving, ere long to ascend from every hill and vale. And there the first Pilgrim preacher, on the 21st day of January, 1621, dispensed to loving and trustful souls the consolations of the Divine word.

Or, let us reproduce the scene of that lovely spring-day Sabbath—the first spent by the newly-arrived settlers before the mouth of the Quinnipiack—in April, 1638. Just yonder lie upon the smooth water two or three small vessels. Here, along the margin of the creek, are a few tents, and some two or three rude huts, with the boxes and luggage that were landed yesterday, piled up around them; and here and there a little column of smoke, going up in the still morning air, shows that the inmates are in motion. Yet all is quiet. Though the sun is up, there is no appearance of labor or business; for it is the Sabbath. By-and-by, the stillness is broken by the beating of a drum; and from the tents and from the vessels, a congregation comes gathering around a spreading oak.

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THE AMERICAN PULPIT.

THE first preaching of a pure gospel on American soil was not in costly temples made with men's hands. It was amid objects more sublime than the creations of human art. As a type of some of those scenes, we may call up the landing of the New England Pilgrims After many vain attempts, the "Mayflower" has touched the icy shore, and discharged her cargo of precious souls. Though in the dead of winter, the chosen spot has in it something inviting to the cold and exhausted voyagers. A few years ago the hand of the Indian had just there removed the trees for growing his corn. A sweet brook runs under the hill-side, and "many a delicate spring of good water as can be drunk." The cannon has been dragged to the top of one of the hills, for their defense, and the ground is being laid out, that the families may be by themselves. Timber has at length been felled for building; but before it could be framed, the last day of the week had come. The setting-sun saw in that secluded spot but a single shed, where the goods might be covered, and the settlers might rest their weary heads. How honored that rude structure. There spent that noble band of pious exiles their first Sabbath on the land. There breathed they forth the first notes of praise and thanksgiving, ere long to ascend from every hill and vale, And there the first Pilgrim preacher, on the 21st day of January, 1621, dispensed to loving and trustful souls the consolations of the Divine word.

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ad women who have been accustomed to the luxuries opolis, and to the refinements of a court. Here are disputed in the Universities, and preached under London. These men and women have come into the acrness, to face new dangers, to encounter new temptations. They look to God; and words of solemn prayer go up, responding to the murmurs of the woods and of the waves. They sing Psalms to their Maker and Preserver; and for the first time since the creation, the echoes of these hills and waters are wakened by the voice of praise. The word of God is opened, and their faith and hope are strengthened by the remembrance of Him, who once like them was led by the Spirit into the wilderness.*

Amid such scenes, and in places like these, began the partial Christ's Gospel in this Western world—scenes and places soc for the plain but spacious sanctuaries, which in a few generall parts of the land. Thus were laid the foundations of the Pulpit; for, although there had been settlements here of an the glorious institution of preaching was not fairly inaugithe times to which we refer.

And the men to whom this honor belongs were not u their high position, as the "fathers" of the American preac records of the times, their noble deeds, and the institutions they have left their impress, alike attest to their rare er These old Pilgrim and Puritan ministers were made and train a by God to act as master-spirits in the most sublime undertakings. They were men of dauntless courage and invincible faith. The words upon their banner revealed their confidence and devotion-Qui transtulit sustind -"He who transplanted, sustains," They were men of intelligence and sound learning. Most of the preachers who came over with the colonists had been educated in the Universities of Oxford and Cambridge. They brought with them extensive libraries, and were close students amid all their toils. It is said to have been no uncommon thing for the early New England ministers to read from the Hebrew and Greek Scriptures, at the ordinary morning and evening devotions in their families.

In doctrine, the Puritans entertained the views of the great Reformers. The form of doctrine which Land upheld and propagated, they regarded with great dislike; but equally so the mysticism and Antinomianism which, in that age of excitement, broke out in various quarters. Their views were held with firmness, and insisted upon with great earn-

^{*} This description of the first Sabbath on the Quinnipiack river is drawn from Bacon's "Historical Discourses." The sermon preached by Davenport on the occasion, was from Matt. iv. 1, on "The temptation in the wilderness." The place is now New Haven.

[†] The motto upon the arms of Connecticut.

[#] Hooker's great sermon on the "Activity of Faith," is a sufficient confirmation.

estness in their preaching. Hence we find their discourses to be, at the same time, both strongly doctrinal and highly practical-insisting alike upon God's sovereignty, and man's duty and accountability.

The mode of worship which they introduced was not materially unlike that which is now generally adopted. About nine o'clock the people came together at the blowing of a horn or the beating of a drum. The pastor began with a solemn prayer, about a quarter of an hour in length. The teacher then read and expounded a chapter. Then a Psalm was sung, the lines being given out by the ruling elder. After that, the pastor delivered his sermon, not written out in full, at least not in all cases, but from notes enlarged upon in speaking. In some chur es, it was customary for the congregation to arise while the

er read his text, as a token of reverence for the word of God. the sermon, the teacher concluded with prayer and a blessing. afternoon the same order was observed, but the sermon was gen-

preached by the teacher instead of the pastor.*

he method of sermonizing was, first to unfold the text historically ritically; then raise from it a "doctrine;" then bring forward the ofs," either inferential or direct; then illustrate and justify it to the rstanding by the "reasons" drawn from the philosophy of the subor the nature of things; and finally, conclude with an "improve-" by the way of "uses" or inferences, and timely "admonitions" "exhortations." These applications, or uses and exhortations, often ned the greater part of the discourse. In some cases they were made under the different heads, as the preacher progressed in his discourse. It was a frequent practice to preach two or more sermons on the same text; and to discuss the subject "negatively" and "affirmatively." Nor were the preachers particularly cautious about "long sermons" (and the same was true of the hearers), but spoke on till they had completely exhausted the subject, even though the last sands of the hour-glass had already fallen out.

The general character of their sermons was such as might have been expected from men described by Hubbard and Higginson, as "Timothies, in their houses, Chrysostoms in their pulpits, and Augustines in their disputations;" and from the sagacity and intelligence of the congregations to whom they preached. None but an able ministry would have been tolerated. "It is as unnatural," said one of the men of these times, "for a right New England man to live without an able ministry, as for a smith to work his iron without a fire."

The demand which these shrewd and intelligent congregations made upon their ministers was very great; and lest their energies should be overtaxed and lose their necessary vigor and elasticity, it was arranged that every congregation, as a general rule, should have two preachers, who should share in the toil, and be mutual helpers to their own im-

^{*} See Bacon's "Historical Discourses," pp. 15, 46.

provement and that of the flock. As a result, the pulpit productions of the Puritans, though often marred by the faults of their age, were generally of a decidedly superior order. The sermons of some of these old preachers, which have come down to us, for cogency of reasoning, and freshness, and depth of thought, and flashing illustration, and fervent appeal, and rousing, thrilling application, are rarely excelled in the discourses of any country or time.

But the very greatness of the Puritan divines became the occasion of serious harm. Such were their superior talents and attainments, and such was the deference felt for their opinions, that nothing was attempted without their counsel and advice. They were, virtually, the heads of the people. In civil things as well as sacred, they were consulted; and matters generally took shape according to their views. Now it so occurred that, with all their lofty qualities, these excellent men were not entirely perfect. They were not wholly free from the errors and false biases of the times. Far in advance of most men of their age, they had not, nevertheless, fully worked out their master-principles to their legitimate results. They held to the rights of conscience; and for these rights they had contended and struggled in the land that gave them birth; but they had failed to perceive the bearings of this doctrine, and that the complete disseverance of things civil from things spiritual, was essential to a due respect for the moral sense of each individual.

Ignorance or misconception at this point, in many cases, is a matter of small moment; but in this instance it proved fatal. When the Massachusetts colony was in trouble about settling the affairs of the Church and the Commonwealth, John Cotton, a tower of strength, was asked to preach a sermon before the general court. The text he chose was Haggai, ii 4: "Yet now be strong, O Zerubbabel," etc., and on hearing his discourse, "all obstructions were presently removed, and the spirits of all sorts, as one man, were excited unanimously." The court believed that the people were "to be governed conformably to the law of God;" and desired Mr. Cotton "to draw an abstract of the judicial laws delivered from God by Moses." This he did, "advising them to persist in establishing a Theocracy (i. e. God's government) over God's people. The court followed his advice; and so "Moses and Aaron rejoiced and kissed each other in the mount of God."*

A law was passed that "no persons should be admitted to the freedom of the body politic, but such as were members of some of the churches within its limits."

In like manner, when the foundations of the New Haven Colony were to be laid, "all the free planters met in Mr. Newman's barn," and Mr. Davenport preached to them a sermon on the words "Wisdom hath builded her house," etc.; after which they "unanimously voted that the Scriptures do hold forth a perfect rule for the direction and government

^{*} See "Life of John Cotton," by Norton, pp. 46, 47, whence the citations are drawn.

of men in all duties, as well in families and commonwealths, as in matters of the Church." Upon Mr. Davenport's recommendation, it was also voted, that "free burgesses shall be chosen out of the Church members; they that are in the foundation work of the Church, being actually free burgesses; and to choose to themselves out of the like estate of Churchfellowship, and the power of choosing magistrates, etc., and the business of like nature are to be transacted by these free burgesses."*

This fashioning of the Commonwealth to the setting forth of God's house, as Mr. Cotton styled it, was certainly with the commendable design of founding "such civil order as might best conduce to the securing of the purity and peace of the ordinances to themselves and their posterity according to God." But it was the parent evil of every unjustifiable procedure, and of many of those disasters which subsequently befell the ministry and the churches. Out of it grew those instances of persecution for opinion's sake which tarnish the bright pages of early American history. And out of it, as a main source, sprang that wonderful and well-nigh universal defection in the pulpits and the congregations of New England.

This inevitable degeneracy began to appear within the first half century of the colonies' existence. As early as 1660-70 we find complaints of the decay of piety. In 1677 the support of the ministry in Connecticut was transferred from the churches to the town; and some one, generally one of the deacons, was chosen to "make up the rate and appoint the delivery of it to the ministers, and to prosecute such as fail in the payment." The fact is indicative of at least a lack of that warmth of affection for those then serving in the pulpit, which was at first apparent, and of the decline of the power of religion.

About this time the theology of the New England ministry seems to have undergone a change most unfavorable to vital godliness. The preaching was less pointed and earnest in its bearings upon the impenitent, and less marked by a deep evangelical spirit. Ministerial duty, as a whole, became perfunctory and inefficient; the result almost of necessity incident upon making the minister, when once settled, independent of his people. In 1702, Dr. Increase Mather, in a work entitled "The Glory Departing from New England," says, "Look into the pulpits, and see if there is such a glory there as once there was. New England has had her teachers, eminent for learning, and no less eminent for holiness and all ministerial accomplishments. There are ministers who are not like their predecessors, nor principled, nor spiritual as they were. How many churches, how many towns are there in New England, that we may sigh over them and say the glory is departed!"

There is too much reason to believe that about this time, many of the ministers were not even converted men. We say many, for the remark is by no means true of the clergy as a whole. All through this lament-

^{*} Bacon's "Historical Discourses," pp. 20-22.

able declension, might have been found eminent and godly servants of the Most High, who bewailed the prevailing corruption, and longed for the days of old. But, although to be taken with some grains of allowance, the assertions of Whitfield, about 1740, and of Gilbert Tennent* and others, leave little room to doubt that a large number of the occupants of the pulpits, had not felt the influence of Divine grace upon their own hearts. It is not surprising that this should have been the case. With men who cared little for religion (and theirs was the predominating influence), it was enough that the preacher possessed education and talents. They gave him their support all the more readily, because he delivered pleasant moral essays rather than Gospel sermons. preachers of these times are described as, for the most part, "grave men in speculation, orthodox, or moderately so, who went the customary round of ministerial duties with a good degree of regularity; but whose preaching lacked point, earnestness, application. Their devotional services lacked warmth and spirituality; their people slumbered and they slumbered with them, and an aspect of moral desolation and death, was spread over the congregations and churches where they labored."

We have alluded to a single cause by which this lamentable state of things was induced-the unnatural alliance between the Church and the State. There were several other causes which powerfully tended to this result; some of which need not be named. We glance at two or three of the more prominent; adopting, as a concise statement, the narrative given in the work last cited. Referring to this blending of things spiritual with things temporal, the learned author observes that, "It held out a sort of premium for hypocrisy. For all who wished to enjoy the privilege of freemen, would of course determine to become members of the Church; and as this could be permitted only on a profession of piety. they would be strongly tempted to make such a profession without the requisite qualifications. Those, on the other hand, who had too much conscience to do this, or who having applied for admission to the Church, were rejected, would of course be decidedly opposed to the existing order of the churches, and exert all their influence to overthrow it. They deeply felt the privations to which they were subjected; and as they considered them wholly unjust and oppressive, they loudly complained of them, and as early as 1646, petitioned not only the courts of the Colonies, but the British Parliament, praying, as they say, in 'behalf of thousands,' that they might enjoy with others the rights and privileges of freemen.

"In the mean time the ministers and churches sympathizing with this class of men in the disabilities under which they labored, were

^{*} He preached a sermon from Mark, vi. 34, "On the Danger of an Unconverted Ministry."

[†] See a "Tribute to the Memory of the Pilgrims," by Joel Hawes, D.D., Hartford, Conn., pp. 153, 154.

strongly inclined to extend relief to them. The proper way of doing this was to abolish the law which they had so unwisely enacted. But this was deemed sacred. In these embarrassing circumstances, a powerful temptation was presented to lower the terms of the admission to the Church, and to receive persons to communion on slight and insufficient evidence of piety. The result was, that not a few, as we have reason to believe, were early introduced into the churches who, though in the main correct in sentiment and moral in conduct, were strangers to the power of godliness, and averse to the duties of strict religion. Their influence was like an incubus on the vitals of the Church. It tended to depress the tone of piety, and to infuse a spirit of formality and world-liness into the services of religion.

"The next cause to be specified was the introduction of the half-way covenant. This strange anomaly in religion sprung from the law, the mischief of which I have just described. From natural increase and emigration from abroad, the class of persons in the Colonies, not qualified to profess religion, soon became numerous. Many of these were highly respectable for their talents and general worth of character; and it was felt to be a hardship that they should be deprived of the privileges enjoyed by others around them, and especially that they should be denied the right of baptism for their children, which they had always enjoyed in their native land. To obviate these difficulties was the object of the half-way covenant. It provided that all persons of sober life and correct sentiments, without being examined as to a change of heart, might profess religion, or become members of the Church, and have their children baptized, though they did not come to the Lord's table. The plan originated in Connecticut. It was formally discussed and adopted at a meeting of ministers in Boston, in 1657, and ratified anew in all in its essential features, by a general synod in 1662.

"This mischievous measure, however, was from the first strongly opposed by many of the most eminent ministers in the country, and by a still larger number of the churches; and in this state it was not adopted by a single church till 1696. But it afterward prevailed extensively throughout New England, and wherever it did prevail, the consequences were eminently unhappy. Great numbers came forward to own the covenant, as it was called, and had their children baptized, but very few joined the Church in full communion, or partook of the sacrament; satisfied with being half way in the Church, and enjoying a part of its privileges, they settled down in a state of dull and heartless formality; and felt little or no concern respecting their present condition or future prospects. They had found a place within the pale of the visible Church, which, while it relieved them from the necessity of repentance and a life of holy obedience, quieted them in their sins, and gave them a comfortable but deceitful hope of heaven. . By receiving into covenant connection such numbers of unsanctified persons, the moral energy of the

churches was destroyed; their distinctive character, as holy communities, was swept away; the discipline of the Gospel could no longer be maintained; nor the doctrines nor the duties of the Gospel be preached and enforced with that clearness and directness which are requisite to give them effect on the heart and life.

"This state of things prepared the way for another step in the progress of decline. About the year 1700, Mr. Stoddard, a distinguished minister of Northampton, inferred, with apparent justness, that those who in virtue of their covenant connection with the Church, had a right to receive baptism for their children, had an equal right to the Lord's Supper. This led him on to another conclusion, that the Lord's Supper is among the appointed means of regeneration; a converting ordinance; that all persons ought to come to this ordinance, for the same reason that they ought to attend public worship, or read the Bible; and consequently that a profession of piety is not to be required as a qualification for communion in the Church. This doctrine, like the half-way covenant, was at first far from being generally approved either by the ministers or churches. It was regarded as a dangerous innovation, and as directly opposed to the principles and practice of almost all the churches in New England. The matter was publicly controverted between Mr. Stoddard and Dr. Increase Mather of Boston. But 'owing to Mr. Stoddard's great influence over the people of Northampton, it was introduced there; and by degrees it spread very much among ministers and people in that country, and in other parts of New England.'

"The great principle adopted by the pilgrims in the organization of their churches, and by which alone their purity could be preserved, was now gone. Piety was no longer regarded as an essential qualification for membership in the Church. Unconverted persons, those who knew themselves to be such, were received as members of the spiritual body of Christ, and admitted without examination or restraint, to the special, sealing ordinances of the Gospel. This practice 'brought in the first great apostacy of the Christian Church;' and wherever it was adopted in New England, the influence was deplorable. The churches in which it prevailed ceased to be, even in profession, societies of sanctified persons; and composed of a strange mixture of the holy with the unholy, they soon lost their vital energies, and sunk into a state of great formality and coldness.

"As another cause of decline, I venture to mention the custom of supporting religion by law. The ministers of New England were at first supported by voluntary contributions, usually made at the close of public service on the Sabbath, but this method being found inconvenient and defective, a law was early passed, requiring all to pay for the support of the Gospel in proportion to their property. This law, with some medifications, continued in force for more than a hundred and fifty years, and while the country was thinly settled, and the people were nearly all of

the same denomination, the law, it can not be doubted, was productive of much good. It secured to the community a much greater amount of religious instruction than could have been expected from mere voluntary associations for the support of the Gospel, but that the good was counterbalanced by no small amount of evil, can not, I think, be reasonably questioned. The law, especially in its earliest provisions, did in fact create a religious establishment. It recognized the Congregational churches as the established churches of the State, and secured to them the special patronage and support of the civil power. What then should prevent the churches of New England from experiencing, at least in some measure, the disastrous effects which have always resulted from ecclesiastical establishments? The ministers and churches lay recumbent on the civil arm, and slumbered in a deceitful security, derived from the protection and support of law. They did not feel their dependence on God, as they would in other circumstances, nor pray, nor act with that humility and decision in promoting the cause of religion which they would have had under a due impression of the great truth that salvation is only of the Lord."

Such was the state of things at the period under review. The American pulpit had lost its original might. The ministers had not yet renounced the creed of their fathers, but though in the main orthodox in sentiment, and upright in life, they were greatly deficient in the spirit and power of their holy profession. "Their fault was not so much that they preached error, as that they did not preach the truth—at least not with that discrimination and force which were necessary to give it effect in the conversion and moral improvement of man."

With the opening of the year 1735, it pleased the Lord to begin to pour out His Spirit in a wonderful manner. The work of grace commenced in Northampton, where the celebrated Jonathan Edwards was then laboring. Its immediate occasion seems to have been a series of sermons which he preached on the doctrine of justification by faith.* It soon extended into the adjacent region, spreading even to many of the towns in Connecticut. It began in Boston in 1740, and in that and the three following years, prevailed in more than one hundred and fifty congregations in New England, and some of the Middle and Southern States, to a great extent through the powerful preaching of George Whitfield, who arrived in Philadelphia in November, 1739, and began to preach in New England in September, 1740. It is estimated that in two or three years of the revival thirty or forty thousand souls were converted in New England alone. In that part of the country one hundred and fifty Congregational churches were formed within twenty years. The number of Presbyterian ministers had increased from forty-five to one hundred, saying nothing of the Baptists, and some other denominations, which at this time began greatly to increase.

^{* &}quot;Faithful Narrative," pp. 36, 37. | Trumbull's History of Connecticut, vol. ii., p. &

In the progress of this great awakening many ministers were soundly converted, and the majority of those already pious were quickened to new life. Not to speak of the more prominent preachers in these glorious times, such as Edwards, and Prince, and the Tennents, and Davies, it is certain that the ministry as a whole, was highly effective, as compared with the past. What is perhaps more important, it reformed the public opinion as to the right of a man to enter the sacred office before he had given evidence of a positive change of heart. It established also the doctrine of justification by faith—the doctrine, as says Luther, by which a Church must stand or fall.

After continuing for some years, this great attention to the subject of religion gradually subsided, and the American pulpits and churches, instead of reflecting the sunshine of heaven, were destined to be again enveloped in thick shadows. A different set of unfavorable influences now began to operate. Prominent among these were the excesses which had characterized in some instances, the progress of the great revival. One way which Satan has of undoing, is by overdoing. In the ministry of that day there were those whose zeal outran their knowledge. Puffed up with success, they denounced as "dumb dogs" those who could not endorse all their views and measures, and by this means widened the already existing breach between different ministers as to the matter of revivals, and brought a reproach upon the Christian profession. A large number of ministers and churches, because of this rampant fanaticism, took a permanent and decided stand against special religious awakenings, and those doctrines which are generally blessed of God in producing them-a circumstance which supplied points of connection for the approaching departure from the faith which is in Jesus.

Then came the French war and the war of the Revolution; the first of which lasted from 1755 to 1763. During this period, the public mind was called off from religion, and absorbed with the safety and interests of the nation. In the mean time, a multitude of foreign officers and soldiers overspread the land, whose corrupt principles and poisonous sentiments sowed the seeds of irreligion and infidelity. The war of the Revolution, also, not only engrossed the attention of all classes, but resulted in the complete initiation of thousands into the mysteries of French philosophy, with whom the very name of religion became a scoff and a by-word. It was, for the time being, specially disastrons upon the Churches, whose houses of worship were often burned or turned into barracks or stables; and upon the ministers, against whom, from their known influence, the malice of the hostile forces was particularly directed. It does not seem surprising that, in such an age, religion declined and a frost settled upon the pulpit. In 1785 the number of parishes in Boston was actually less than half a century before.

It was during the time of this divided state of the churches, this decay of piety, and this unsettled condition of political affairs (and

partly as a direct result), that the views of a large portion of the New England clergy ripened into positive Unitarianism. Indications of a veering from the doctrine of the Divine Trinity, as usually held, may be seen at least as far back as a quarter of a century previous to the close of the Revolutionary struggle. Freedom of inquiry began to be the theme of general praise. Creeds were becoming objects of suspicion The distinguishing doctrines of the Scriptures were touched lightly, or alluded to as the deep things of God, which the Spirit of God alone can search out, and about which, if mentioned at all, it is not well to be wise above that which is written.*

An edition of Emlyn's "Humble Inquiry"—an elaborate attack upon the Deity of the Redeemer—appeared in Boston, 1756. Bellamy, in 1760, speaks of the remodeling of the Shorter Catechism in New Hampshire, "even to omit the Trinity;" and of a "celebrated doctor of divinity at the head of a large party in Boston, boldly ridiculing the doctrine of the Trinity, and denying the doctrine of justification by faith alone."

In 1787 the first Unitarian congregation was formed in America, gathering around James Freeman, in Boston, as their pastor. In 1789 Freeman, in a letter to Belsham, the leader of Socinianism in England, observed that there were "many churches in which the worship was strictly Unitarian." A few years later, writing to the same individual, he said he knew "a number of ministers, particularly in the Southern part of Massachusetts, who avowed and publicly preached the Unitarian doctrine; while others contented themselves with leading their hearers, by a course of rational and prudent sermons, gradually and insensibly to embrace it."

From time to time earnest words were spoken in high place, defending the ancestral faith, and admonishing all of the "rapid current which, without a breath of air, was wafting them away." But men of shining talents were rising up to preach with "charming accents" a more liberal Gospel, and draw after them the multitude; while death was dismantling, one by one, the few towers of strength on which yet floated the banner of the Pilgrims. In the mean while, the vacant professorship of divinity in Harvard College, founded by Hollis, a London merchant, at once a Calvinist and a Baptist, for the support of a professor "of sound orthodox principles," was filled by a man distinguished for his supposed and undisclaimed Unitarianism, which gave rise to the retiring of one of the indignant professors, and caused to rage more madly than before the sea of strife. In 1810 the presidency of the college was given to one who was a fine scholar, but who spurred whatever was mysterious in religion, and opened his academic carerr by attending a ball which was given by the students. Dr. Dwight did : A hesitate to

two; Congregational, one thousand eight hundred and forty-eight; Baptist, eight thousand five hundred and twenty-five; Presbyterian, Old and New school, including also the Reformed Dutch, Associate and Cumberland Presbyterians, German Reformed, etc., five thousand nine hundred and forty-one; Methodist, in the several branches, eight thousand three hundred and eighty-nine. The Moravians, Mennonites, etc., include also, many faithful preachers. The number of Unitarian clergymen, at the present time, is about two hundred and sixty.*

The American clergy, as a body, are laborious, earnest, intelligent, faithful, and God-fearing men. In no country is the ministry more respected or more influential. There never was a more groundless assertion than that of a foreign Journal, which charged them with being "timid, backward, time-serving, self-exiled, and blind to their noble mission." There is, doubtless, room for improvement. In the opinion of some, so far as the great object of preaching is concerned, the American pulpit is not on the advance, but on the other hand, becoming more ineffcient. All will agree that a more deeply spiritual, self-forgetful, urgent, effective ministry is loudly called for. But if the essentials of good preaching are instructiveness, warmth, energy, dignity, boldness, tenderness, pathos, chaste language, and high spirituality, then is the pulpit of the United States, as a whole, second to that of no country on the globe. Every thing favors such preaching. Our Academic, Collegiate, and Theological Institutions take rank with the best of those in other countries; so that ministers need not be deficient in sound learn-The incubus of no State-church establishment hangs upon us. Our common schools educate the public mind and render necessary an intelligent ministry. The instincts of the American people, and the genius of our free institutions, tend to freedom of inquiry and a wide range of knowledge. The masses read, and inquire, and investigate, and discuss, and vote, and make laws, and think for themselves. That the pulpit influences such a people is proof of its power.

The style of preaching is far from uniform. The planters of New England, as before remarked, did not, ordinarily, write out in full their discourses, though this was often the case. The custom became more common in after-years among the Congregational churches, where it has since almost universally obtained. With the ministers of the Presbyterian, Reformed Dutch, and Episcopalian churches, the habit of fully writing out their discourses also prevails. With those of the Baptist

^{*} We have adopted the statistics of Dr. Baird, in his statement as to Religion a America, made to the Evangelical Alliance in Paris, 1855. He includes among the Baptist ministers some fifteen hundred who are not properly so called. He also does not embrace in the Methodists, some twelve thousand "local preachers," and eight hundred superannuated ministers. In all the denominations there are many ministers not engaged in preaching: such as professors, editors, secretaries, etc.

[†] British and Foreign Magazine, 1840.

denomination it is becoming quite common, especially in the New England and Midd.e States. The Methodist clergy almost universally adhere to the extemporaneous form of address. The expository method of sermonizing, though often practiced, does not prevail in this country, to the extent that could be desired. The habit of distributing the subject into its natural parts, and announcing the heads and divisions, is very general.

The preaching of the American pulpit may be said to be rather practical and experimental than doctrinal. The formal discussion of Scripture doctrines is certainly less frequent at the present time, than in the age of the Puritans, and during the first quarter of this century. The argumentative feature, partly by consequence, is also less prominent. But the American school of pulpit eloquence is less oratorical, imaginative, and impassioned than that of the German or French, though far more solid and instructive. It patterns somewhat closely to the English and Scottish school; where passion is thought to be uncalled for, or at least not essential, since religion is powerful and majestic of itself, and needs only to be explained to the understanding. This is true, however, of the preaching of some denominations to a far greater extent than of others. Perfection lies, we should say, in the blending of the warmth, brilliancy, energy; and pathos of the French and German style, with the solidity, depth, and masculine strength of the Scottish and English school. Perhaps it is not presumption to say, that the pulpit of no country approximates more nearly to this standard of excellence, than the American.

The pulpit of the United States is already rich in the productions which it has given to the world. Recent as is its date, it has afforded many examples of the highest order of preaching. In the sermons of the men of no age or country, are to be found finer models of pure classic style, of manly eloquence, of sober, instructive thought, and of earnest appeals, adapted to arouse the conscience of the transgressor, or warm the heart of the believer, than in the discourses of Edwards, and Davies, and Emmons, and Dwight, and Buckminster, and Maxcy, and Griffin, and Olin, and Mason, and Bedell, and others, not to name any of the divines now living. It should also be observed that many eloquent preachers have left little or nothing behind them in the form of printed sermons.

In all that adorns the character of the servants of Jesus Christ; in all that ensures the approbation of God, and the power of the Divine Spirit; and in all that sanctifies, enriches and elevates the race, may the future of the American pulpit be not unworthy of the past!

DISCOURSE SIXTY-FIFTH.

THOMAS HOOKER.

The "father of the Connecticut churches" was born about the year 1580, in Marfield, Leicestershire, England, and educated at Emmanuel College, Cambridge. After teaching and preaching some time with great success, he was silenced for non-conformity, and in 1630 was obliged to flee to Holland. In 1633, he came to New England in company with Mr. Cotton and Mr. Stone, and settled at first, near Boston, Massachusetts. In 1636, he removed with a few others to a fertile spot on the banks of the Connecticut river, which they called Hartford; having traveled through the wilderness with no other guide than a compass. Here he had great influence in establishing the colony. He died in 1647. Some of his sermons were sent to England and published.

Cotton Mather, in his "Magnalia," calls Hooker "the Light of the Western churches; and the pillar of the Connecticut colony." His preaching, he says, "was notably set off with a liveliness extraordinary." Judging from the few specimens of his preaching which we have seen, we should estimate his powers as quite remarkable. His language is pure Saxon, and his style clear, direct, and convincing. The first part of the sermon we have selected, where he proves his subject negatively, is omitted from its very great length. It is copied from an old volume of his sermons, bearing date, London, 1651. It reminds one of Baxter.

THE ACTIVITY OF FAITH; OR, ABRAHAM'S IMITATORS.

"And the father of circumcision to them who are not of circumcision only, but also walk in the steps of that faith of our father Abraham, which he had, being yet uncircumcized."—ROMANS, iv. 12.

I proceed now to show who those are, that may, and do indeed, receive benefit as Abraham did. The text saith, "They that walk in the steps of that faith of Abraham:" that man that not only en-

joyeth the privileges of the Church, but yieldeth the obedience of faith, according to the Word of God revealed, and walketh in obedience, that man alone shall be blessed with faithful Abraham.

Two points may be here raised, but I shall hardly handle them both; therefore I will pass over the first only with a touch, and that lieth closely couched in the text.

That Faith causeth fruitfulness in the hearts and lives of those in whom it is.

Mark what I say, a faithful man, is a fruitful man; faith enableth a man to be doing. Ask the question, by what power was it whereby Abraham was enabled to yield obedience to the Lord? The text answereth you, "They that walk in the footsteps" not of Abraham, but "in the footsteps of the faith of Abraham." A man would have thought the text should have run thus: They that walk in the footsteps of Abraham. That is true, too, but the apostle had another end; therefore he saith, "They that walk in the footsteps of the faith of Abraham," implying, that it was the grace of faith that God bestowed on Abraham, that quickened and enabled him to every duty that God required of him, and called him to the performance of. So that I say, the question being, whence came it that Abraham was so fruitful a Christian, what enabled him to do and to suffer what he did? surely it was faith that was the cause that produced such effects, that helped him to perform such actions. The point then you see is evident, faith is it that causeth fruit.

Hence it is, that of almost all the actions that a Christian hath to do, faith is still said to be the worker. If a man pray as he should, it is "the prayer of faith." If a man obey as he should, it is the obedience of faith. If a man war in the Church militant, it is "the fight of faith." If a man live as a Christain and holy man, he "liveth by faith." Nay, shall I say yet more, if he did as he ought, "he dieth by faith." "These all died in faith." What is that? The power of faith that directed and ordered them in the cause of their death, furnished them with grounds and principles of assurance of the love of God, made them carry themselves patiently in death. I can say no more, but with the apostle, "Examine yourselves, whether ye be in the faith." Why doth not the apostle say, Examine whether faith be in you, but "whether ye be in the faith?" His meaning is, that as a man is said to be in drink, or to be in love, or to be in passion, that is, under the command of drink, or love, or passion; so the whole man must be under the command of faith (as you shall see more afterward). If he prays, faith must indite his prayer; if he obey, faith must work; if he live, it is faith that must quicken him; and if he die, it is faith that must order him in death. And wheresoever faith is, it will do wonders in the soul of that man where it is, it can not be idle; it will have footsteps, it sets the whole man on work; it moveth feet, and hands, and eyes, and all parts of the body. Mark how the apostle disputeth: "We having the same spirit of faith, according as it is written, I believed, and therefore have I spoken, we also believe, and therefore speak." The faith of the apostle, which he had in his heart, set his tongue a going. If a man have faith within, it will break forth at his mouth. This shall suffice for the proof of the point; I thought to have pressed it further, but if I should, I see the time would prevent me.

The use, therefore, in a word, is this: if this be so, then it falleth foul, and is a heavy bill of indictment against many that live in the bosom of the Church. Go thy ways home, and read but this text, and consider seriously but this one thing in it: That whosever is the son of Abraham, hath faith, and whosoever hath faith, is a walker, is a marker; by the footsters of faith you may see where faith hath been. Will not this, then, I say, fall marvelous heavy upon many souls that live in the bosom of the Church, who are confident, and put it out of all question, that they are true believers, and make no doubt but what they have faith? But look to it, wheresoever faith is, it is fruitful. If thou art fruitless, say what thou wilt, thou hast no faith at all. Alas, these idle drones, these idle Christians, the Church is too full of them! Men are continually hearing, and yet remain fruitless and unprofitable; whereas if there were more faith in the world, we should have more work done in the world; faith would set feet, and hands, and eyes, and all on work. Men go under the name of professors, but alas! they are but pictures; they stir not a whit; mark, where you found them in the beginning of the year, there you shall find them in the end of the year, as profane, as worldly, as loose in their conversations, as formal in duty as ever. And is this faith? O! faith would work other matters, and provoke a soul to other passages than these.

But you will say, may not a man have faith, and not that fruit you speak of? May not a man have a good heart to Godward, although he can not find that ability in matter of fruitfulness?

My brethren, be not deceived; such an opinion is a mere delusion of Satan; wherever faith is it bringeth Christ into the soul; mark that, "Whosoever believeth, Christ dwelleth in his heart by faith. And if Christ be in you," saith the apostle, "the body is dead, because of sin, but the spirit is life, because of righteousness." If

Christ be in you, that is, whosoever believeth in the Lord Jesus Christ dwells in such a man by faith; now if Christ be in the soul, the body can not be dead; but a man is alive, and quick, and active to holy duties, ready, and willing, and cheerful in the performance of whatsoever God requireth, Christ is not a dead Saviour, nor the Spirit a dead Spirit: the second Adam is made a quickening spirit. And wherever the spirit is, it works effects suitable to itself. The spirit is a spirit of purity, a spirit of zeal, and where it is it maketh pure and zealous. When a man will say he hath faith, and in the mean time can be content to be idle and unfruitful in the work of the Lord, can be content to be a dead Christian, let him know that his case is marvelously fearful: for if faith were in him indeed it would appear; ye can not keep your good hearts to yourselves; wherever fire is it will burn, and wherever faith is it can not be kept secret. The heart will be enlarged, the soul quickened, and there will be a change in the whole life and conversation, if ever faith takes place in a man. I will say no more of this, but proceed to the second point arising out of the affirmative part.

You will say, what fruit is it then? Or how shall a man know what is the true fruit of faith, indeed, whereby he may discern his own estate? I answer, the text will tell you: "He that walketh in the footsteps of that faith of Abraham." By footsteps are meant the works, the actions, the holy endeavors of Abraham; and where those footsteps are there is the faith of Abraham. So that the point of instruction hence is thus much (which indeed is the main drift of the apostle),

That, Every faithful man may, yea doth imitate the actions of faithful Abraham.

Mark what I say; I say again, this is to be the son of Abraham, not because we are begotten of him by natural generation, for so the Jews are the sons of Abraham; but Abraham is our father because he is the pattern for the proceeding of our faith. "Thy father was an Amorite," saith the Scripture: that is, thou followest the steps of the Amorites in thy conversation. So is Abraham called the "father of the faithful," because he is the copy of their course, whom they must follow in those services that God calleth for. So the point is clear, every faithful man may, yea doth, and must imitate the actions of faithful Abraham. It is Christ's own plea, and He presseth it as an undeniable truth upon the hearts of the Scribes and Pharisees, that bragged very highly of their privileges and prerogatives, and said, "Abraham is our father." No, saith Christ, "If we were Abraham's children ye would do the works of Abraham."

To be like Abraham in constitution, to be one of his blood, is that which makes a man a son of Abraham, but to be like him in holiness of affection, to have a heart framed and a life disposed answerably to his. The apostle in like manner presseth this point when he would provoke the Hebrews, to whom he wrote, to follow the examples of the Saints: "Whose faith (says he) follow, considering the end of their conversation." So the Apostle Peter presseth the example of Sarah upon all good women: "Whose daughter ye are (saith he) as long as ye do well."

For the opening of the point, and that ye may more clearly understand it, a question here would be resolved, what were "the footsteps of the faith of Abraham?" which way went he? This is a question, I say, worthy the scanning, and therefore (leaving the further confirmation of the point, as being already evident enough) I will come to it that so you may know what to pitch and settle

your hearts upon.

I answer, therefore, there are six footsteps of the faith of Abraham, which are the main things wherein every faithful man must do as Abraham did, in the work of faith—I mean in his ordinary course; for if there be any thing extraordinary no man is bound to imitate him therein; but in the works of faith, I say, which belongeth to all men, every man must imitate Abraham in these six steps, and then he is in the next door to happiness, the very next neighbor, as I may say, to heaven.

The first step which Abraham took in the ways of grace and happiness, you shall observe to be a yielding to the call of God. Mark what God said to Abraham: "Get thee out of thy country. and from thy kindred, and from thy father's house, unto a land that I will show thee; and Abraham departed," saith the text, "as the Lord had spoken unto him," even when he was an idolater; he is content to lay aside all and let the command of God bear the sway : neither friends, nor kindred, nor gods can keep him back, but he presently stoopeth to the call of God. So it is, my brethren, with every faithful man. This is his first step : he is contented to be under the rule and power of God's command. Let the Lord call for him. require any service of him, his soul presently yieldeth, and is content to be framed and fashioned to God's call, and returneth an obedient answer thereto; he is content to come out of his sins, and out of himself, and to receive the impressions of the Spirit. This is that which God requireth, not only of Abraham, but of all believers: "Whosoever will be my disciple (saith Christ) must forsake father, and mother, and children, and houses, and lands; yea, and he must

deny himself, and take up his cross and follow Me." This is the first step in Christianity, to lay down our own honors, to trample upon our own respects, to submit our necks to the block, as it were, and whatever God commands, to be content that His good pleasure should take place with us.

* * *

The next step that Abraham, and so every faithful soul, sets forward, is this: that whenever faith cometh powerfully into the heart, the soul is not content barely to yield to the command of God, but it breatheth after His mercy, longeth for His grace, prizeth Christ and salvation above all things in the world, is satisfied and contented with nothing but with the Lord Christ, and although it partake of many things below, and enjoy abundance of outward comforts, yet it is not quieted till it rest and pitch itself upon the Lord, and find and feel that evidence and assurance of his love, which He hath promised unto and will bestow on those who love Him. As for all things here below, he hath but a slight, and mean, and base esteem of them. This you shall see apparent in Abraham. "Fear not, Abraham (saith God), I am thy shield, and thy exceeding great reward." What could a man desire more? One would think that the Lord makes a promise here large enough to Abraham, "I will be thy buckler, and exceeding great reward." Is not Abraham contented with this? No; mark how he pleadeth with God: "Lord God (saith he), what wilt Thou give me, seeing I go childless?" His eve is upon the promise that God had made to him of a son, of whom the Saviour of the world should come. "Oh Lord, what wilt Thou give me?" as if he had said, What wilt Thou do for me? alas! nothing will do my soul good unless I have a son, and in him a Saviour. What will become of me so long as I go childless, and so Saviourless, as I may so speak? You see how Abraham's mouth was out of taste with all other things, how he could relish nothing, enjoy nothing in comparison of the promise, though he had otherwise what he would, or could desire. Thus must it be with every faithful man. That soul never had, nor never shall have Christ, that doth not prize Him above all things in the world.

The third step of Abraham's faith was this, he casteth himself and ffingeth his soul, as I may say, upon the all-sufficient power and mercy of God for the attainment of what he desireth; he rolleth and tumbleth himself, as it were, upon the all-sufficiency of God. This you shall find in Rom. iv. 18, there saith the apostle, speaking of Abraham, who "against hope, believed in hope;" that is, when there was no hope in the world, yet he believed in God, even above hope, and so made it possible. It was an object of his hope, that it might

be in regard of God, howsoever there was no possibility in regard of man. So the text saith, "he considered not his own body now dead, when he was about an hundred years old, neither yet the deadness of Sarah's womb, but was strong in faith." He cast himself wholly

upon the precious promise and mercy of God.

This, then, is the third step of true justifying faith, that when the believer is informed touching the excellency of the Lord Jesus, and that fullness that is to be had in Him, though he can not find the sweetness of His mercy, though he can not or dare not apprehend and apply it to himself, though he find nothing in himself, yet he is still resolved to rest upon the Lord, and to stay himself on the God of his salvation, and to wait for His mercy till he find Him gracious to his poor soul. Excellent and famous is the example of the woman of Canaan. When Christ, as it were, beat her off, and took up arms against her, was not pleased to reveal Himself graciously to her for the present, "I am not sent (saith He), but to the lost sheep of the house of Israel; and it is not meet to take the children's bread, and to cast it to the dogs:" mark how she replied, "Truth, Lord, I confess all that; yet notwithstanding, the dogs eat of the crumbs that fall from their master's table." Oh, the excellency, and strength, and work of her faith! She comes to Christ for mercy, He repelleth her, reproacheth her, tells her she is a dog; she confesseth her baseness, yet is not discouraged for all that, but still resteth upon the goodness and mercy of Christ, and is mightily resolved to have mercy whatsoever befalleth her. Truth, Lord, I confess I am as bad as Thou canst term me, yet I confess, too, that there is no comfort but from Thee, and though I am a dog, yet I would have crumbs. Still she laboreth to catch after mercy, and to lean and to bear herself upon the favor of Christ for the bestowing thereof upon her. So it must be with every faithful Christian in this particular; he must roll himself upon the power, and faithfulness, and truth of God, and wait for His mercy, (I will join them both together for brevity's sake, though the latter be a fourth step and degree of faith); I say he must not only depend upon God, but he must wait upon the Holy One of Israel.

The fifth step of Abraham's faith appeared in this; He counted nothing too dear for the Lord; he was content to break through all impediments, to pass through all difficulties, whatsover God would have, he had of Him. This is the next step that Abraham went; and this you shall find when God put him upon the trial. The text saith there "that God did tempt Abraham," did try what he would do for Him, and He bade him, "Go, take thy son, thine only son, Isaac, whom thou

lovest, and slav him;" and straight Abraham went and laid his son upon an altar, and took a knife, to cut the throat of his son-so that Abraham did not spare his son Isaac, he did not spare for any cost, he did not dodge with God in this case; if God would have any thing, He should have it, whatsoever it were, though it were his own life, for no question Isaac was dearer to him than his own life. And this was not his case alone, but the faithful people of God have ever walked the same course. The Apostle Paul was of the same spirit, "I know not (saith he) the things that shall befall me, save that the Holy Ghost witnesseth in every city, saying, that bonds and afflictions abide me: but none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry which I have received of the Lord Jesus, to testify the Gospel of the grace of God." O blessed spirit! here is the work of faith. Alas! when we come to part with any thing for the cause of God, how hardly comes it from us! "But I (saith he) pass not, no, nor is my life dear unto me." Here, I say, is the work of faith, indeed, when a man is content to do any thing for God, and to say if imprisonment, loss of estate, liberty, life, come, I pass not, it moveth me nothing, so I may finish my course with comfort. Hence it was that the saints of God in those primitive times "took joyfully the spoiling of their goods." Methinks I see the saints there reaching after Christ with the arms of faith, and how, when any thing lay in their way, they were content to lose all, to part with all to have Christ. Therefore saith Saint Paul, "I am ready not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus." Mark, rather than he would leave his Saviour, he would leave his life, and though men would have hindered him, yet was resolved to have Christ, howsoever, though he lost his life for Him. Oh, let me have my Saviour, and take my life!

The last step of all is this: when the soul is thus resolved not to dodge with God, but to part with any thing for Him, then in the last place there followeth a readiness of heart to address man's self to the performance of whatsoever duty God requireth at his hands; I say this is the last step, when, without consulting with flesh and blood, without hammering upon it, as it were, without awkwardness of heart, there followeth a prestness to obey God, the soul is at hand. When Abraham was called "Behold (saith he) here I am." And so Samuel, "Speak, Lord, for Thy servant heareth," and so Annias, "Behold, I am here, Lord." The faithful soul is not to seek, as an evil servant that is gone a roving after his companions, that is out of the way when his master would use him, but is like a trusty servant

that waiteth upon his master, and is ever at hand to do his pleasure. So you shall see it was with Abraham, when the Lord commanded him to go out of his country, "he obeyed, and went out, not knowing whither he went;" he went cheerfully and readily, though he knew not whither; as who should say, if the Lord calls, I will not question, if He command I will perform, whatever it be. So it must be with every faithful soul-we must blind the eye of carnal reason, resolve to obey, though heaven and earth seem to meet together in a contradiction, care not what man or what devil saith in this case, but what God will have done, do it; this is the courage and obedience of faith. See how Saint Paul, in the place before named, flung his ancient friends from him, when they came to cross him in the work of his ministry. They all came about him, and because they thought they should see his face no more, they besought him not to go up to Jerusalem. Then Paul answered, "What mean ye to weep, and to break my heart?" as who should say, It is a grief and a vexation to my soul, that ye would burden me, that I can not go with readiness to perform the service that God requireth at my hands. The like Christian courage was in Luther when his friends dissuaded him to go to Worms: "If all the tiles in Worms were so many devils (said he) yet would I go thither in the name of my Lord Jesus." This is the last step.

Now gather up a little what I have delivered. He that is resolved to stoop to the call of God; to prize the promises, and breathe after them; to rest upon the Lord, and to wait His time for bestowing mercy upon him; to break through all impediments and difficulties, and to count nothing too dear for God; to be content to perform ready and cheerful obedience; he that walketh thus, and treadeth in these steps, peace be upon him; Heaven is hard by; he is as sure of salvation as the angels are; it is as certain as the Lord liveth that he shall be saved with faithful Abraham, for he walketh in the steps of Abraham, and therefore he is sure to be where he is. The case, you see, is clear, and the point evident, that every faithful man may, and must, imitate faithful Abraham.

It may be here imagined, that we draw men up to too high a pitch; and, certainly, if this be the sense of the words, and the meaning of the Holy Ghost in this place, what will become of many that live in the bosom of the Church? Will you therefore see the point confirmed by reason? The ground of this doctrine stands thus: every faithful man hath the same faith, for nature and for work, that Abraham had; therefore, look what nature his faith was of, and what power it had; of the same nature and power every

true believer's faith is. Briefly thus: the promises of God are the ground upon which all true faith resteth; the Spirit of God it is that worketh this faith in all believers; the power of the Spirit is that that putteth forth itself in the hearts and lives of all the faithful; gather these together: if all true believers have the same promises for the ground of their faith; have one and the same spirit to work it; have one and the same power to draw out the abilities of faith, then certainly they can not but have the very self-same actions, having the very self-same ground of their actions.

Every particular believer (as the Apostle Peter saith) "hath obtained the like precious faith." Mark, that there is a great deal of copper faith in the world-much counterfeit believing; but the saints do all partake of "the like precious faith." As when a man hath but a sixpence in silver, or a crown in gold, those small pieces, for the nature, are as good as the greatest of the same metal; so it is with the faith of God's elect. And look as it is in grafting; if there be many scions of the same kind grafted into one stock, they all partake alike of the virtue of the stock; just so it is here. The Lord Jesus Christ is the stock, as it were, into which all the faithful are grafted by the Spirit of God and faith; therefore, whatsoever fruit one beareth, another beareth also: howsoever, there may be degrees of works, yet they are of the same nature. As a little apple is the same in taste with a great one of the same tree, even so every faithful man hath the same holiness of heart and life, because he hath the same principle of holiness. The fruit indeed that one Christian bringeth may be but poor and small in comparison of others, yet it is the same in kind; the course of his life is not with so much power and fullness of grace, it may be, as another's, yet there is the same true grace, and the same practice, in the kind of it, for truth, however in degree it differ.

Let us now come to see what benefit we may make to ourselves of this point, thus proved and confirmed; and, certainly, the use of this doctrine is of great consequence. In the first place, it is a just ground of examination. For if it be true (as it can not be denied, the reasons being so strong, and arguments so plain) that every son of Abraham followeth the steps of Abraham, then here you may clearly perceive who it is that hath saving faith indeed, who they be that are true saints and the sons of Abraham. By the light of this truth, by the rule of this doctrine, if you would square your courses, and look into your conversations, you can not but discern whether you have faith or no. That man whose faith showeth itself and putteth itself forth in its several conditions, agreeably to the

faith of Abraham, that man that followeth the footsteps of the faith of Abraham, let him be esteemed a faithful man, let him be reckoned for a true believer.

But if any man's faith do not this, but be contrary unto, or fall short of this, in the truth (I say not in the measure) of it, certainly it is a counterfeit, it is copper faith. O the world of counterfeit faith, then, that is in the Church at this day! It was the complaint of our Saviour Christ, that "when He should come, He should scarce find faith on the earth," as if He should say, It will be so little and scarce, that one shall hardly know where to find a faithful man. It was the complaint of the Psalmist of old, and is most true of these times, that "the faithful fail from among the children of men." Many a man "hath a name that he is alive, and yet is dead." Many have a fancy of faith, yet upon the trial we shall find that there are but few, even of those that are interested in the title of Christians, and live in the bosom of the Church, that have any right or title to the Lord Jesus, and the promises of God revealed in the Church. Let us try a few. And first, this falleth marvelous heavy upon and casteth out all ignorant persons, that were never enlightened, never quickened, never had their minds informed, touching Christ and the promises. Alas! they know not what faith meaneth, and what Christ meaneth; and how can these walk in the footsteps of the faith of Abraham, when they never saw the way of Abraham? But let them go; my heart pitieth them; I rather choose to grapple with those who think themselves in a better estate and condition.

And the first of this rank are profane persons, those that live and lie in sin, in Sabbath-breaking, swearing, drunkenness, adultery, and the like. The case of such is clear and evident: these are so far from treading in the steps of Abraham that they hate purity, and holiness, and goodness. And as for these, if any such be here, let them not be deceived, but let me tell them out of God's word, that as yet have not faith, as yet they are not the sons of Abraham. What they may be I know not; I leave them to the Lord, and wish them a sight and apprehension of their own condition, and that they may be brought out of that gall of bitterness wherein they are; but as yet, I dare say they are not the sons of Abraham.

Let me go further, and you shall see more than these cut off from being the sons of Abraham; and surely, if Abraham should come down from heaven, he might complain that there were very few of his sons to be found upon the earth. In the next place, therefore, take a taste of the civilized professors, such as are not as other men; no common swearers, no profaners of the Sabbath, no drunkards and the like. These men think that they go near indeed to the steps of Abraham, yet give me leave to scan these a little, I pray, and to try them.

Abraham (you know) did not stick with God when He called him, but was content to be under the command of God, and to vield to Him in every thing. Take now one that hath not the power of godliness in his heart; he keepeth, it may be, his fingers from filching and stealing, abstains from the gross acts of sin, and from open profaneness; but what strength of grace is there in his soul? What mortification shall you find of his secret lust? What subduing of Alas! ask him what ruleth him, at whose command he is, at whose call he cometh: I appeal to the souls and consciences of all such men; the command of God calleth, and covetousness calleth, which of these is followed? The Lord saith to the worldling, Come out of thy counting house, and go to prayer, come and hear My word; the Lord calls to the gentlemen, Forsake thy pleasures and thy sports, and humble thyself in sackcloth and ashes; the Lord calleth for these things, the times call for them—who is obeyed? Whose commands do you stoop unto? Is there any command disobeyed but God's? If a man presume on any, it is on the Lord. Profits, pleasures, worldly business, must be attended, whether the Lord be pleased or no, or whether the duties He requireth be performed or no.

You that are gentlemen and tradesmen, I appeal to your souls whether the Lord and His cause is not the loser this way. Doth not prayer pay for it? Doth not the Word pay for it? Are not the ordinances always losers when any thing of your own cometh in competition? Is it not evident, then, that you are not under the command of the Word? How do you tremble at the wrath and threatenings of a mortal man? and yet, when you hear the Lord thunder judgments out of His Word, who is humbled? When He calls for fasting, and weeping, and mourning, who regards it? Abraham, my brethren, did not thus; these were none of his steps; no, no: he went a hundred miles off this course. The Lord no sooner said to him, "Forsake thy country and thy kindred, and thy father's house," but he forsook all, neither friend nor father prevailed to detain him from obedience, but he stooped willingly to God's command.

There are yet a third sort that come short of being the sons of Abraham, and they are the close-hearted hypocrites. These are a generation that are of a more refined kind than the last, but howsoever they carry the matter very covertly, yea, and are exceeding

cunning; yet the truth will make them known. Many a hypocrite may come thus far, to be content to part with any thing, and outwardly to suffer for the cause of God, to part with divers pleasures and lusts, and to perform many holy services. But here is the difference between Abraham and these men: Abraham forsook his goods and all, but your close-hearted hypocrites have always some god or other that they do homage to, their ease, or their wealth, or some secret lust, something or other they have set up as an idol within them, and so long as they may have and enjoy that, they will part with any thing else. But thou must know, that if thou be one of Abraham's children, thou must come away from thy gods, thy god of pride, of self-love, of vain-glory, and leave worshiping of these, and be content to be alone by God and His truth. This shall suffice for the first use; I can not proceed further in the pressing thereof, because I would shut up all with the time.

The second use is a word of instruction, and it shall be but a word or two; that if all the saints of God must walk in the same way of life and salvation that Abraham did, then there is no by-way to bring a man to happiness. Look, what way Abraham went, you must go; there is no more ways: the same course that he took must be a copy for you to follow, a rule, as it were, for you to square your whole conversation by. There is no way but one to come to life and happiness. I speak it the rather to dash that idle device of many carnal men, that think the Lord hath a new invention to bring them to life, and that they need not go the ordinary way, but God hath made a shorter cut for them. Great men and gentlemen think God will spare them. What, must they be humbled, and fast, and pray? That is for poor men, and mean men. Their places and estates will not suffer it; therefore surely God hath given a dispensation to them. And the poor men, they think it is for gentlemen that have more leisure and time; alas, they live by their labor, and they must take pains for what they have, and therefore they can not do what is required. But be not deceived; if there be any way beside that which Abraham went, then will I deny myself. But the case is clear, the Lord saith it, the Word saith it; the same way, the same footsteps that Abraham took, we must take, if ever we will come where Abraham is.

You must not balk in this kind, whoever you are; God respect eth no man's person. If you would arrive at the same haven, you must sail through the same sea. You must walk the same way of grace, if you would come to the same kingdom of glory. It is a conceit that harboreth in the hearts of many men, nay, of most men

in general, especially your great wise men and your great rich men, that have better places and estates in the world than ordinary. What, think they, may not a man be saved without all this ado? What needs all this? Is there not another way besides this? Surely, my brethren, you must teach our Saviour Christ and the Apostle Paul another way. I am sure they never knew another; and he that dreameth of another way must be content to go beside. There is no such matter as the devil would persuade you; it is but his delusion to keep you under infidelity, and so shut you up to destruction under false and vain conceits. The truth is, here is the way, and the only way, and you must walk here if ever you come to life and happiness. Therefore, be not deceived, suffer not your eyes to be blinded; but know, what Abraham did, you must do the same, if not in action, yet in affection. If God say, Forsake all, thou must do it, at least in affection. Thou must still wait upon His power and providence; yield obedience to Him in all things; be content to submit thyself to His will. This is the way you must walk in, if you ever come to heaven.

The last use shall be a use of comfort to all the saints and people of God, whose consciences can witness that they have labored to walk in the uprightness of their heart as Abraham did. I have two or three words to speak to these.

Be persuaded out of the word of God, that your course is good, and go on with comfort, and the God of heaven be with you; and be sure of it, that you that walk with Abraham shall be at rest with Abraham; and it shall never repent you of all the pains that you have taken. Haply it may seem painful and tedious to you; yet, what Abigail said to David, let me say to you: "Oh," saith she, "let not my lord do this: when the Lord shall have done to my lord according to all the good that He hath spoken concerning thee, and shall have appointed thee ruler over Israel, this shall be no grief unto thee, nor offense of heart, that thou hast shed blood causeless, or that my lord hath avenged himself." My brethren, let me say to you, You will find trouble and inconveniences, and hard measure at the hands of the wicked in this world. Many Nabals and Cains will set themselves against you; but go on, and bear it patiently. Know it is a troublesome way, but a true way; it is grievous but yet good; and the end will be happy. It will never repent you, when the Lord hath performed all the good that He hath spoken concerning you.

Oh! to see a man drawing his breath low and short, after he hath spent many hours and days in prayer to the Lord, grappling

with his corruptions, and striving to pull down his base lusts; after he hath waited upon the Lord in a constant course of obedience Take but such a man, and ask him, now his conscience is opened, whether the ways of holiness and sincerity be not irksome to him, whether he be not grieved with himself for undergoing so much needless trouble (as the world thinks it); and his soul will then clear this matter. It is true he hath had a tedious course of it, but now his death will be blessed. He hath striven for a crown, and now beholds a crown. Now he is beyond the waves. All the contempts, and imprisonments, and outrages of wicked men, are now too short to reach him. He is so far from repenting, that he rejoiceth and triumpheth in reflecting back upon all the pains, and care, and labor of love, whereby he hath loved the Lord Jesus, in submitting his heart unto Him.

Take me another man, that hath lived here in pomp and jollity, hath had many livings, great preferments, much honor, abundance of pleasure, yet hath been ever careless of God and of His word, profane in his course, loose in his conversation, and ask him upon his death-bed, how it standeth with him. Oh! woe the time that ever he spent it as he hath done. Now the soul begins to hate the man, and the very sight of him, that hath been the instrument with it in the committing of sin. Now nothing but gall and wormwood remaineth. Now the sweetness of the adulterer's lust is gone, and nothing but the sting of conscience remaineth. Now the covetous man must part with his goods, and the gall of asps must stick behind. Now the soul sinks within, and the heart is overwhelmed with sorrow. Take but these two men, I say, and judge by their ends, whether it will ever repent you that you have done well, that you have walked in the steps of the faith of Abraham.

My brethren, howsoever, you have had many miseries, yet the Lord hath many mercies for you. God dealeth with His servants, as a father doth with his son, after he hath sent him on a great journey to do some business; and the weather falleth foul, and the way proveth dangerous, and many a storm, and great difficulties are to be gone through. Oh, how the heart of that father pitieth his son! How doth he resolve to requite him, if he ever live to come home again. What preparation doth he make to entertain, and welcome him; and how doth he study to do good unto him! My brethren, so it is here; I beseech you, think of it, you that are the saints and people of God. You must find in your way many troubles and griefs (and we ought to find them), but be not discouraged. The more misery, the greater mercy. God the Father seeth His servants: and if they

suffer and endure for a good conscience, as His eye seeth them, so His soul pitieth them. His heart bleeds within Him for them; that is, He hath a tender compassion of them, and He saith within Himself, Well, I will requite them if ever they come into My kingdom; all their patience, and care, and conscience in walking in My ways, I will requite; and they shall receive a double reward from Me, even a crown of eternal glory. Think of these things that are not seen; they are eternal. The things that are seen are temporal, and they will deceive us. Let our hearts be carried after the other, and rest in them forever!

DISCOURSE SIXTY-SIXTH.

COTTON MATHER, D.D., F.R.S.

MATHER was born in Boston in 1663. He was a grandson of John Cotton. In 1678 he graduated at Harvard College, and was ordained collegiate minister of the North Church, in Boston, in 1684. He died in February, 1738. Mather was a man of great learning; and so valuable did he consider his time for reading, that he wrote over his study-door "BE SHORT." His publications amounted to three hundred and eighty-two, many of which were small, but some voluminous. His "Ecclesiastical History of New England," is the largest of those published, in seven volumes, folio.

The style of Mather is sprightly and poetic, but his writings are marred by puerilities and strange conceits. The sermon here given is copied from a small volume, bearing the imprint of "Boston, in New England, 1721." It was preached before the Commissioners for the Propagation of the Gospel among the American Indians. It is of special interest as furnishing a specimen of preaching in the age succeeding the time of the giant-minded planters of New England, and before the era of the great revivals.

THE JOYFUL SOUND OF SALVATION.

"Blessed is the people that know the joyful sound."—PSALM IXXXIZ. 15.

There was a direction given and taken in the old Church of Israel, 'Make thee two trumpets of silver, that thou mayst use them for the calling of the assembly." By the sound of such silver trumpets, the people of God were called unto the employments and enjoyments of their sacred solemnities. And was this the joyful sound, for which the people that heard it, are now pronounced a beaut pupil? I deny not the reference hereunto, which may be here supposed.

THE JOYFUL SOUND OF SALVATION.

But then, we will suppose a further intent of the Holy Spirit, by whom the Psalm was dictated. He may intend the joyful sound, which in the Gospel and the institutions thereof, His people are blessed withal. And accordingly, it will be no wrong unto the text, if we put it unto the use of supporting this doctrine.

I. Glorious is the blessedness of the people, who truly know the joyful sound, which in and with the glorious Gospel of the blessed God, and the institutions thereof, arrives unto us.

In the Gospel, and the ordinances of it, there is a joyful sound, which we are made partakers of. A true knowledge of this joyful sound, will render the people that have it, a blessed people.

Let us proceed more distinctly, in three propositions, to consider what we have before us.

First. There is a joyful sound, which is to be heard among the children of men, where the Gospel is published, and where the ordinances of it are established. The sound of the silver trumpets which entertained the ancient Israelites, in and for their solemn assemblies, was no less typical than musical. In these days of the New Testament, we have the substance of the instrumental music, which was of old used in the worship of God; the shadow is vanished away. The shadow was of old confined unto the temple; but the substance we have now in every synagogue. The usage of instrumental music in our public worship of God, has been long since disrelished among His faithful people. Justin Martyr, long ago exploded it. Yea, Aquineas, himself, as late or less than five hundred years ago, decried it. Indeed it was one of the last things which the man of sin introduced into the worship of the Saviour, which he had already filled with a multitude of superstitions. We will then, for the present, look on the Jewish trumpets, and organs too. as a part of the abrogated pedagogy. Yea, but the trumpets of the Gospel, these we have still sounding in our ears, but the sound has diverse properties assigned unto it, which it will be proper for us now to take notice of.

There is a sound in the Gospel, and the ordinances thereof; and it is, first, a great sound. Oh! were we so much "in the spirit on the Lord's Day," as to hear, what is to be heard in the Gospel then brought unto us, we should be able to say, I heard a great voice as of a trumpet. There is a famous prophecy: "The great trumpet shall be blown, and they that were ready to perish, shall come and worship the Lord." Whatever other accomplishments this prophecy may have, it is very gloriously accomplished in the proclamation which our Saviour in His Gospel makes unto us. The Gospel, as

with the sound of a trumpet, invites the sinners ready to perish, 0 come, and worship, and obey, and enjoy the Lord. And when this great trumpet is blown, great, great is the sound thereof. The sound of the trumpet is great in the extent of it. We read, "The sound goes into all the earth." In less than forty years, it reached unto the utmost bounds of the vast Roman Empire; and though Satan seduced numbers of miserables into America, that they might be out of its hearing, it has now reached hither also. The silver trumpets were at first but a couple, for the two sons of Aaron; but afterward, in Solomon's time, we find an hundred and twenty silver trumpets all sounding together. Before the incarnation of our Saviour, His Gospel was heard but a little way. Afterward, it sounded far and near, and the Gospel was preached unto every creature: it might be said, it sounds in every place. The sound of the trumpet is also great in the effect of it. A loud sound, indeed; so loud, as to awaken them that have a dead sleep upon them! So loud, as to convey life unto them that lie dead in trespasses and sins: "The hour now is, when the dead hear the voice of the Son of God and live." The sound of this trumpet fetches back the lost souls of all the elect from the power of Satan unto God. They are not silver trumpets that are now sounding unto us; but they are saving trumpets! Faith comes, the love of God comes, the love of our neighbor comes, and the foretaste of heaven comes, by the hearing of them. What are they, but the power of God unto salvation.

Secondly. 'Tis a good sound as well as a great one. No trumpets can give so good, so grateful, so lovely a sound as the trumpets of the Gospel do. Fame often in her trumpet, has a sound, which may not be relied upon; but every trumpet of the Gospel gives a sound, of none but faithful sayings, and worthy of all acceptation. We are told: "As cold water to a thirsty soul, so is good news from a far country." In the trumpets of the Gospel we have the sound of nothing but good news "from a far country:" The sound which we hear in the trumpets of the Gospel, is what was once heard from the mouth of an angel: "Behold I bring you good tidings of great joy, that unto you there is born a Saviour." Wherever the Gospel comes, there is a sound of this tenor; gool news for you who by your sins have the face of God hidden from you; there is a Jesus, who saves His people from their sins. Gool news for you who have the wrath of God abiding on you. There is a Jesus, who delivers from the wrath to come. The joyful sound, which here distinguishes a blessed people, may carry some allusion to the trumpets of jubilee, heard once in fifty years among the I-

Once in fifty years, there was that custom observed; "Then shalt thou cause the trumpet of the jubilee to sound, and ye shall proclaim liberty throughout the land." Certainly, the trumpets of September, proclaiming the acceptable year of the Lord, made a very good sound unto the poor people that were now to see a release from various miseries: a good sound unto the servants, who were now to call for and to take up their indentures: a good sound unto the debtors, whose mortgages were now expired, and whose tenements returned unto them. Thus where the Gospel arrives, it brings a jubilee with it. It proclaims a liberty for the captives; a redemption for the miserable; a recovery of what we sinned away. 'Tis the Gospel of peace; the trumpets of the Gospel, are trumpets of peace. The sound of these trumpets is, a reconciliation with God obtained for sinners; the anger of God now turned away from those, whom He was once angry withal! The trumpets which gave the law, had a sound that was trembled at. The guilty sinner hearing those trumpets, may have it said of him, a dreadful sound is in his ears. The sound of those trumpets is, Cursed is he that continued not in all things to do them. The Gospel of our salvation, this is a much more pleasant sound than so. The sound of it is Grace! Grace! The grace that will pardon the penitent! The grace that will quicken the impotent! The grace that will heal them that languish under all sorts of maladies!

No wonder then if, thirdly, it be a glad sound, when we find it such a good one. A joyful sound! The souls that are effectually called by the sound of the Gospel, how joyful does it render them! The trumpets of the Gospel do to the soul, as the harps of David did unto Saul: they drive away the evil spirit of sorrow, of sadness of despair. The Psalmist could say, "I was glad when they said unto me, Let us go into the house of the Lord." The trumpets which gave a joyful sound unto the blessed people, had this among other intentions of them, they were for the calling of the assembly. Glad, glad at heart, was that Israelite indeed, when he heard the trumpets give that call: "Come away to the sacrifices!" The trumpets of the Gospel call us to those appointments of God, wherein we are to glorify Him with the sacrifices of righteousness; and how glad will a sincere Christian be of such invitations! But then, in these appointments of God, what is it we meet withal? Enough to make us "rejoice with joy unspeakable, and full of glory!" The tenders of a Saviour, a powerful, a merciful, and only Saviour, are here made unto us. Oh, the joyful sound of such tenders! The promises of a most gracious Covenant are here brought unto us. These

very great and precious promises; oh, the joyful sound of them The sound of these promises is, Rejoice, O thou saved soul; God the Father is thy Friend; God the Son is thy Surety for good; God the Spirit is thy Conductor and Comforter; be of good cheer, thy sins are forgiven thee. The angels are thy guardians, thou art a temple of God. God will make all things work together for the good. And there are the spiritual blessings of the heavenly places reserved for thee! Oh! joyful sound! How reviving! how ravishing! When the Gospel was preached with success: "There was great joy in the city." Well might there be so, on such a joyful sound! How joyful is the soldier when the trumpet invites him "to the spoil! to the spoil!" The joyful sound of the Gospel carries this in it: else it had not been said, "I rejoice at Thy word, as one that findeth great spoil." The blessings which the word of God lead us to, are matchless treasures. What a joyful sound must it be that leads us to them!

II. In order to blessedness, it is requisite, not only that we have, but also that we know the joyful sound, which is brought unto us in the Gospel, and in the ordinances of it. Indeed, in a larger sense, to have the joyful sound, is to know it. A people that have the Gospel, and know the joyful sound, in the external enjoyment of it, these do enjoy a rich favor of God. The places which enjoy the Scriptures and have the Church state, with the faith and order of the Gospel, are therein highly favored of the Lord.

Gideon's fleece, wet with the dews of heaven, when the ground all about is dry, has a singular token for good upon it. The sound of the trumpets which proclaim the kingdom of God, is heard in some happy lands, while others are left unacquained with it: even so, righteous Father, because it pleases Thee! And so far they have a singular happiness. It may be said unto them, "Blessed are your eyes, for they see, and your ears, for they hear." Such a people are in some degree the favorites of heaven. They have the kingdom in some essay of it among them. Where the trumpets of the Gospel are sounding, we may say, "The Lord is near." Yea, the name of that City, that Country, is JEHOVAH SHAMMAH, the Lord is there. A people who so far know the joyful sound, are after a peculiar manner known by the King of heaven: He may say to such: "You only have I known." But alas, many who so far know the joyful sound, may after all come to "lie down in sorrow." They that are so far lifted up to heaven, may be thrown down to bell after all. In such a knowledge of the joyful sound, as will render a people a blessed people, there is more implied than a mere hear

ing of it. To know the joyful sound, as it should be known, is to know the meaning of it, the value of it, the credit of it, and the power of it.

First. There are people who discern the joyful sound. The silver trumpets of old, were distinct and signal in the sound thereof. The marches, the motions, the stands, of the armies passing through the wilderness, were directed by the sound. The trumpets of the Gospel give orders unto us; we are to take our measures from their joyful sound. People know the joyful sound when they understand the Gospel, and perceive the mind of the Lord. There are those under the Gospel, to whom our Lord says, as He once did unto His diciples after the sermon in Matt. xiii. 51, "Have ye understood all these things?" And they can reply, "Yea, Lord!" We may say concerning the trumpets of the Gospel, as was of old said concerning the Pauline epistles, "There are in them some things hard to be understood." But there are people who do competently understand them. They readily perceive the language of the trumpets about the whole mystery of Christ, and the homage that we owe unto Him; 'tis not a strange language unto them.

O blessed people, who so know the joyful sound! We remember the speech of the Pharisees, about the people which know not the law—how justly to be spoken about the people who know not the Gospel! But then, blessed the people who do know it! How it thunders, in Isaiah, xxvii. 11! It is a people of no understanding, therefore He that made them will not have mercy on them; He that formed them will show them no favor. But then, on the other side, a joyful people that understand well the joyful sound, are a people that God has much mercy for, much favor for; a people greatly blessed of the Lord.

Secondly. There are people who esteem the joyful sound. They so know it as to prize it, set a vast price upon it. In the Bible words of knowledge do sometimes signify affection too. Some so know the joyful sound as to be well affected unto it; yea, to prefer it unto their chiefest joy. There are people who had rather be with David, where they may hear what God the Lord shall say unto them in the silver trumpets of the Gospel, than be with Belshazzar, at a bout where golden vessels are caroused in. They count no melody like that which is to be heard in the courts of the Lord, and looking on the silver trumpets, they say as he, "More to be desired are they than much fine gold." They will strive to have their silver trumpets with them, whatever expense of silver or any thing else it puts them

to. They begrudge no cost for it; are patient, though it cost them the bread of adversity, and the water of affliction.

O blessed people who so know the joyful sound! We are told, "Great peace have they that love Thy law." If the trumpets of the Gospel have our love, they will then speak our peace, cause our peace. The fruits of the lips that blow in those trumpets are peace, peace, and all the blessings of goodness!

Thirdly. There are people who believe the joyful sound. We read of the good seed falling into good and honest hearts; thus there is the good sound coming into good and honest ears. There are some that find no jars in the sound of the silver trumpets; they raise no disputes about it; they start no cavils upon it. It was a noble confession of faith, "I worship God, believing all things which are written in the law and the prophets." Thus there are people who live unto God, and live by the faith of the Son of God; and it is because they believe all things that are sounded in the trumpets of the Gospel. About the trumpets that sounded on Sinai, it was the per suasion of the people in all after ages; Lord, thou spakest with them from heaven, and gavest them right judgments. Truly in the trunpets that we have sounding from Zion, we have the Lord speaking from heaven unto us, and we have right judgments in them. This is the persuasion of the people that know right judgments. They cmbrace the Gospel with reason satisfied, and faith established.

O blessed people who so know the joyful sound! The unbeliever is always under the wrath of God. The portion of the unbeliever is forever to be deprecated. But our Lord hath assured us, "Blessed are they that have believed."

Fourthly. There are people who obey the joyful sound. We are informed, "He that saith, I know Him, and keepeth not His commandments, is a liar." There are some who so know as to do: they know practically. Their knowledge has their practice conformed unto it. They hear the trumpets of the Gospel, and they are not the self-deceivers who are no doers, but hearers only. When the sound of the silver trumpets is, Repair among them who have listed themselves under the banner of their Saviour: then these people come and put themselves under the conduct of the Lord, who is an ensign for the people. If the sound of the silver trumpet be, Arm, arm yourselves against the adversaries that seek to devour you: then these people put on the whole armor of God. If the sound of the silver trumpet be fall on, Fall on, give no quarter to the lusts from which you have your wounds: then these people mortify their members which are upon the earth. If the sound of the silver trumpets ba

Retreat, retreat out of the reach of the destroyer: then these people abstain frm the fleshy lusts which war against their souls.

O blessed people, who so know the joyful sound! It is one of the notes in the silver trumpets, If ye know these things, happy are ye if ye do them. And one of the Divine heralds that carried the silver trumpets through the world has assured us, "the doer of the Word, this man shall be blessed in his deed."

III. The blessedness of the people who thus know this joyful sound, is a very glorious blessedness.

A most considerable article of the blessedness attending a people who hear the silver trumpets of the Gospel, and pay due regards unto them, is this: they shall walk, O Lord, in the light of Thy countenance. A gracious preference of the blessed God among a people accompanies the joyful sound. The silver trumpets are heard nowhere but where the King of heaven keeps His court. There are those whose office it is to blow in the silver trumpets. Unto those our Saviour has engaged himself, "Lo, I am with you always." Will health, and wealth, and rest among a people make a blessed people? Tis commonly thought so. But what will God have among a people? Oh, blessed that people whose God is the Lord, and who have a gracious preference of God among them. Even such are the people who know the joyful sound! Where the Gospel, with the ordinances of it are well settled, maintained, respected, and the silver trumpets well sounded among a people, it may be said, as in Numbers xxiii. 21, "The Lord their God is with them, and the shout of a king is among them." In one word the ordinances of the Gospel furnish us with opportunities for communion with God. "In them I will commune with you," saith the Lord. We may herein draw near to God, God will herein draw near to us. The voice of the silver trumpets is, Draw near to God, and He will draw near to you! Can any blessedness be more glorious?

But more particularly, First, In the joyful sound, we have the guide to blessedness. The silver trumpets put us into the way, unto the "rest that remaineth for the people of God." We are ignorant of the way to blessedness; and the way of peace we have not known. But where the trumpets of the Gospel sound, there is a fulfillment of that word: "Thine ears shall hear a word behind thee, saying, this is the way, walk in it." They reveal to us what we are to think, what we are to do, what we are to wish for; they lead us in the way wherein we should go.

Secondly. In the joyful sound we have the cause of blessedness. The silver trumpets are like the golden pipes in Zechariah, which

convey the golden oil of grace into the souls of men. 'Tis by them that God fetches men out of the graves, in which they lie sinfully and woefully putrifying; and infuses a principle of piety into them; and inclines them to the things that are holy, and just, and good. That effectual calling which brings men into blessedness, 'tis in the trumpets of the Gospel that the spirit of God gives it unto His chosen ones; men hear the word of the Gospel and believe.

APPLICATION.

But let us now make some improvements of these instructions.

I. Blessed the people who know the joyful sound; then wretched the people, forlorn the people, undone the people, who are strangers to the joyful sound. Oh! the pity that is due unto them!

The Jewish nation have now lost their silver trumpets for these many ages. And in their long dispersion how pathetical is their cry unto us. Have pity on me, O ye, my friends, have pity on me, for the hand of the Lord hath touched me. Yea, and how many Protestant Churches have, in our days, had their silver trumpets forced from them; and instead thereof heard the "enemies roaring in the midst of the congregations!" Yea, how many nations are there that never heard the joyful sound! That lie buried in Paganizing or in Mohammedan infidelity. And is it not a lamentable thing that so near unto ourselves there should be so many ungospelized plantations! Our pity for those ought certainly to put us upon prayer for them; upon study for them. Oh! what shall be done for them who lie in wickedness, and have this epitaph upon them: If our Gospel be hid, it is hid unto them that be lost.

II. Blessed the people, who know the joyful sound; then we are a blessed people; and at the same time we are to be taught how to continue so. My brethren, we have the joyful sound at such a rate, that it may almost be said of us as in Deuteronomy: "What nation is there who hath God so nigh unto them?" For the silver trumpets to be heard sounding as they are in the American regions; verily 'tis the Lord's doings, and marvelous in our eyes. May we ever account these our precious and our pleasant things.

Oh! how thankful ought we to be unto our God for His Gospel, and the ordinances of it! When the silver trumpets were of old going to sound, the angels of God were heard making those acclamations thereupon, "Glory to God in the highest." And shall not we give glory to the most High God on the occasion! O Gospelized people, God hath showed His statutes and His judgments unto us, praise ye the Lord. When the trumpets of God are sounding

shall not our trumpets be sounding too? His trumpets are in His ordinances; our trumpets are in our thanksgivings, we are so called upon: "With trumpets make a joyful noise before the Lord."

Such a blessed people should be a thankful people. But verily, our God will not look on us as a thankful people, if we are not also a fruitful people. A barren people; oh! what a fearful doom are they threatened with! what a fearful fate are they warned of! "It is nigh unto cursing." Sirs, be fruitful in every good work; fruitful and always abounding in the work of the Lord.

In the midst of these cares you will use all due means, that you may see no intermission of the joyful sound. You will provide seasonably for the succession that shall be needful, by all due cares about the means of education in our land, without which the land becomes a Scythian desert. But when you make this provision, oh! look up to the glorious Lord, that you may be blessed with truly silver trumpets; never have any but a man of worth; such as will be of good metal; and such as in the cause of God will always "lift up their voice like a trumpet."

But this is that which is most of all to be urged upon you. Hearken, hearken to the joyful sound. Hearken to it, and comply with it. The joyful sound is that "Let the wicked forsake his way, and return to the Lord, who will have mercy on him." Hearken to it, and with echoes of devotion reply, "My God, I return unto Thee!" The joyful sound is that: "Come to me, all ye that labor and are heavy laden, and I will give you rest." Hearken to it, and with echoes of devotion reply, "My Saviour, I come unto Thee!" That grace of God which bringeth salvation, has the joyful sound of the silver trumpets in it. Now, your echoes to the trumpet must be these: Lord, I desire, I resolve to lead a godly, a sober, a righteous life before Thee!

My friends, the last trumpet that is to sound at the appearance of the glorious Lord, who is to judge the world, will ere long summon you to give an account of your compliance with the silver trumpets of God. You that now hear the joyful sound of these trumpets, must ere long hear the awful sound of that amazing trumpet. A loud and a shrill trumpet will sound, "Arise, ye dead, and come to judgment." Oh! may our compliance with the joyful sound of the silver trumpets now be such that we may find mercy in that day. So comply with it now that the joyful sound of a, "Come ye blessed," may be heard by you in the day when "the times of refreshing shall come from the presence of the Lord."

DISCOURSE SIXTY SEVENTH

JONATHAN EDWARDS.

This distinguished metaphysician and divine was born at Windsor, Connecticut, October 5, 1703. His father was a useful minister of the Gospel. His mother, to whom he owed so much for his early religious training, was a woman of great piety and remarkable intelligence. Her character has been thus sketched:—"Devotedly pious, consecrated to her work, and entering into all her husband's plans of usefulness, she was, at the same time, remarkably intellectual. Her concealed metaphysics broke out amid kitchen and parish duties; and even in her devotions she was a philosopher without knowing it. Inferior to her husband in taste and years of life, she possessed a more stern and powerful intellect, fond of reasoning, of studying philosophy, and pondering the deepest problems of theology. Had Paul's prohibition been out of the way, she might have eclipsed her companion in the pulpit, and anticipated the fame of her immortal son."

While a boy, Edwards read Locke on the Understanding, and similar works, with a keen relish. He was graduated at Yale College before he was seventeen years of age. After preaching a few months in New York, he was appointed tutor at Yale College in 1724. Here he continued till 1726, when he was invited to preach in Northampton, Mass., where he was ordained, as colleague of his grandfather, Mr. Stoddard, in Feb. 1727. He continued in this place more than twenty-three years, and the Lord crowned his labors with abundant success. The "Great Awakening" commenced under his preaching.* From August, 1751, he was six years missionary to the Housatonic Indians, Stockbridge, Mass. During this time he produced some of his great works, which gave him a worldwide reputation. In 1758 he accepted the office of President of Princeton College, New Jersey; but he died from small-pox, by inoculation, March 22, 1758, only a few months after his appointment, aged fiftyfour years. His last words were, "Trust in God, and ye need not fear."

It has been said of Edwards, that he would have been the greatest

* See Sketch of American Pulpit.

of philosophers, if he had not been the greatest of divines. The secret of his intellectual strength lay in the faculty of abstraction; bestowed upon him, perhaps, in as great plenitude as upon any other man. It is not needful to speak of his many profound writings, which take rank among the very highest of uninspired productions.

As a preacher Edwards has been rarely if ever excelled since the days of the apostles. His manner was not oratorical, and his voice was feeble; but this was of little account, with so much directness and richness of thought, and such overwhelming power of argument, pressed home upon the conscience and the heart. In vain did any one attempt to escape from falling a prey under his mighty appeal. It was in the application of his subject that he specially excelled. The part of the sermon before this was only preparatory. Here was the stretching out of the arms of the discourse, to borrow a figure, upon the hearts and lives of his audience. "It was a kind of moral inquisition; and sinners were put upon argumentative racks, and beneath screws, and with an awful revolution of the great truth in hand, evenly and steadily screwed down and crushed."

The most celebrated sermon of Edwards is that which is here given; preached at Enfield, Connecticut, July 8, 1741. One said of it:—"I think a person of moral sensibility, alone at midnight, reading that awful discourse, would well-nigh go crazy. He would hear the judgment trump, and see the advancing heaven, and the day of doom would begin to mantle him with its shroud." This sermon gave a powerful impulse to the great revival then progressing. The most wonderful effect was produced upon the audience during its delivery. It is stated that the hearers groaned and shrieked convulsively; and their outcries of distress once drowned the preacher's voice, and compelled him to make a long pause. Some of the audience actually seized fast hold upon the pillars and braces of the meeting-house, as if that very moment their sliding feet were precipitating them into the gulf of ruin; and a fellow-clergyman, sitting at the time in the pulpit, cried out, "Mr. Edwards, Mr. Edwards! Is not God merciful too?"

SINNERS IN THE HANDS OF AN ANGRY GOD.

"Their foot shall slide in due time."-DEUT. xxxii, 35.

In this verse is threatened the vengeance of God on the wicked, unbelieving Israelites, who were God's visible people, and lived under means of grace; and who, notwithstanding all God's wonderful works that He had wrought toward that people, yet remained, as is expressed in the twenty-eighth verse, void of counsel, having no

understanding in them; and that, under all the cultivations of heaven, brought forth bitter and poisonous fruit; as in the two verses next preceding the text.

The expression that I have chosen for my text, "Their foot shall slide in due time," seems to imply the following things, relating to the punishment and destruction that these wicked Israelites were

exposed to:

1. That they were always exposed to destruction; as one that stands or walks in slippery places is always exposed to fall. This is implied in the manner of their destruction's coming upon them, being represented by their foot's sliding. The same is expressed in the seventy-third Psalm: "Surely Thou didst set them in slippery places; Thou castedst them down into destruction."

- 2. It implies that they were always exposed to sudden, unexpected destruction. As he that walks in slippery places is every moment liable to fall, he can not foresee one moment whether he shall stand or fall the next; and when he does fall, he falls at once, without wavering, which is also expressed in the seventy-third Psalm: "Surely Thou didst set them in slippery places: Thou castedst them down into destruction: how are they brought into desolation as in a moment!"
- 3. Another thing implied is, that they are liable to fall of themselves, without being thrown down by the hand of another; as he that stands or walks on slippery ground needs nothing but his own weight to throw him down.
- 4. That the reason why they are not fallen already, and do not fall now, is only that God's appointed time is not come. For it is said that when that due time or appointed time comes, "their feet shall slide." Then they shall be left to fall, as they are inclined by their own weight. God will not hold them up in these slippery places any longer, but will let them go; and then, at that very instant, they shall fall into destruction; as he that stands on such slippery, declining ground, on the edge of a pit, that he can not stand alone, when he is let go he immediately falls and is lost.

The observation from the words that I would now insist upon is this:

There is nothing that keeps wicked men at any one moment out of hell but the mere pleasure of God.

By the mere pleasure of God I mean His sovereign pleasure, His arbitrary will, restrained by no obligation, hindered by no manner of difficulty, any more than if nothing else but God's mere will had in the least degree or in any respect whatever any hand in the preservation of wicked men one moment.

The truth of this observation may appear by the following considerations:

1. There is no want of power in God to cast wicked men into hell at any moment. Men's hands can not be strong when God rises up: the strongest have no power to resist Him, nor can any deliver out of His hands.

He is not only able to cast wicked men into hell, but He can most easily do it. Sometimes an earthly prince meets with a great deal of difficulty to subdue a rebel, that has found means to fortify himself, and has made himself strong by the number of his followers. But it is not so with God. There is no fortress that is any defense against the power of God. Though hand join in hand, and vast multitudes of God's enemies combine and associate themselves, they are easily broken in pieces: they are as great heaps of light chaff before the whirlwind; or large quantities of dry stubble before devouring flames. We find it easy to tread on and crush a worm that we see crawling on the earth; so it is easy for us to cut or sunder a slender thread that any thing hangs by; thus easy it is for God, when He pleases, to cast His enemies down to hell. What are we, that we should think to stand before Him, at whose rebuke the earth trembles, and before whom the rocks are thrown down!

- 2. They deserve to be cast into hell; so that Divine justice never stands in the way, it makes no objection against God's using His power at any moment to destroy them. Yea, on the contrary, justice calls aloud for an infinite punishment of their sins. Divine justice says of the tree that brings forth such grapes of Sodom, "cut it down, why cumbereth it the ground?" The sword of Divine justice is every moment brandished over their hands, and it is nothing but the hand of arbitrary mercy, and God's mere will that holds it back.
- 3. They are already under a sentence of condemnation to hell. They do not only justly deserve to be cast down thither, but the sentence of the law of God—that eternal and immutable rule of righteousness that God has fixed between Him and mankind—is gone out against them; and stands against them; so that they are bound over already to hell: "he that believeth not is condemned already;" so that every unconverted man properly belongs to hell; that is his place; from thence he is: "ye are from beneath;" and thither he is found; it is the place that justice, and God's word, and the sentence of His unchangeable law, assign to him.

4. They are now the objects of that very same anger and wrath of God, that is expressed in the torments of hell; and the reason why they do not go down to hell at each moment, is not because God, in whose power they are, is not then very angry with them as angry as He is with many of those miserable creatures that He is now tormenting in hell, and do there feel and bear the fierceness of His wrath. Yea, God is a great deal more angry with great numbers that are now on earth; yea, doubtless, with many that are now in this congregation, that, it may be, are at ease and quiet, than He is with many of those that are now in the flames of hell.

So that it is not because God is unmindful of their wickedness, and does not resent it, that He does not let loose His hand and cut them off. God is not altogether such a one as themselves, though they imagine Him to be so. The wrath of God burns against them; their damnation does not slumber; the pit is prepared; the fire is made ready; the furnace is now hot, ready to receive them; the flames do now rage and glow. The glittering sword is whet, and held over them, and the pit hath opened her mouth under them.

5. The devil stands ready to fall upon them, and seize them as his own, at what moment God shall permit him. They belong to him; he has their souls in his possession, and under his dominion. The Scripture represents them as his goods. The devils watch them; they are ever by them, at their right hand; they stand waiting for them, like greedy, hungry lions that see their prey, and expect to have it, but are for the present kept back; if God should withdraw His hand by which they are restrained, they would in one moment fly upon their poor souls. The old Serpent is gaping for them; hell opens its mouth wide to receive them; and if God should permit, they would be hastily swallowed up and lost.

6. There are in the souls of wicked men those hellish principles reigning, that would presently kindle and flame out in hell-fire, if it were not for God's restraints. There is laid in the very nature of carnal men, a foundation for the torments of hell: there are those corrupt principles, in reigning power in them, and in full possession of them, that are the beginnings of hell-fire. These principles are active and powerful, exceeding violent in their nature, and if it were not for the restraining hand of God upon them, they would soon break out, they would flame out after the same manner as the same corruptions, the same enmity does in the hearts of damned souls, and would beget the same torments in them as they do in them. The souls of the wicked are in Scripture compared to the troubled sea, For the present God restrains their wickedness by His mighty

power, as He does the raging waves of the troubled sea, saying, "Hitherto shalt thou come, and no further;" but if God should withdraw that restraining power, it would soon carry all before it. Sin is the ruin and misery of the soul; it is destructive in its nature; and if God should leave it without restraint, there would need nothing else to make the soul perfectly miserable. The corruption of the heart of man is a thing that is immoderate and boundless in its fury; and while wicked men live here, it is like fire pent up by God's restraints, whereas if it were let loose, it would set on fire the course of nature; and as the heart is now a sink of sin, so, if sin was not restrained, it would immediately turn the soul into a fiery oven, or a furnace of fire and brimstone.

7. It is no security to wicked men for one moment, that there are no visible means of death at hand. It is no security to a natural man, that he is now in health, and that he does not see which way he should now immediately go out of the world by any accident, and that there is no visible danger in any respect in his circumstances. The manifold and continual experience of the world in all ages, shows that this is no evidence that a man is not on the very brink of eternity, and that the next step will not be into another world. The unseen, unthought-of ways and means of persons going suddenly out of the world are innumerable and inconceivable. Unconverted men walk over the pit of hell on a rotten covering, and there are innumerable places in this covering, so weak that they will not bear their weight, and these places are not seen. The arrows of death fly unseen at noon-day; the sharpest sight can not discern them. God has so many different, unsearchable ways of taking wicked men out of the world and sending them to hell, that there is nothing to make it appear, that God had need to be at the expense of a miracle, or go out of the ordinary course of his Providence, to destroy any wicked man, at any moment. All the means that there are of sinners going out of the world, are so in God's hand, and so absolutely subject to His power and determination, that it does not depend at all less on the mere will of God, whether sinners shall at ... any moment go to hell, than if means were never made use of, or at all concerned in the case.

8. Natural men's prudence and care to preserve their own lives, or the care of others to preserve them, do not secure them a moment. This, Divine providence and universal experience do also bear testimony to. There is this clear evidence that men's own wisdom is no security to them from death: that if it were otherwise we should see some difference between the wise and politic men

of the world, and others, with regard to their liableness to early and unexpected death; but how is it in fact? "How dieth the wise man? As the fool."

9. All wicked men's pains and contrivance they use to escape hell, while they continue to reject Christ, and so remain wicked men, do not secure them from hell one moment. Almost every natural man that hears of hell, flatters himself that he shall escape it; he depends upon himself for his own security; he flatters himself in what he has done, in what he is now doing, or what he intends to do; every one lays out matters in his own mind how he shall avoid damnation, and flatters himself that he contrives well for himself, and that his schemes will not fail. They hear, indeed, that there are but few sacred, and that the bigger part of men that have died heretofore are gone to hell; but each one imagines that he lays out matters better for his own escape than others have done: he does not intend to come to that place of torment; he says within himself, that he intends to take care that shall be effectual, and to order matter so for himself as not to fail.

But the foolish children of men do miserably delude themselves in their own schemes, and in their confidence in their own strength and wisdom, they trust to nothing but a shadow. The bigger part of those that heretofore have lived under the same means of grace, and are now dead, are undoubtedly gone to hell; and it was not because they were not as wise as those that are now alive; it was not because they did not lay out matters as well for themselves to secure their own escape. If it were so that we could come to speak with them, and could inquire of them, one by one, whether they expected, when alive, and when they used to hear about hell, ever to be subjects of that misery, we, doubtless, should hear one and another reply, "No, I never intended to come here: I had laid out matters otherwise in my mind; I thought I should contrive well for myself; I thought my scheme good: I intended to take effectual care: but it came upon me unexpectedly; I did not look for it at that time, and in that manner; it came as a thief; death outwitted me. God's wrath was too quick for me: O, my cursed foolishness! I was flattering myself, and pleasing myself with vain dreams of what I would do hereafter; and when I was saying peace and safety, then sudden destruction came upon me."

10. God has laid Himself under no obligations, by any promise, to keep any natural man out of hell one moment: God certainly has made no promises either of eternal life, or of any deliverance or preservation from eternal death, but what are contained in the cove-

nant of grace, the promises that are given in Christ, in whom all the promises are yea and amen. But surely they have no interest in the promises of the covenant of grace that are not the children of the covenant, and that do not believe in any of the promises of the covenant, and have no interest in the Mediator of the covenant.

So that, whatever some have imagined and pretended about promises made to natural men's earnest seeking and knocking, it is plain and manifest that whatever pains a natural man takes in religion, whatever prayers he makes, till he believes in Christ, God is under no manner of obligation to keep him a moment from eternal destruction.

So that thus it is, that natural men are held in the hand of God over the pit of hell; they have deserved the fiery pit, and are already sentenced to it; and God is dreadfully provoked, His anger is as great toward them as to those that are actually suffering the executions of the fierceness of His wrath in hell, and they have done nothing in the least to appease or abate that anger, neither is God in the least bound by any promise to hold them up one moment; the devil is waiting for them, hell is gaping for them, the flames gather and flash about them, and would fain lay hold on them and swallow them up; the fire pent up in their own hearts is struggling to break out; and they have no interest in any Mediator, there are no means within reach that can be any security to them. In short, they have no refuge, nothing to take hold of; all that preserves them every moment is the mere arbitrary will, and uncovenanted, unobliged forbearance of an incensed God.

APPLICATION.

The use may be of awakening to unconverted persons in this congregation. This that you have heard is the case of every one of you that are out of Christ. That world of misery, that lake of burning brimstone, is extended abroad under you. There is the dreadful pit of the glowing flames of the wrath of God; there is hell's wide gaping mouth open; and you have nothing to stand upon, nor any thing to take hold of. There is nothing between you and hell but the air; it is only the power and mere pleasure of God that holds you up.

You probably are not sensible of this; you find you are kept out of hell, but do not see the hand of God in it; but look at other things, as the good state of your bodily constitution, your care of your own life, and the means you use for your own preservation. But indeed these things are nothing; if God should withdraw His hand

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they would avail no more to keep you from falling than the thin air to hold up a person that is suspended in it.

Your wickedness makes you, as it were, heavy as lead, and to tend downward with great weight and pressure toward hell; and if God should let you go you would immediately sink and swiftly descend and plunge into the bottomless gulf, and your healthy constitution, and your own care and prudence, and best contrivance, and all your righteousness, would have no more influence to uphold you and keep you out of hell than a spider's web would have to stop a falling rock. Were it not that so is the sovereign pleasure of God, the earth would not bear you one moment; for you are a burden to it; the creation groans with you; the creature is made subject to the bondage of your corruption, not willingly; the sun does not willingly shine upon you to give you light to serve sin and Satan; the earth does not willingly yield her increase to satisfy your lusts; nor is it willingly a stage for your wickedness to be acted upon; the air does not willingly serve you for breath to maintain the flame of life in your vitals, while you spend your life in the service of God's enemies. God's creatures are good, and were made for man to serve God with, and do not willingly subserve to any other purpose, and groan when they are abused to purposes so directly contrary to their nature and end. And the world would spew you out, were it not for the sovereign hand of Him who hath subjected it in hope. There are the black clouds of God's wrath now hanging directly over your heads, full of the dreadful storm, and big with thunder; and were it not for the restraining hand of God it would immediately burst forth upon you. The sovereign pleasure of God, for the present, stays His rough wind; otherwise it would come with fury, and your destruction would come like a whirlwind, and you would be like the chaff of the summer thrashing-floor.

The wrath of God is like great waters that are dammed for the present; they increase more and more, and rise higher and higher, till an outlet is given; and the longer the stream is stopped the more rapid and mighty is its course, when once it is let loose. It is true, that judgment against your evil work has not been executed hitherto; the floods of God's vengeance have been withheld; but your guilt in the mean time is constantly increasing, and you are every day treasuring up more wrath; the waters are continually rising, and waxing more and more mighty; and there is nothing but the mere pleasure of God that holds the waters back, that are unwilling to be stopped, and press hard to go forward. If God should only withdraw His hand from the flood-gate, it would immediately fly open.

and the fiery floods of the fierceness and wrath of God would rush forth with inconceivable fury, and would come upon you with omnipotent power; and if your strength were ten thousand times greater than it is, yea, ten thousand times greater than the strength of the stoutest, sturdiest devil in hell, it would be nothing to withstand or endure it.

The bow of God's wrath is bent, and the arrow made ready on the string, and justice bends the arrow at your heart, and strains the bow, and it is nothing but the mere pleasure of God, and that of an angry God, without any promise or obligation at all, that keeps the arrow one moment from being made drunk with your blood.

Thus are all you that never passed under a great change of heart by the mighty power of the Spirit of God upon your souls; all that were never born again, and made new creatures, and raised from being dead in sin, to a state of new, and before altogether unexperienced light, and life (however you may have reformed your life in many things, and may have had religious affections, and may keep up a form of religion in your families and closets, and in the houses of God, and may be strict in it), you are thus in the hands of an angry God; it is nothing but His mere pleasure that keeps you from being this moment swallowed up in everlasting destruction.

However unconvinced you may now be of the truth of what you hear, by and by you will be fully convinced of it. Those that are gone from being in the like circumstances with you, see that it was so with them; for destruction came suddenly upon most of them when they expected nothing of it, and while they were saying, peace and safety: now they see that those things that they depended on for peace and safety were nothing but thin air and empty shadows.

The God that holds you over the pit of hell much as one holds a spider or some loathsome insect over the fire, abhors you, and is dreadfully provoked; His wrath toward you burns like fire; He looks upon you as worthy of nothing else but to be cast into the fire; He is of purer eyes than to bear you in His sight; you are ten thousand times as abominable in His eyes, as the most hateful and venomous serpent is in ours. You have offended Him infinitely more than ever a stubborn rebel did his prince; and yet it is nothing but His hand that holds you from falling into the fire every moment; it is ascribed to nothing else that you did not go to hell the last night that you were suffered to awake again in this world, after you closed your eyes to sleep; and there is no other reason to be given why you have not dropped into hell since you arose in the morning, but that God's hand has held you up; there is no other reason to be given

why you have not gone to hell, since you have sat here in the house of God, provoking His pure eye by your sinful wicked manner of attending His solemn worship; yea, there is nothing else that is to be given as a-reason why you do not this very moment drop down into hell.

O sinner! consider the fearful danger you are in: it is a great furnace of wrath, a wide and bottomless pit, full of the fire of wrath that you are held over in the hands of that God whose wrath is provoked and incensed as much against you as against many of the damned in hell; you hang by a slender thread, with the flames of Divine wrath flashing about it, and ready every moment to singe it, and burn it asunder; and you have no interest in any mediator, and nothing to lay hold of to save yourself, nothing to keep off the flames of wrath, nothing of your own, nothing that you have ever done, nothing that you can do to induce God to spare you one moment.

And consider here more particularly several things concerning

that wrath that you are in such danger of.

1. Whose wrath it is. It is the wrath of the infinite God. If it were only the wrath of man, though it were of the most potent prince, it would be comparatively little to be regarded. The wrath of kings is very much dreaded, especially of absolute monarchs, that have the possessions and lives of their subjects wholly in their power, to be disposed of at their mere will. "The fear of a king is as the roaring of a lion: whoso provoketh him to anger sinneth against his own soul." The subject that very much enrages an arbitrary prince is liable to suffer the most extreme torments that human art can invent, or human power can inflict. But the greatest earthly potentates, in their greatest majesty and strength, and when clothed in their greatest terrors, are but feeble, despicable worms of the dust in comparison of the great and almighty Creator, and King of heaven and earth; it is but little that they can do when most enraged, and when they have exerted the utmost of their fury. All the kings of the earth before God are as grasshoppers; they are nothing, and less than nothing; both their love and their hatred is to be despised. wrath of the great King of kings is as much more terrible than theirs, as His majesty is greater. "And I say unto you, My friends, be not afraid of them that kill the body, and after that have no more that they can do. But I will forewarn you whom you shall fear: fear Him, which after He hath killed, hath power to cast into hell : yen, I sav unto you, fear Him.

2. It is the fierceness of His wrath that you are exposed to. We often read of the fury of God, as in Isaiah lix. 18. "According to

their deeds, accordingly He will repay fury to His adversaries." So Isaiah lxvi. 15. "For behold the Lord will come with fire, and with His chariots like a whirlwind, to render His anger with fury, and His rebuke with flames of fire." And so in many other places; so we read of God's fierceness Rev. xix. 15. There we read of "The wine-press of the fierceness and wrath of Almighty God." The words are exceedingly terrible; if it had only been said, "the wrath of God," the words would have implied that which is infinitely dreadful: but it is not only said so, but "the fierceness and wrath of God," the fury of God! the fierceness of Jehovah! Oh how dreadful must that be. Who can utter or conceive what such expressions carry in them! But it is not only said so, but "the fierceness and wrath of Almighty God." As though there would be a very great manifestation of His Almighty power in what the fierceness of His wrath should inflict, as though omnipotence should be as it were enraged, and exerted, as men are wont to exert their strength in the fierceness of their wrath. Oh, then, what will be the consequence! What will become of the poor worm that shall suffer it! Whose hands can be strong! And whose heart endure! To what a dreadful, inexpr :ssible, inconceivable depth of misery must the poor creature be sunk who shall be the subject of this!

Consider this, you that are here present, that ye remain in an unregenerate state. That God will execute the fierceness of His anger implies that He will inflict wrath without any pity; when God beholds the ineffable extremity of your case, and sees your torment so vastly disproportioned to your strength, and sees how your poor soul is crushed, and sinks down, as it were, into an infinite gloom, L will have no compassion upon you, He will not forbear the execution of His wrath, or in the least lighten His hand; there shall be no moderation or mercy, nor will God then at all stay His rough winds; iTe will have no regard to your welfare, nor be at all careful lest you should suffer too much in any other sense, than only that you should not suffer beyond what strict justice requires: nothing shall be withheld because it is too hard for you to bear. "Therefore will I also deal in fury; Mine eye shall not spare, neither will I have pity; and though they cry in Mine ear with a loud voice, yet will I not hear them." Now God stands ready to pity you; this is a day of mercy; you may cry now with some encouragement of obtaining mercy: but when once the day of mercy is passed, your most lamentable and dolorous cries and shrieks will be in vain; you will be wholly lost and thrown away of God, as to any regard to your welfare; God will have no other use to put you to, but only to suffer misery; you

shall be continued in being to no other end, for you will be a vessel of wrath fitted to destruction; and there will be no other use of this vessel but only to be filled full of wrath; God will be so far from pitying you when you cry to Him, that it is said He will only "laugh and mock."

How awful are those words, which are the words of the great God: "I will tread them in Mine anger, and trample them in My fury, and their blood shall be sprinkled upon My garments, and I will stain all My raiment." It is perhaps impossible to conceive of words that carry in them greater manifestations of these three things, viz., contempt, and hatred, and fierceness of indignation. If you cry to God to pity you, He will be so far from pitying you in your doleful case, or showing you the least regard or favor, that instead of that, He will only tread you under foot; and though He will know that you can not bear the weight of Omnipotence treading upon you. yet He will not regard that, but He will crush you under His feet vithout mercy; He will crush out your blood, and make it fly, and in shall be sprinkled on His garments, so as to stain all His raiment. H · will not only hate you, but He will have you in the utmost contempt; no place shall be thought fit for you but under His feet, to be trodden down as the mire in the streets.

3. The misery you are exposed to is that which God will inflict to that end, that He might show what that wrath of Jehovah is. God hath had it on His heart to show to angels and men, both how excellent His love is, and also how terrible His wrath is. Sometimes earthly kings have a mind to show how terrible their wrath is, by the e- treme punishments they would execute on those that provoke ther. Nebuchadnezzar, that mighty and haughty monarch of the Chaldean empire, was willing to show his wrath when enraged with Shadrach, Meshech and Abednego; and accordingly gave orders tnat the burning fiery furnace shall be heated seven times hotter than it was before; doubtless it was raised to the utmost degree of fierceness that human art could raise it; but the great God is also willing to show His wrath, and magnify His awful Majesty and mighty power in the extreme sufferings of His enemies. God, willing to show His wrath, and to make His power known, endured with much long-suffering, the vessels of wrath fitted to destruction?" And seeing this is His design, and what He has determined, to show how terrible the unmixed, unrestrained wrath, the fury and fierceness of Jehovah is, He will do it to effect. There will be something accomplished and brought to pass that will be with a witness. When the great and angry God hath risen up and executed His

awful vengeance on the poor sinner, and the wretch is actually suffering the infinite weight and power of His indignation, then will God call upon the whole universe to behold that awful majesty and mighty power that is to be seen in it. "And the people shall be as the burnings of lime, as thorns cut up shall they be burnt in the fire. Hear ye, that are afar off, what I have done; and ye that are near, acknowledge My might. The sinners in Zion are afraid; fearfulness hath surprised the hypocrites." etc.

Thus it will be with you that are in an unconverted state, if you continue in it; the infinite might, and majesty, and terribleness of the Omnipotent God shall be magnified upon you in the ineffable strength of your torments: you shall be tormented in the presence of the holy angels, and in the presence of the Lamb; and when you shall be in the state of suffering, the glorious inhabitants of heaven shall go forth and look on the awful spectacle, that they may see what the wrath and fierceness of the Almighty is; and when they have seen it, they will fall down and adore that great Power and Majesty: "And it shall come to pass, that from one new moon to another, and from one Sabbath to another, shall all flesh come to worship before Me, saith the Lord. And they shall go forth and look upon the carcasses of the men that have transgressed against Me; for their worm shall not die, neither shall their fire be quenched, and they shall be an abhorring unto all flesh."

4. It is everlasting wrath. It would be dreadful to suffer this fierceness and wrath of Almighty God one moment; but you must suffer it to all eternity: there will be no end to this exquisite, horrible misery; when you look forward, you shall see along forever a boundless duration before you, which will swallow up your thoughts, and amaze your soul; and you will absolutely despair of ever having any deliverance, any end, any mitigation, any rest at all; you will know certainly that you must wear out long ages, millions of millions of ages in wrestling and conflicting with this Almighty, merciless vengeance; and then when you have so done, when so many ages have actually been spent by you in this manner, you will know that all is but a point to what remains, so that your punishment will indeed be infinite. Oh! who can express what the state of a soul in such circumstances is! All that we can possibly say about it, gives but a very feeble, faint representation of it; it is inexpressible and inconceivable: for "who knows the power of God's anger?"

How dreadful is the state of those that are daily and hourly in danger of this great wrath and infinite misery! But this is the dis-

mal case of every soul in this congregat again, however moral and strict, sober an wise be. Oh! that you would consider it old! There is reason to think that there ar now hearing this discourse, that will actu very misery to all eternity. We know n seats they sit, or what thoughts they now now at ease, and hear all these things witl are now flattering themselves that th promising themselves that they shall esca was one person, and but one, in the whole be the subject of this misery, what an a think of! If we knew who it was, what to see such a person! How might all th lift up a lamentable and bitter cry over h one, how many is it likely will rememb And it would be a wonder, if some that a be in hell in a very short time, before would be no wonder if some persons, that of this meeting-house in health, and quiet before to-morrow morning!

DISCOURSE SIXTY-EIGHTH.

SAMUEL DAVIES.

DAVIES was born November 3d, 1724, in Newcastle, then in the province of Pennsylvania, but now in the State of Delaware. He is supposed to have been of Welsh descent. His father died while he was young; but the prayers, instructions, and pious example of his mother were blessed in preparing him for a life of distinguished piety and usefulness. He was converted at about the age of thirteen, and soon after formed the purpose of devoting himself to the ministry. Not being able to obtain a Collegiate education, he prosecuted his studies in a more private manner; and was licensed to preach by the Presbytery of Newcastle when he was just twenty-one years of age. At first he visited several vacancies, some in Pennsylvania, some in New Jersey, some in Maryland, where his preaching was much blessed; but in 1748 he located at Hanover, Pennsylvania. In 1753 he was sent to England to solicit funds for Princeton College. On his return he resumed his labors at Hanover, where he continued till chosen President of Princeton College in 1759, as successor of Mr. Edwards. At the close of January, 1761, he was bled for a severe cold; his arm became inflamed, and a violent fever ensued, to which he fell a victim, February 4, 1761, aged 36 years.

Mr. Davies was a model of the most striking pulpit oratory. His frame was tall, erect, and comely; his carriage easy, graceful, and dignified, his voice clear, loud, melodious, and well modulated, his natural genius strong and masculine, his mind clear, his invention quick, his imagination sprightly and florid, his thoughts sublime, and his words chaste, strong, and expressive. He seldom preached without producing some visible impression upon his large audiences. When on a visit to England he was invited to preach before George the Third. His majesty and the youthful queen were so enchanted by his eloquence, that the king interrupted the service with expressions of applause. The preacher, making a pause, and fixing his eye upon the monarch said, "When the lion roars the beasts of the forest tremble; when Jehovah speaks, let the kings of the earth keep silence!" Patrick Henry lived for about ten years in the neighborhood of Davies, and is said to have been stimulated to his mas-

terly efforts by hearing his discourses. He often spoke of the great preacher's abilities with enthusiastic praise.

The sermons of Davies were prepared with great care, and generally carried into the pulpit, but delivered with freedom without being confined to his manuscript. He often extemporized, and with marked effect. There are few discourses more worthy of study and frequent perusal by ministers than those of Samuel Davies. A friend of revivals, writing out of a full heart, burning with zeal for God, and love for perishing souls, no one can read his productions without being thrilled, and aroused, and profited. The late William Jay, in his autobiography says, "I confess no discourses ever appeared to me better adapted to awaken the conscience and impress the heart." "They seem to have been written by a man who never looked off from the value of a soul, and the importance of eternity." He has discourses more lofty and overpowering than the one here given; but none more worthy of the reputation which this has acquired as a masterpiece. This sweet discourse, breathing the compassion of Jesus, may fitly succeed Edwards' sermon, flaming and flashing with the wrath of an avenging God.

THE COMPASSION OF CHRIST TO WEAK BELIEVERS.

"A bruised reed shall he not break, and smoking flax shall he not quench."—MATL. xii. 20.

The Lord Jesus possesses all those virtues in the highest perfection, which render Him infinitely amiable, and qualify Him for the administration of a just and gracious government over the world. The virtues of mortals, when carried to a high degree, very often run into those vices which have a kind of affinity to them. "Right, too rigid, hardens into wrong." Strict justice steels itself into excessive severity; and the man is lost in the judge. Goodness and mercy sometimes degenerate into softness and an irrational compassion inconsistent with government. But in Jesus Christ these seemingly opposite virtues center and harmonize in the highest perfection. without running into extremes. Hence He is at once characterized as a Lamb, and as the Lion of the tribe of Judah : a lamb for gentleness toward humble penitents, and a lion to tear His enemies in pieces. Christ is said to "judge and make war," and yet He is called "The Prince of Peace," He will at length show Himself terrible to the workers of iniquity; and the terrors of the Lord are a very proper topic whence to persuade men; but now He is patient toward all men, and He is all love and tenderness toward the meanest penitent. The meekness and gentleness of Christ is to be the pleasing entertainment of this day; and I enter upon it with a particular view to those mourning, desponding souls among us, whose weakness renders them in great need of strong consolation. To such in particular, I address the words of my text, "A bruised reed shall

He not break, and smoking flax shall He not quench."

This is a part of the Redeemer's character, as delineated nearly three thousand years ago, by the evangelical prophet Isaiah; and it is expressly applied to Him by St. Matthew: "Behold," says the Father, "My Servant whom I have chosen" for the important undertaking of saving the guilty sons of men; "My Beloved in whom My soul is well pleased;" My very soul is well pleased with His faithful discharge of the important office He has undertaken. "I will put My Spirit upon Him;" that is, I will completely furnish Him by the gifts of My Spirit for His high character; and "He shall show judgment to the Gentiles;" to the poor benighted Gentiles He shall show the light of salvation, by revealing the Gospel to them; which, in the style of the Old Testament, may be called His judgments. Or, He will show and execute the judgment of this world by casting out its infernal prince, who had so long exercised an extensive cruel tyranny over it. "He shall not strive nor cry, neither shall any man hear His voice in the street;" that is, though He enters the world as a mighty prince and conqueror, to establish a kingdom of righteousness, and overthrow the kingdom of darkness, yet He will not introduce it with the noisy terrors and thunders of war, but shall show Himself mild and gentle as the prince of peace. Or the connection may lead us to understand these words in a different sense, namely, He shall do nothing with clamorous ostentation, nor proclaim His wonderful works, when it shall answer no valuable end. Accordingly the verse of our text stands thus connected: "Great multitudes followed Him; and He healed them all. and charged them that they should not make Him known. That it might be fulfilled which was spoken by Isaiah the prophet, saying, -He shall not cry, neither shall any man hear His voice in the streets;" that is, He shall not publish His miracles with noisy triumph in the streets and other public places. And when it is said, "He shall not strive," it may refer to His inoffensive, passive behavior toward His enemies that were plotting His death. For thus we may connect this quotation from Isaiah with the preceding history in the chapter of our text: "Then the Pharisees went out, and held a council against Him, how they might destroy Him. But when

Jesus knew it," instead of praying to His Father for a guard of angels, or employing His own miraculous power to destroy them, "He withdrew Himself from thence; that it might be fulfilled which was spoken by the prophet Isaiah, saying—He shall not strive."

The general meaning of my text seems to be contained in this observation; "That the Lord Jesus has the tenderest and most compassionate regard to the feeblest penitent, however oppressed and desponding; and that He will approve and cherish the least spark of true love toward Himself."

A bruised reed seems naturally to represent a soul at once feeble in itself, and crushed with a burden; a soul both weak and oppressed. The reed is a slender, frail vegetable in itself, and therefore a very proper image to represent a soul that is feeble and weak. A bruised reed is still more frail, hangs its head, and is unable to stand without some prop. And what can be a more lively emblem of a poor soul, not only weak in itself, but bowed down and broken under a load of sin and sorrow, that droops and sinks, and is unable to stand without Divine support? Strength may bear up under a burden, or struggle with it, till it has thrown it off; but oppressed weakness frailty under a burden, what can be more pitiable? and yet this is the case of many a poor penitent. He is weak in himself, and in the mean time crushed under a heavy weight of guilt and distress.

And what would become of such a frail oppressed creature, if, instead of raising him up and supporting him, Jesus should tread and crush him under the foot of His indignation? But though a reed, especially a bruised reed, is an insignificant thing, of little or no use, yet "a bruised reed He will not break," but He raises it up with a gentle hand, and enables it to stand, though weak in itself, and easily crushed in ruin.

Perhaps the imagery, when drawn at length, may be this: "The Lord Jesus is an Almighty Conqueror, marches in state through our world; and here and there a bruised reed lies in His way. But instead of disregarding it, or trampling it under foot, He takes care not to break it: He raises up the drooping straw, trifling as it is, and supports it with His gentle hand." Thus, poor broken-hearted penitents, thus He takes care of you, and supports you, worthless and trifling as you are. Though you seem to lie in the way of His justice, and it might tread you with its heavy foot, yet He not only does not crush you, but takes you up, and inspires you with strength to bear your burden and flourish again.

Or perhaps the imagery may be derived from the practice of the ancient shepherds, who were wont to amuse themselves with the music of a pipe of reed or straw; and when it was bruised they broke it, or threw it away as useless. But the bruised reed shall not be broken by this Divine Shepherd of souls. The music of broken sighs and groans is indeed all that the broken reed can afford Him: the notes are but low, melancholy, and jarring: and yet He will not break the instrument, but He will repair and tune it, till it is fit to join in the concert of angels on high; and even now its humble strains are pleasing to His ears. Surely every broken heart among us must revive, while contemplating this tender and moving

imagery. The other emblem is equally significant and affecting. smoking flax shall He not quench." It seems to be an allusion to the wick of a candle or lamp, the flame of which is put out, but it still smokes, and retains a little fire which may be again blown into a flame, or rekindled by the application of more fire. Many such dving snuffs or smoking wicks are to be found in the candlesticks of the churches, and in the lamps of the sanctuary. The flame of Divine love is just expiring, it is sunk into the socket of a corrupt heart, and produces no clear steady blaze, but only a smoke that is disagreeable, although it shows that a spark of the sacred fire yet remains; or it produces a faint quivering flame that dies away, then catches and revives, and seems unwilling to be quenched entirely. The devil and the world raise many storms of temptation to blow it out; and a corrupt heart, like a fountain, pours out water to quench. it. But even this smoking flax, this dying snuff, Jesus will not quench, but He blows it up into a flame, and pours in the oil of His grace to recruit and nourish it. He walks among the golden candlesticks, and trims the lamps of His sanctuary. Where He finds empty vessels without oil or a spark of heavenly fire, like those of the foolish virgins, He breaks the vessels, or throws them out of His house. But where He finds the least spark of true grace, where He discovers but the glimpse of sincere love to Him, where He sees the principle of true piety, which, though just expiring, yet renders the heart susceptive of Divine love, as a candle just put out is easily rekindled, there He will strengthen the things which remain and are ready to die: He will blow up the dying snuff to a lively flame, and cause it to shine brighter and brighter to the perfect day. Where there is the least principle of true holiness He will cherish it. He will furnish the expiring lamp with fresh supplies of the oil of grace, and of heavenly fire; and all the storms

that beat upon it shall not be able to pu by His hand.

I hope, my dear brethren, some of you pleasing energy of this text. Are you n Jesus! is this Thy true character? Then viour as I want, and I most willingly give are sensible you are at best but a bruised useless thing: an untunable, broken pipe no proper music for the entertainment of Your heart is at best but smoking flax, wh appears like a dying snuff; or an expiring catches, and hovers over the lamp, just read of you probably feel yourselves to be. W Christ? "He will not break the bruised re ing flax;" and therefore, may not even you gentle Saviour with encouraging hope? 1 with the sweet singer of Israel, in his last salvation, and all my desire.

In prosecuting this subject I intend to i a weak believer, as represented in my text, care and compassion of Jesus Christ even f

I. I am to illustrate the character of a sented in my text, by "a bruised reed, and

The metaphor of a bruised reed, as I ol urally to convey the idea of a state of w And, therefore, in illustrating it I am nat various weaknesses which a believer somet to point out the heavy burdens which he so I say sometimes, for at other times even the self strong, "strong in the Lord, and in the land strengthened with might by the Spirit joy of the Lord is His strength: and He "c Christ strengthening Him." Even the opfeels himself delivered from his burden, and ing head, and walk upright. But, alas! to crushes him again. And under some burde hearted believers groan out the most part of

Let us now see what are those weakness and laments. He finds himself weak in kn in the knowledge of God and Divine thing the sacred flame does not rise with a perpetite of through all his devotions, but at time

away into a smoking snuff. He is weak in faith; he can not keep a strong hold of the Almighty, can not suspend his all upon His promises with cheerful confidence, nor build a firm, immovable fabric of hope upon the rock Jesus Christ. He is weak in hope; his hope is dashed with rising billows of fears and jealousies, and sometimes just overset. He is weak in joy; he can not extract the sweets of Christianity, nor taste the comforts of his religion. He is weak in zeal for God and the interests of His kingdom; he would wish himself always a flaming seraph, always glowing with zeal, always unwearied in serving his God, and promoting the designs of redeeming love in the world; but, alas! at times his zeal, with his love, languishes and dies away into a smoking snuff. He is weak in repentance; troubled with that plague of plagues, a hard heart. He is weak in the conflict with indwelling sin, that is perpetually making insurrections within him. He is weak in resisting temptations; which crowd upon him from without, and are often likely to overwhelm him. He is weak in courage to encounter the king of terrors, and venture through the valley of the shadow of death. He is weak in prayer, in importunity, in filial boldness, in approaching the mercy-seat. He is weak in abilities to endeavor the conversion of sinners and save souls from death. In short, he is weak in every thing in which he should be strong. He has indeed, like the church of Philadelphia, a little strength, and at times he feels it; but oh! it seems to him much too little for the work he has to do. These weaknesses or defects the believer feels, painfully and tenderly feels, and bitterly laments. A sense of them keeps him upon his guard against temptations: he is not venturesome in rushing into the combat. He would not parley with temptation, but would keep out of its way; nor would he run the risk of a defeat by an ostentatious experiment of his strength. This sense of weakness also keeps him dependent upon Divine strength. He clings to that support given to St. Paul in an hour of hard conflict, "My grace is sufficient for thee; for My strength is made perfect in weakness;" and when a sense of his weakness has this happy effect upon him, then with St. Paul he has reason to say, "When I am weak, then am I strong."

I say the believer feels and laments these weaknesses; and this is the grand distinction in this case between him and the rest of the world. They are the weak too, much weaker than he; nay, they have, properly, no spiritual strength at all; but, alas! they do not feel their weakness, but the poor vain creatures boast of their strength, and think they can do great things when they are disposed for them. Or if

their repeated falls and defeats by temptation extort them to a confession of their weakness, they plead it rather as an excuse than lament it as at once a crime and a calamity. But the poor believer tries no such artifice to extenuate his guilt. He is sensible that even his weakness itself has guilt in it, and therefore he laments it with ingenuous sorrow among his other sins.

Now, have I not delineated the very character of some of you? such weaklings, such frail reeds you feel yourselves to be! Well, hear this kind assurance—Jesus will not break such a feeble reed,

but He will support and strengthen it.

But you, perhaps, not only feel you are weak, but you are oppressed with some heavy burden or other. You are not only a reed for weakness, but you are a bruised reed, trodden under foot, crushed under a load. Even this is no unusual or discouraging case; for

The weak believer often feels himself crushed under some heavy burden. The frail reed is often bruised; bruised under a due sense of guilt. Guilt lies heavy at times upon his conscience, and he can not throw it off. Bruised with a sense of remaining sin, which he finds still strong within him, and which at times prevails and treads him under foot. Bruised under a burden of wants, the want of tenderness of heart, of ardent love to God and mankind, the want of heavenly-mindedness and victory over the world; the want of conduct and resolution to direct his behavior in a passage so intricate and difficult, and the want of nearer intercourse with the Father and His Spirit; in short, a thousand pressing wants crush and bruise him. He also feels his share of the calamities of life in common with other men. But these burdens I shall take no further notice of, because they are not peculiar to him as a believer, nor do they lie heaviest upon his heart. He could easily bear up under the calamities of life if his spiritual wants were supplied, and the burden of guilt and sin were removed. Under these last he groans and sinks. Indeed these burdens lie with all their full weight upon the world around him; but they are dead in trespasses and sins, and feel them not; they do not groan under them, nor labor for deliverance from them. They lie contented under them, with more stupidity than beasts of burden, till they sink under the intolerable load into the depth of misery. But the poor believer is not so stupid. and his tender heart feels the burden and groans under it. "We that are in this tabernacle," says St. Paul, "do groan, being burdened." The believer understands feelingly that pathetic exclamation, "O wretched man that I am! who shall deliver me from the body of

this death?" He can not be easy till his conscience is appeased by a well-attested pardon through the blood of Christ; and the sins he feels working within him are a real burden and uneasiness to him, though they should never break out into action, and publicly dishonor his holy profession.

And is not this the very character of some poor oppressed creatures among you? I hope it is. You may look upon your case to be very discouraging, but Jesus looks upon it in a more favorable light; He looks upon you as proper objects of His compassionate care. Bruised as you are, He will bind up and support you.

II. But I proceed to take a view of the character of a weak Christian, as represented in the other metaphor of my text, namely, "smoking flax." The idea most naturally conveyed by this metaphor is, that of grace true and sincere, but languishing and just expiring, like a candle just blown out, which still smokes and retains a feeble spark of fire. It signifies a susceptibility of a further grace, or a readiness to catch that sacred fire, as a candle just put out is easily rekindled. This metaphor, therefore, leads me to describe the reality of religion in a low degree, or to delineate the true Christian in his most languishing hours. And in so doing I shall mention those dispositions and exercises which the weakest Christian feels, even in these melancholy seasons; for even in these he widely differs still from the most polished hypocrite in his highest improvements. On this subject let me solicit your most serious attention; for if you have the least spark of real religion within you, you are now likely to discover it, as I am not going to rise to the high attainments of Christians of the first rank, but to stoop to the character of the meanest. Now the peculiar dispositions and exercises of heart which such in some measure feel, you may discover from the following short history of their case.

The weak Christian, in such languishing hours, does indeed sometimes fall into such a state of carelessness and insensibility that he has very few and but superficial exercises of mind about divine things. But generally he feels an uneasiness, an emptiness, an anxiety within, under which he droops and pines away, and all the world can not heal the disease. He has chosen the blessed God as his supreme happiness; and when he can not derive happiness from that source, all the sweets of created enjoyments become insipid to him, and can not fill up the prodigious void which the absence of the Supreme Good leaves in his craving soul. Sometimes his anxiety is indistinct and confused, and he hardly knows what ails him; but at other times he feels it is for God, the living God, that his soul

pants. The evaporations of this smoking flax naturally ascend toward heaven. He knows that he never can be happy till he can enjoy the communications of divine love. Let him turn which way he will, he can find no solid ease, no rest, till he comes to this center again.

Even at such times he can not be thoroughly reconciled to his sins. He may be parleying with some of them in an unguarded hour, and seem to be negotiating a peace; but the truce is soon ended, and they are at variance again. The enmity of a renewed heart soon rises against this old enemy. And there is this circumstance remarkable in the believer's hatred and opposition to sin, that they do not proceed principally, much less entirely, from a fear of punishment, but from a generous sense of its intrinsic baseness and ingratitude, and its contrariety to the holy nature of God. This is the ground of his hatred to sin, and sorrow for it; and this shows that there is at least a spark of true grace in his heart, and that he does not act altogether from the low, interested, and mercenary principles of nature.

At such times he is very jealous of the sincerity of his religion. afraid that all his past experiences were delusive, and afraid that, if he should die in his present state, he would be forever miserable. A very anxious state is this! The stupid world can lie secure while this grand concern lies in the most dreadful suspense. But the tender-hearted believer is not capable of such fool-hardiness : he shudders at the thought of everlasting separation from that God and Saviour whom he loves. He loves Him, and therefore the fear of separation from Him fills him with all the anxiety of bereaved love. This to him is the most painful ingredient of the punishment of hell. Hell would be a sevenfold hell to a lover of God, because it is a state of banishment from Him whom he loves. He could forever languish and pine away under the consuming distresses of widowed love, which those that love him can not feel. And has God kindled the sacred flame in his heart in order to render him capable of the more exquisite pain! Will He exclude from His presence the poor creature that clings to Him, and languishes for Him! No, the flax that does but smoke with His love was never intended to be fuel for hell; but He will blow it up into a flame, and nourish it till it mingles with the seraphic ardors in the region of perfect love.

The weak believer seems sometimes driven by the tempest of lusts and temptation from off the rock of Jesus Christ. But be makes toward it on the stormy billows, and labors to lay hold upon it, and recover his station there; for he is sensible there is no other foundation of safety; but that without Christ he must perish forever. It is the habitual disposition of the believer's soul to depend upon Jesus Christ alone. He retains a kind of direction or tendency toward Him, like the needle touched with the loadstone toward the pole; and if his heart is turned from its course, it trembles and quivers till it gains its favorite point again, and fixes there. Sometimes indeed a consciousness of guilt renders him shy of his God and Saviour; and after such base ingratitude he is ashamed to go to Him; but at length necessity as well as inclination constrains him, and he is obliged to cry out, "Lord, to whom shall I go? Thou hast the words of eternal life:" in Thee alone I find rest to my soul; and therefore to Thee I must fly, though I am ashamed and confounded to appear in Thy presence.

In short, the weakest Christian upon earth sensibly feels that his comfort rises and falls, as he lives nearer to or further from his God. The love of God has such a habitual predominancy even in his heart, that nothing in the world, nor even all the world together, can fill up His place. No, when He is gone, heaven and earth can not replenish the mighty void. Even the weakest Christian upon earth longs to be delivered from sin, from all sin, without exception: and a body of death hanging about him is the burden of his life. Even the poor, jealous, languishing Christian has his hope, all the little hope that he has, built upon Jesus Christ. Even this smoking flax sends up some exhalations of love toward heaven. Even the poor creature that often fears he is altogether a slave to sin, honestly, though feebly labors to be holy, to be holy as an angel, yea, to be holy, as God is holy. He has a heart that feels the attractive charms of holiness, and he is so captivated by it, that sin can never recover its former place in his heart; no, the tyrant is forever dethroned, and the believer would rather die than yield himself a tame slave to the usurped tyranny again.

Thus I have delineated to you, in the plainest manner I could, the character of a weak Christian. Some of you, I am afraid, can not lay claim even to this low character. If so, you may be sure you are not true Christians even of the lowest rank. You may be sure you have not the least spark of true religion in your hearts, but are utterly destitute of it.

But some of you, I hope, can say, "Well, after all my doubts and fears, if this be the character of a true, though weak Christian, then I may humbly hope that I am one. I am indeed confirmed in it, that I am less than the least of all other saints upon the face of the earth, but yet I see that I am a saint; for thus has my heart been

exercised, even in my dark and languishi easiness and pining anxiety, this thirst for this tendency of soul toward Jesus Christ sin, this panting and struggling after he often felt." And have you indeed? The and jealousies; away with your fears and at least an immortal spark kindled in you power of men and devils, of sin and tempt to quench. No, it shall yet rise into a flat ardors forever.

For your further encouragement, I pro II. To illustrate the care and compassi poor weaklings as you.

This may appear a needless task to s does not believe it? But to such would I establish a trembling soul in the full belief or one that does not see his danger, and need of salvation, and the difficulty of the is willing and able to save him. But O! ible of its condition, this is no easy matter need be more deeply affected with this truing should need no further arguments of the conviction; and to impress this truth is metable to save him.

For this purpose I need but read and I the many kind declarations and assurance in His Word, and relate the happy experithere recorded, who found Him true and I

The Lord Jesus Christ seems to have a poor, the mourners, the broken-hearted; a objects of His mediatorial office. "The Le He) to preach good tidings to the meek way from My native heaven down to eart errand) to bind up the broken-hearted, t mourn in Zion, to give unto them beauty mourning, the garment of praise for the sp saith the Lord (in strains of majesty that b My throne, and the earth is My footstool: build unto Me? and where is the place of hath My hands made, saith the Lord." I in this majestic language to us guilty won have overwhelmed us with awe, but could hope. But He advances Himself thus hig

how low He can stoop. Hear the encouraging sequel of this His majestic speech: "To this man will I look, even to him that is poor, and of a contrite spirit, and trembleth at My word." Let heaven and earth wonder that He will look down through all the shining ranks of angels, and look by princes and nobles, to fix His eve upon this man, this poor man, this contrite, broken-hearted, trembling creature. He loves to dwell upon this subject, and therefore you hear it again in the same prophecy: "Thus saith the high and lofty One that inhabiteth eternity, whose name is holy,"-what does He say? "I dwell in the high and holy place." This is said in character. This is a dwelling in some measure worthy the inhabitant. But O! will He stoop to dwell in a lower mansion, or pitch His tent among mortals? yes, He dwells not only in His "high and holy place," but also "with him that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones." He charges Peter to "feed His lambs" as well as His sheep; that is, to take the tenderest care even of the weakest in His flock. And He severely rebukes the shepherds of Israel, "Because (says He) ve have not strengthened the diseased, neither have ye healed that which was sick, neither have ye bound up that which was broken." But what an amiable reverse in the character of the great Shepherd and Bishop of souls! "Behold (says Isaiah) the Lord will come with a strong hand, and His arm shall rule for Him: behold His reward is with Him, and His work is before Him." How justly may we tremble at this proclamation of the approaching God! for who can stand when He appeareth? But how agreeably are our fears disappointed in what follows? If He comes to take vengeance on His enemies, He also comes to show mercy to the meanest of His people. "He shall feed His flock like a shepherd, He shall gather the lambs with His arms, and carry them in His bosom, and shall gently lead those that are with young," that is, He shall exercise the tenderest and most compassionate care toward the meanest and weakest of His flock. "He looked down (says the Psalmist) from the height of His sanctuary; from heaven did the Lord behold the earth;" not to view the grandeur and pride of courts and kings, nor the heroic exploits of conquerors, but "to hear the groaning of the prisoner, to loose those that are appointed to die. He will regard the prayer of the destitute, and not despise their prayer. This shall be written for the generation to come." It was written for your encouragement, my brethren Above three thousand years ago, this encouraging passage was entered into the sacred records for the support of poor desponding souls in Virginia, in the ends of the earth. O what an early provident care

does God show for His people! There are none of the seven churches of Asia so highly commended by Christ as that of Philadelphia; and vet in commending her, all He can say is, "Thou hast a little strength." "I know thy works; behold I have set before thee an open door, and no man can shut it, for thou hast a little strength." O how acceptable is a little strength to Jesus Christ, and how ready is He to improve it. "He giveth power to the faint (says Isaiah) and to them that have no might He increaseth strength." Hear further what words of grace and truth flowed from the lips of Jesus. "Come unto Me, all ye that labor and are heavy laden, and I will give you rest; for I am meek and lowly in heart." "Him that cometh unto Me, I will in nowise cast out." "If any man thirst, let him come unto Me and drink." "Let him that is athirst come, and whosoever will, let him come and take of the water of life freely." O what strong consolation is here! what exceedingly great and precious promises are these! I might easily add to the catalogue, but these may suffice.

Let us now see how His people in every age have ever found these promises made good. Here David may be consulted instar omnium, and he will tell you, pointing to himself, "This poor man cried, and the Lord heard and delivered him out of his troubles." St. Paul, in the midst of affliction, calls God "the Father of mercies, and God of all comfort, who comforteth us in all our tribulation." "God (says he), that comforteth those that are cast down, comforteth us." What a sweetly emphatic declaration is this! "God, the comforter of the humble, comforted us." He is not only the Lord of hosts, the King of kings, the Creator of the world, but among His more august characters He assumes this title, the Comforter of "the humble." Such St. Paul found Him in an hour of temptation, when he had this supporting answer to his repeated prayer for deliverance. " My grace is sufficient for thee; for My strength is made perfect in weakness." Since this was the case, since his weakness was more than supplied by the strength of Christ, and was a foil to set it off, St. Paul seems quite regardless what infirmities he labored under. Nay, "Most gladly (says he) will I rather glory in my infirmities. that the power of Christ may rest upon me. Therefore I take pleasure in infirmities-for when I am weak, then am I strong." He could take no pleasure in feeling himself weak: but the mortification was made up by the pleasure he found in leaning upon this almighty support. His wounds were painful to him: but oh! the pleasure he found in feeling the Divine Physician dressing his wounds, in some measure swallowed up the pain. It was probably experience, as well

as inspiration, that dictated to the apostle that amiable character of Christ, that He is a "merciful and faithful High Priest, who being Himself tempted, knows how to succor them that are tempted." And "we have not a high priest which can not be touched with the feeling of our infirmities, but was in all points tempted like as we are, yet without sin."

But why need I multiply arguments? Go to His cross, and there learn His love and compassion, from His groans and wounds, and blood, and death. Would He hang there in such agony for sinners if He were not willing to save them, and cherish every good principle in them? There you may have much the same evidence of His compassion as Thomas had of His resurrection; you may look into His hands, and see the print of the nails; and into His side, and see the scar of the spear; which loudly proclaims his readiness to pity and help you.

And now, poor, trembling, doubting souls, what hinders but you should rise up your drooping head, and take courage? May you not venture your souls into such compassionate and faithful hands? Why should the bruised reed shrink from Him, when He comes not to tread it down, but raise it up?

As I am really solicitous that impenitent hearts among us should be pierced with the medicinal anguish and sorrow of conviction and repentance—and the most friendly heart can not form a kinder wish for them—so I am truly solicitous that every honest soul, in which there is the least spark of true piety, should enjoy the pleasure of it. It is indeed to be lamented that they who have a title to so much happiness should enjoy so little of it; it is very incongruous that they should go bowing their head in their way toward heaven, as if they were hastening to the place of execution, and that they should serve so good a Master with such heavy hearts. O lift up the hands that hang down, and strengthen the feeble knees! "Comfort ye, comfort ye, My people, saith your God. Be strong in the Lord, and in the power of His might." Trust in your all-sufficient Redeemer; trust in Him though He should slay you.

And do not indulge causeless doubts and fears concerning your sincerity. When they arise in your minds, examine them, and search whether there be any sufficient reason for them; and if you discover there is not, then reject them and set them at defiance, and entertain your hopes in spite of them, and say with the Psalmist, "Why art thou cast down, O my soul, and why art thou disquieted within me? Hope thou in God, for I shall yet praise Him, the health of my countenance, and my God

DISCOURSE SIXTY-NINTH

JOHN H. LIVINGSTON, D.D., S.T.P.

The celebrated President of Queen's College, New Jersey, was born in 1747, and regularly graduated at Yale College. In May, 1766, he went to Holland to prosecute his studies in theology in the University of Utrecht, where he remained four years. Upon his return to America, he became the pastor of the Reformed Dutch Church, in the city of New York. At this period the Dutch churches in the United States, were divided into the "Conferentic and Coetus parties." It was mainly by means of Dr. Livingston that a happy union was effected in 1772, and the Dutch Church became independent of the Classis in Amsterdam. In 1784 he was appointed Theological Professor in connection with the denomination to which he belonged. The duties of minister and professor he performed until 1810, when he was appointed President of Queen's College, in which position he remainted till the time of his decease in 1825.

But few of the sermons of Dr. Livingston have been preserved. which is much to be regretted. That which is here given, was preached before the N. Y. Missionary Society, April 3, 1804; and besides its high intrinsic value, has a special historic interest, from its connection with the great missionary movements in this country. It made a profound impression at the time of its delivery; but afterward, in the printed form, it reached Williams College, and fell into the hands of some of the pious students, among whom were Samuel J. Mills, Gordon Hall, and Richards. These young men took with them this very sermon in their visits to the meadow on the bank of the Hoosac river, whither they repaired Saturday afternoons for consultation and prayer as to a mission to the heathen. Here, by the famous hay-stacks, under which they gathered, they pored over these words of wisdom and fervid eloquence on a theme, which, in those days, was comparatively new. How much is to be attributed, therefore, to the influence of this discourse, is known only to the Great Head of the Church.

A few paragraphs toward the conclusion, of a more local character, are omitted. It may be proper, also, to add, that we have gathered the facts just referred to as to this sermon, from the venerable Dr. Ludlow. Professor in the Theological Seminary, New Brunswick, N. J.

THE FLIGHT OF THE ANGEL WITH THE EVERLAST-ING GOSPEL.

"And I saw another angel fly in the midst of heaven, having the everlasting Gospeto preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying, with a loud voice, Fear God, and give glory to Him; for the hour of His judgment is come; and worship Him that made heaven, and earth, and the sea, and the fountains of waters."—Revelation, xiv. 6, 7.

The glory of God, the love of Christ, and the salvation of sinners, suggest constraining motives for propagating the Gospel. The command to "teach all nations," and the promise that the word shall "not return void," present a warrant and encouragement to vigorous exertions for converting the heathen. Christians have always recognized the obligation, and professed a submission to this duty; yet they have criminally neglected the means, or ignobly slumbered in the work.

In the dark period of ignorance and oppression, when the Church fled before an implacable enemy, it was impossible to devise liberal plans, or prosecute any benevolent design for the enlargement of the Redeemer's kingdom. Her situation precluded every generous effort. But why, in more prosperous times, did believers abate in their zeal? Why for the space of three centuries, when placed beyond the reach of persecution, have no strenuous measures been adopted for extending the knowledge of the Saviour? Men, eminent for their piety and talents, have, in succession, been raised up in the Church. Many, during this long interval, have defended the truth, and, by their invaluable writings, recommended the excellence and power of godliness. Faithful and learned ministers have indefatigably labored; and the Lord hath often "sent a plentiful rain," and confirmed "His inheritance when it was weary;" but still an extensive promulgation of the Gospel has not been seriously attempted. Nothing since the primitive ages of Christianity, deserving the name, has appeared, until the present period. Now, at a season the most unpromising, when wars, revolutions, and confusion prevail; now, when infidelity assumes a formidable aspect, increases its votaries, and arrogantly threatens to crush revealed religion; at this very time, under all these inauspicious circumstances, see the Church "enlarging the place of her tent, and stretching forth the curtains of her habitation! She breaks forth on the right hand and on the left, to inherit the Gentiles, and make the desolate cities to be inhabited." All who embrace the doctrines of grace, in every nation, seem inspired with the same spirit. Vast plans are formed, immense

expenses incurred, and the most distant continents and islands become the objects of attention. Now the deplorable state of those who "dwell in the land of the shadow of death," and perish for lack of knowledge, excites compassion. Societies are instituted to facilitate the work; and men, zealous and intrepid in the service of their Lord, readily offer to visit the utmost ends of the earth, and cheerfully submit to the toils and dangers inseparable from missionary labors.

Such views and efforts constitute a distinguished epoch in the history of the Church. Events so singular, and in their consequences so interesting, create serious inquiries. The assiduous observer of Divine Providence, losing sight of subordinate agents, looks up, and asks, What is God doing? Why are the intricate wheels which, with respect to this important object, have so long seemed stationary, now put in motion? Is there nothing in the word of God, is there no promise, no prediction, which will illustrate the procedure of Providence, and inform His people of the rise and progress, the source and tendency of this astonishing movement? From the prophecies of the Old Testament respecting the kingdom of Christ, a satisfactory reply can not be obtained. Those prophecies refer chiefly to the beginning or to the conclusion of the Gospel dispensation. Some were accomplished in the days of the apostles and their immediate successors. The most of them look forward to a distant period. Very little concerning the intermediate space, or the train of events which mark the approach, and are to usher in the glory of the latter days, can be from them especially collected. Our blessed Lord, in many of His parables, delineates the gradual and extensive progress of His kingdom. In the Epistles a formidable adversary is mentioned, "Whom the Lord shall consume with the breath of His mouth, and shall destroy with the brightness of His coming." But our most decisive information is to be derived from the Apocalypse. The various vicissitudes which, in succession, designate the present dispensation of the Church, and the time when the promises will be fulfilled, are there more pointedly described than in any other portion of the sacred Scriptures. To a prophecy in this book I have presumed, my brethren, upon this occasion, to request your attention; a prophecy in which you will find an answer to your inquiries, and from which it is my design to deduce a new motive for strenuous and persevering exertions in your missionary engagements.

Convinced of the difficulties which unavoidably attend the explanation of prophecies not yet accomplished, and persuaded of a

prevailing disposition to magnify presenting events; aware of the propensity which urges to anticipate what is future and sensible of the peculiar circumspection with which we ought to comment upon the book of Revelation, I approach my subject with humility and diffidence; yet not without hope that the meaning of the Holy Spirit, in the passage selected for our meditation, is rightly apprehended, and that something may be adduced for instruction and edification. Let us endeavor,

I. To ascertain the object of this prophecy; and then,

II. Investigate the period of its accomplishment.

First. To ascertain the object of this prophecy, and determine what event is here predicted, let it be observed, that in this chapter several distinct visions are recorded, which follow each other in uninterrupted succession, referring to events, which, in that very order, will be accomplished; that the vision now under consideration is the second, and, in regard to its meaning and precise object, is uninfluenced by what precedes or follows.

John once "beheld and heard an angel flying through the midst of heaven, saying, with a loud voice, Woe, woe, to the inhabitants of the earth!" The characters and scene now before us are of a different nature; instead of woe and alarm, they are replete with glad tidings and consolation. "I saw another angel fly in the midst of heaven, having the everlasting Gospel to preach unto them that dwell on the earth." In this text the hieroglyphical and alphabetical language both occur. A few symbols are first introduced, after which an explanation succeeds in the ordinary style.

The symbols are, heaven and an angel, bearing a precious treasure, "flying in the midst of heaven," and crying with a "loud voice." Heaven is often, throughout the Scripture, used literally to indicate. the place of glory, the beatific vision, the mansion of the blessed. In the passage before us it is a symbol, and means the Church under the New Testament dispensation. The "midst of heaven," then, is the midst of the Christian Churches. Angel is an official term; it is frequently applied to those spiritual and celestial beings who are sent forth to minister to the heirs of salvation; but the word expresses not so much the nature as the character and duty of those who are employed as messengers. It is here a symbol, and represents the ministers of the Gospel, the messengers of the Lord to His people; and means not one particular minister, but a Gospel ministry in the aggregate. Of this a satisfactory explanation occurs in the second and third chapters of this book, where the symbol always refers to the ministry of the Churches. Flying is the figure of

speed. A continued flying indicates an using progress. The loud voice expresses thority.

From the symbolical terms, we then col period when a zealous ministry would a churches, with a new and extraordinary sp in its views and exertions, and remarkable a ministry which would arrest the public lude to momentous changes in the Church

The literal explanation removes ever meaning of these symbols. What is the to What does he proclaim with so loud a voic sage directed? Each of these is here deto the everlasting Gospel to preach: this is the practice of the essential duties of true the hour of God's judgment: this is the im He is commissioned to visit every nation a to them his message is directed. Some of minute discussion; but we must be contenservations upon each.

1. The Gospel signifies good tidings, tic vation for lost sinners, salvation from gregreat price, a great salvation. To preach declare the fact, and authoritatively to commers to be reconciled to God. So the celes Gospel to the Shepherds in the field of B lished the birth of the Saviour. So the all the Gospel when they went forth "as eminculcated repentance and faith. So the churches have continued in every age to prothey have faithfully professed and taught the His apostles.

This Gospel is here called everlasting was devised in the eternal counsel of peace the Son, and because it is established by a which renders all the benefits well ordered, it is thus denominated with particular emphindicate that the Gospel, which should go the churches, and be sent to all the nations the same Gospel which had always been mifollowers of the Redeemer; the same Gospel before unto Abraham;" the same which all

der the Old Testament; the same which the apostles preached and the primitive Christians professed; the same to which the sealed of the Lord bore witness during the persecution of antichrist; the same for which the churches at the Reformation protested, and which has since, by many of those churches, been preserved in its purity. The very same weapons, and no other, which had been "mighty through God to the pulling down of strongholds" heretofore, should now be effectually employed. This ascertains that, at the period intended in the vision, the doctrines of grace would be faithfully preached; that the missionaries sent out from the midst of the churches would be, like Barnabas, "good men, full of the Holy Ghost, and of faith;" that they would not accommodate their message to the pride of philosophers, to the prejudice of infidels, or the bigotry of idolaters? but honestly, plainly, and boldly preach "Christ and Him crucified;" Christ, "the way, the truth, and the life," by whom alone sinners can come to the Father; that without flattery or disguise, they would call transgressors to repentance, and offer a Saviour to the chief of sinners.

2. To what doth the angel call? What is the import of his proclamation? In three comprehensive sentences a summary of the whole is exhibited-"Fear God; give glory to Him;" and "worship Him." By the fear of God, the whole of true religion, as it respects principles and practice, is often expressed; particularly a veneration for the infinite majesty of Jehovah, and a holy dread of His judgments. "The Lord is the true God, He is the living God, and everlasting King; at His wrath the earth shall tremble. Who would not fear Thee, O King of nations? For to Thee doth it appertain." But the fear particularly inculcated by the Gospel is here especially intended; not a servile dread, which urges awakened sinners to despair, and extinguishes devotion; but a holy reverence, blended with such perfect love as casteth out slavish fear. The spirit of adoption seals the forgiveness of sins-is an earnest of acceptance "in the beloved"-and excites in His people a filial fear. "There is forgiveness with Thee, that Thou mayest be feared."

"Give glory to Him," is added by the angel, as another comprehensive summary of the Gospel call. In all His Divine attributes God is infinitely glorious. The heavens declare His glory. The whole earth is full of His glory. All His works praise Him. He is glorious in His holiness and fearful in His praises. But in the face of Jesus Christ the glory of God shines most conspicuously. In the salvation of guilty, depraved, and helpless transgressors, through the imputed righteousness of the blessed Immanuel, glory

redounds to God in the highest. The Gospel displays "the glory of His majesty;" and wherever it is rendered the wisdom and power of God unto salvation, it instructs the redeemed to "give glory unto the Lord."

The angel concludes with the authoritative command, "Worship Him." Revealed religion restores true worship to the world, directs to the right object, and opens the only way for sinners to the mercy-seat. It is with peculiar propriety the prophesy mentions, that the worship taught by the Gospel is the worship of the Creator, who "made heaven and earth, and the sea and the fountains of waters." It inculcates this great truth, that revealed religion adopts, confirms, and enjoins the religion of nature; that God, who is related to us as Creator, has revealed Himself also in the new and adorable relation of Redeemer; that sinners, therefore, who come to the Saviour, come to Him who made them; in worshiping their Redeemer they worship their Creator. "Thy Maker is Thy husband."

This meets the objections of infidelity, and seems to point to prevailing principles at the time when the event foretold will be accomplished. The everlasting Gospel which the angel proclaims demonstrates the religion of nature, however perfect in itself, to be inadequate for the salvation of those who have sinned. It declares the Creator to be a Redeemer, and in this relation invites sinners to

fear God, to give Him glory, and worship Him.

As a motive for preaching the Gospel, and an argument for its reception, the angel announces that "the hour of God's Judgment is come." The term judgment, in the Apocalypse, usually respects the decision of the controversy which has long subsisted between the world and Jesus Christ; but it is evident a particular reference is here made to the judgment to be inflicted upon the nations chargeable with slaying the witnesses. "The nations were angry, and thy wrath is come, and the time of the dead that they should be judged;" the time when the dead saints shall be remembered, and the blood of the martyrs, by terrible judgments, be avenged. This is considered as the commencement of that awful decision, the beginning of that series of judgment, which will terminate the controversy between the Redeemer and His adversaries. To this, in the first instance: the angel has respect. He calls with "a loud voice-The hour of His judgment is come." Let the nations tremble; let the world adore; especially let the Churches hear! The beginning of this judgment, the very hour of its commencement, is the signal for the angel's flight, and for extending the Redeemer's kingdom.

3. To whom is the Gospel to be sent? To whom is the angel

commissioned to carry his treasure? "Unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people." The term earth, when uttered figuratively in this book, is a symbol for the Roman Empire, including the whole extent of the papal hierarchy. Commentators, who view it here as a symbol, understand the prophecy as only foretelling the promulgation of the Gospel in its purity, throughout the bounds of that empire, as it is now divided into different nations, tongues and people. But the term has a literal meaning, and it occurs here in connection with the alphabetical language; it must, therefore, be understood in its literal sense, indicating the whole globe which we inhabit, with all the nations and people of the world. To these, however, distant and dispersed, diversified in their situation, and differing in their manners and languages; to all these the angel bends his course; to all these he is commissioned to preach the everlasting Gospel.

You have the meaning of the prophecy. What was suggested by the hieroglyphic, is illustrated and confirmed by the alphabetical language.

John saw in vision, that after a lapse of time, a singular movement would commence, not in a solitary corner, but in the very midst of the Churches. That the Gospel, in its purity, would be sent to the most distant lands, and success crown the benevolent work. The ordinary exercise of the ministry, or the feeble attempts which, at different times, might be made to propagate the Gospel, were not the object of this vision. It was something beyond the common standard, which the apostle beheld with admiration and rapture. It was such preaching and such propagation of the Gospel as John never before contemplated. There was a magnitude in the plan, a concurrence of sentiment, a speed in the execution, a zeal in the efforts, and a prosperity in the enterprise, which distinguished this from all former periods.

The event here described comprehends a series of causes and effects, a succession of means and ends, not to be completed in a day, or finished by a single exertion. It is represented as a growing and permanent work. It commences from small beginnings in the midst of the Churches, but it proceeds, and will increase in going. There are no limits to the progress of the angel. From the time he begins to fly and preach, he will continue to fly and preach until he has brought the everlasting Gospel to all nations, and tongues, and kindred and people in the earth. Hail, happy period! Hail, cheering prospect! When will that blessed hour arrive? When will the angel commence his flight? This leads us,

Sec. ndly. To investigate the time when to be accomplished.

The whole structure of the vision, the g the solemn exposition of the symbols, reco prophecy to the peculiar notice of the Chu have been generally neglected or misrepre It has either been restricted to what happe or thrown into the great mass of events whi the Millennium has fully commenced. Wh it will be found, both from the order of th object that it comprehends something v realized at the Reformation. And, so far to the millennial period, it is only the appoin that state; whatever may be its progress o in the nature of things, begin its operation before the Millennium can commence. [A duced to sustain this opinion; and it is furtl an Appendix to the printed discourse.]

With this conclusion, if, now, we comprise the missionary spirit which has Churches, and estimate the efforts lately me the sending the Gospel to those who know Jesus, and are perishing in their sins; do resemblance of what the vision describes? Behold the angel! His flight is begun!

"The hour of God's judgment," we ha tioned as the very hour when the angel l part of his proclamation. Upon this his expressly sanctioned. To the three other ; happen, the extensive preaching of the Go of things, be antecedent, as means to effect. first mentioned it is to be coetaneous. also commence. What we are to underst God has been explained, and we are assurbut we recoil at the exposition, and proceed subject which excites such sympathy, such Yet faithfulness renders it incumbent to a sooner or later, it will certainly be inflict their national capacity, who are chargeable saints. The justice and dignity of the veracity of God in fulfilling what He has: His word; a vindication of the insulted ho His love to His people and cause, all conspire to render His dispensation inevitable. The debt must be paid. The voice of blood will be heard. Believers who reside in those nations, and dread the scene, might as well pray that the Lord would not be "revealed in flaming fire to take vengeance upon them that know not God, and obey not the Gospel of our Lord Jesus Christ;" or, that the elements might be preserved from melting with fervent heat, and the world exempted from final conflagration, as to pray that the precious blood of the saints should not be avenged.

The righteous may protect the wicked, and in the ordinary procedure of Providence, avert impending destruction for a time; but although Noah, Daniel, and Job were there, when this hour of retribution arrives, they could procure no longer forbearance. Conformably to this, His people are not exhorted to pray against the approaching calamity, but to submit in faith and hope; and when the awful season shall arrive, to fly to their chambers and hide themselves. They shall be safely protected. The Lord knoweth how to deliver His children; and will, as when Jerusalem was destroyed, provide some Pella for them. "When He maketh inquisition for blood, He remembereth them; He forgetteth not the cry of the humble."

But when will God perform this strange work? Ah, perhaps it is already begun! What are the singular, what the desolating scenes which have opened, and are still enlarging in prospect? Why are convulsed nations rising in a new and terrific form to exterminate each other? Are these the beginnings of sorrows? Are these the first movements for avenging the Saviour's cause? Is God now coming out of His place to judge the earth, to judge that portion of the world which assisted the beast in slaying the witnesses? Must the blood, so long covered and forgotten by men, now come in remembrance and be disclosed? Must this generation—we forbear. Judge ye. But be assured, that if this work be begun, or whenever it doth begin, at that very hour the angel will begin to fly. When Zion sings of judgment, she always sings of mercy.

Let this suffice. You have attended to the prophecy, and estimated the period of its accomplishment. You have compared existing facts with the prediction, and drawn a conclusion. Do you now call, "Watchman, what of the night?" Watchman, what of the night?" The watchman saith, "The morning cometh, and also the night." Clouds and darkness still remain, and the gloom may even thicken at its close; but the rising dawn will soon dispel the shades,

and shine "more and more unto the pericometh!"

From the numerous reflections sugget limits of our discourse permit us to select

1. How mysterious are the ways of G sea, His path in the great waters, and His The time which elapsed before the birth of boundaries within which the Church was dispensation of the Old Testament; the suff her immediately after the primitive ages small progress of truth and righteousness the present day, are all, to us, mysterious difficulties hold us in suspense! How man everlasting Gospel is to be preached to the nations permitted to remain so long in ignor the heathen be given to the Lord Jesus, w possession of them? Why a discrimination who art thou that repliest against God? S to Him that formed it, Why hast Thou m "say unto Him, What dost Thou?" Say the riches both of the wisdom and know searchable are His judgments, and His way so, Father, for so it seemed good in Thy si

Delays have tried the faith and patience seizing the occasion, have dared to demanof His coming?" But darkness will be su ing difficulties all be solved, and apparer perfect order. Zion shall before long ces Lord hath forgotten her;" and as for the v their blasphemies. "The Lord is not slacl Behold, the day cometh," too soon for the shall burn as an oven; and all the proud, edly, shall be stubble." God will vindica the harmony which has forever subsisted and promises. The period is approaching pensate for the severest trials and the longe the Redeemer's kingdom on earth will pe sublimest descriptions of its extent and glo let the earth rejoice. He will make cro darkness light. As for God, His way is pe

2. The magnitude of this event next as in its nature and consequences, it involves

world more extensive and stupendous than any hitherto experienced; it implicates radical changes in the manners and customs of mankind; and even comprehends revolutions in the principles and administration of civil government, which surpass the power of anticipation. But vast and difficult as these may appear, there is nothing in their rise, their progress, or their consummation that implies a contradiction. In the physical order of things the event is possible; agreeable to the moral system it can be effected; and it certainly is most desirable and devoutly to be wished. When all nations receive the Gospel, and become real Christians; when men of every rank, "from the least to the greatest, shall know the Lord," and devote themselves to the service of their Redeemer, then all will be happy. Individuals will be happy, society will be happy, and peace, joy, and holiness prevail throughout the whole earth. This is the manifestation for which the world is waiting. The creation, groaning under the complicated miseries introduced by sin, will then obtain the deliverance for which it has been so long in travail.

Alarmed at the prospect, infidels raise formidable objections, and, with infernal malignity, ridicule the hope of believers. things," say they, "all things continue as they were from the beginning of the creation; and all things will forever so remain. Nothing can produce the mighty change you Christians contemplate. You cherish fictions, chimeras, and dreams. You draw Elysian scenes which will never be realized. What! convince the ferocious followers of Mohammed that their prophet was an impostor, their Alcoran a rhapsody! Persuade the Chinese to abandon their ancient habits! Induce the myriads in India to demolish their pagodas, and erect temples to Jesus Christ! Curb the roving Tartars! Elevate the groveling Africans! Or tame the savages of America! How can these things be?" Not by human might or power, we reply. We know more than infidels can inform us of the stupendous heights and horrid abysses over which the promise has to pass; but none of these things move us. Were it to be accomplished by man; were the subtle counsels of the wise or the nerved arm of the hero required, the afflicting consequences, in their fullest latitude, would readily be admitted. But it is the work of God. This answers all questions—this silences every cavil. Is any thing too hard for Him "that sitteth upon the circle of the earth, and the inhabitants thereof are as grasshoppers?" Are not all things possible with Him who "doth according to His will in the army of heaven and among the inhabitants of the earth, and none can stay His hand?" Has the

glorified Mediator all power given to Him in heaven and in earth to accomplish this very event, and can the faith of His people be chimerical? Are their hopes to be ridiculed? Great as it may be, it is not too great for Him to perform. "Every valley shall be exalted and every mountain and hill shall be made low; and the crooked shall be made strait; and the rough places plain; and the glory of the Lord shall be revealed, and all flesh shall see it together; for the mouth of the Lord hath spoken it."

3. The certainty of the accomplishment affords a consoling reflection. This is implied in what has already been said; but it deserves a more distinct consideration. Christians are not chargeable with enthusiasm when they believe the promises of God will be fulfilled. They follow no cunningly devised fable when they "make known the power and coming of the Lord Jesus Christ." They "speak the words of truth and soberness," when they say, the ever lasting Gospel will be successfully preached "to all them that dwel on the earth, and to every nation, and kindred, and tongue, and people." Always ready to "give a reason of the hope that is in them," in regard to their own salvation, they are equally prepared to vindicate their expectation respecting the enlargement of their Redeemer's kingdom in the world.

The truth of God is pledged to accomplish His word. Nothing can possibly intervene to change His plan. Nothing can arise to frustrate His purpose. The Lord has faithfully executed all He promised, in the proper season, from the beginning of the world; and will He not perfect what yet remaineth? After preserving His Church under the wasting persecutions of imperial Rome, and the execrable fury of Rome papal; after hiding her in the wilderness, and nourishing her so long in her adversity; will He not bring her forth to public view in the beauties of holiness, "fair as the moon, clear as the sun, and terrible as an army-with banners? As I live, saith the Lord, thou shalt surely clothe thee with them all as with an ornament, and bind them on thee as a bride doth: I will contend with them that contendeth with thee, and I will save thy children: all flesh shall know that I the Lord am thy Saviour and the Bedeemer, the mighty one of Jacob."

It is right and proper that Jesus Christ should reign over the whole world, and that all nations should serve Him. Is He not worthy, "the Scepter of whose kingdom is a Scepter of rightnessness, to be the King of Kings and Lord of Lords?" Is He constituted the heir of the world, and shall He not in due season possess His inheritance? Hath He shed His precious blood upon this

earth, and is it not reasonable and fit that the theater of His deep humiliation should become also the theater of His exalted authority. power and grace? Has the heel of the Saviour been bruised to the utmost extent of the sentence, and will not the head of the serpent be broken in the fullest import of the promise? Are the children of God instructed to plead that His kingdom may come; and will not their heavenly Father answer the incessant prayers, which for many ages have addressed His throne? "Shall not God avenge His own elect which cry day and night unto Him, though He bear long with them? I tell you that He will avenge them speedily." The kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey Him. The kingdom shall not be left to other people, but it shall break in pieces and consume all the kingdoms, and it shall stand forever. Remove the diadem and take off the crown. "I will overturn, overturn, overturn it, and it shall be no more until He come whose right it is; and I will give it to Him."

Before the Messiah came, His people were wearied with waiting. Many conjectures and errors prevailed among the Jews in their calculations and expectations. But seasons, and years, and ages revolved; and changes and revolutions in the nations and kingdoms of the earth succeeded; until the fullness of time arrived, and then the Saviour was born. So among Christains there may be misapprehensions concerning the nature and extent of the blessings promised to the Church; erroneous conclusions may be formed respecting the time when the happy period we contemplate will commence; but, "in the end, the visions shall speak." Seasons and years, and ages will revolve; and changes and revolutions in the nations and kingdoms of the earth succeed until the day "dawns, and the day-star arises," and then "the dominion and glory, and kingdom, shall be given to Him, that all people, nations and languages shall serve Him." Nothing on the part of sinners prevented His coming in the flesh; and all the ignorance of mankind, the prejudice of unbelief, the malice of infidelity, and the combined powers of earth and hell, will not delay His coming, with His Gospel and Spirit, agreeably to His promise. "God is not a man, that He should lie, neither the son of man, that He should repent: Hath He said, and shall He not do it? Or hath He spoken, and shall Ho not make it good? I the Lord will hasten it in His time."

Come, "let us walk about Zion, and go round about her," let us

"tell the towers thereof and mark well h from the beginning, had been greatly cirsmall flock when our Lord was upon comparatively small for many centuries, entered in at the straight gate, contrast choose the broad way "that leadeth to de things are spoken of the city of God." I not always be thus depressed. The Ch from obscurity, and the number of H Nothing is more certain than that God h ment of the kingdom of the Redeemer is communications of His Spirit and preser cal language it is foretold, that all people whole earth shall be instructed in the tru the Church of God. "All dominions sha nations shall serve Him. All nations s Him shall all the nations of the earth b the covering cast over all people, and the nations. All flesh shall see the salvatic shall all flesh come. The earth shall be the Lord, as the waters cover the seas." Old as well as of the New Testament co all establish the desirable fact, that a pe rive, when there shall not be one natio not embrace the Christian religion. which shall not serve Thee shall perish utterly wasted."

A time will therefore come when the luniversally prevail, and holiness shall che when the Church shall be known and as a dignified and excellent society, connected, and shining in the light of the Stewhen the world shall be delivered from der which it has so long groaned, and to deemer be upon all the families of the earned the solitary place shall be glad, and blossom as the rose." Then "let the will their voices; let the villages, the inhab them shout from the top of the mountain the Lord, and declare His praise in the i

These promises have not yet been been any propagation of true religion th versality indicated in the promises. Where the word and ordinances have been hitherto known and enjoyed, their blessed influence upon the hearts and conduct of men has not been thus powerfully experienced. And countless millions throughout the earth, have never heard that there is a Saviour.

To the fulfillment of these promises, it is necessary that the Gospel be sent to every nation in the world. The preached word is the established mean for converting sinners, and without the mean the end will not be obtained. "The preaching of the cross" is unto them which are saved the power of God. It hath pleased Him, by the "foolishness of preaching, to save them that believe." If, therefore, the blessings promised, are to be conferred, there will also come a time when God will send His everlasting Gospel to every people, tongue and kindred in the earth. This time, we believe, is arrived. The present exertions in the churches, we are persuaded, are the first stirrings, the gradual beginnings for accomplishing that great end.

Eventful period! A time replete with occurrences of the highest importance to the world! Long lives for many generations have passed in uniform succession, and men have grown old without witnessing any remarkable deviation from the ordinary course of Providence. But now a new era is commencing. The close of the last, and the opening of the present century, exhibit strange and astonishing things. Principles and achievements, revolutions and designs, events uncommon and portentous, in rapid succession, arrest our attention. Each year, each day is pregnant with something great, and all human calculations are set at defiance. The infidel, with his impious philosophy, stands aghast, and destitute of resources, with trembling forebodings, wonders how and where the perplexed scene will end; while the Christian, instructed by the word and Spirit of his Saviour, calmly views the turning of the dreadful wheels, and knows which way they proceed. Strengthened by Divine grace he stands undaunted in the mighty commotion, and looks up rejoicing that his prayers are heard, and that his "redemption draweth nigh."

4. How influential the motive suggested by this prediction to engage in strenuous exertions to propagate the Gospel! How forcible the argument to persevere in the benevolent work! When "Daniel understood by books the number of years, whereof the word of the Lord came to Jeremiah the prophet," his attention was fixed; his affections were raised; and it operated as a motive to intercede for the accomplishment of the prophecy; agreeably to the maxim, that

will be inquired of by the house of Israe pious captives anxiously waiting for their is instructed by Daniel, and joined with him of grace. The word passed rapidly amore and they gladly prepared for the impending that Daniel, who, from his former station easily obtain access to Cyrus, communicate suitable and successful arguments, the parthim to fulfill. In this way the prophet we Providence in bringing forward the compleunited exertions with his prayers. He fel tive; and the grace which was bestowed to

In like manner let Christians now be tion. "Ye, brethren, are not in darkness take you as a thief. Ye are all the childrer of the day; we are not of the night nor of not sleep as do others, but let us watch and the wise virgins who have slumbered to as The cry is made, "Behold, the Bridegroos to send His Gospel abroad, and bless the righteousness.

It is an honor to be employed in the "I had rather be a door-keeper in the h dwell in the tents of wickedness." It is together with God. It is a pleasant work, and bring wood and build the house, what time is come, and the Lord saith, "He wi will be glorified."

Every motive which stimulates to vigo ing the Gospel, derives additional force as of prophecy. Is the glory of God an im tend to the prediction before us, and be God, who hath glorified His holy name, He will make Himself known throughout in His Divine perfections, as the one only table manner of His existence, as Father, S will be worshiped every where in the bless as well as Creator. Doth the love of Chricrowned Him with your homage; and ofter cast upon His precious name and cause? churches! To Him every knee will be girding His sword upon His thigh; the arr

as in the ancient days, in the generations of old; and the people shall fall under Him. His name shall endure forever." Are you affected with the deplorable condition of the greatest part of the world, which lieth in ignorance and wickedness? Behold the everlasting Gospel is going forth to every tongue, and kindred, and nation, and shall universally prevail. Yet a little while, and the people that walk in darkness will see a great light, and upon them that dwell in the lard of the shadow of death will the light shine. All the precepts which are our warrant to engage in this work; all the promises which are our encouragement to persevere with firmness, receive new weight and influence. While we are musing upon the prediction before us, our hearts are hot within us; the fire burns; zeal kindles to a flame; we glow with ardor to perform our part, and assist the flight of the preaching angel. We live to see the dawn; we long to see the day. We witness at least the beginnings of what many prophets and righteous men have desired to see, and have not seen them. For those of us who are advanced in years, let this suffice. We now can depart in peace! We shall hear of the accomplishment, and join with those who rejoice in heaven, over sinners who are converted to Christ!

DISCOURSE SEVENTIETH.

WILLIAM WHITE, D.D.

BISHOP WHITE was born in Philadelphia, Pa., April 4th, 1748, and educated in his native city. After graduating from his collegiate course and studying theology, he visited England, and received deacon's orders from Dr. Terrick, then bishop of London, and diocesan of all the Epis copal churches in America. On his return he was settled as assistant minister of Christ Church and St. Peter's, of Philadelphia, and in a few years was chosen rector of these churches. During the Revolutionary struggle he was the friend of Washington, and was elected chaplain to Congress, at Yorktown, 1777. He presided at the Convention for the union of the different Episcopal churches in this country, and as bishop elect of Pennsylvania, proceeded to England for bishop's orders, and was consecrated by the Archbishop of Canterbury; after which here turned and commenced the duties of his Episcopate in 1787. The place of his residence was Philadelphia; where he ceased from his labors on the 17th of July, 1836, expiring without a groan, in his dwelling-house on Walnut-street, where he had resided for more than fifty years.

Bishop White was a man of unquestioned piety, and his whole life was marked by complete and beautiful consistency. He was eminent as the minister of religion in the councils which gave liberty to his country, and the center of affection to a large community. For more than forty years he was the senior bishop of the Episcopal Communion, where he exerted a wide influence, mild and paternal. He was a man of considerable erudition as a scholar, and as a preacher, was esteemed for his judicious and solid instructions. He wrote and spoke with earnestness and impressiveness, and often invested his thoughts with great beauty and eloquence. A collection of his sermons has been published; and the excellent memoir by Dr. Bird Wilson, is a fitting tribute to his worth.

The sermon here given is not found in his printed works. It is kindly furnished by his son, Thomas H. White, Esq., of Philadelphia; and owes its appearance in this form to the suggestions of several distinguished Episcopal clergymen, who, from having heard it delivered, or otherwise, entertained a high estimate of its value, and desired to see it in print. The subject is treated with much discrimination and ability, relieving it from difficulties, and rendering it profitable for instruction.

THE SIN OF DAVID IN THE CASE OF URIAH.

"And the Lord sent Nathan unto David."-2 SAMUEL, xii. 1.

The chapter of which these words are the beginning, has been read as the first lesson of the service of this morning. It has reference to a crime, which, considered in connection with the character stained by it, has been a subject of mockery with the profane, and of difficulty with many of the devout. There being an annual return of it in the series of our lessons for the Sundays, occasion shall be now taken to bring the recorded transaction into view; and the sentiments to be offered will be arranged under these four heads: the sin of David—the reproof of the prophet—the consequent repentance—and the forgiveness.

1st. Of the sin of David. He accidentally beheld a beautiful woman, toward whom he gave a loose to his affections, before he discovered that she was the wife of another. Hearing of this impediment to the gratification of his unlawful passion, he became guilty of an action inconsistent with his profession of religion, and with the clearest dictates of the sense of honor. Perhaps, as power is intoxicating, he conceived of himself as not subjected to the ordinary rules of society. But to bring disgrace on his reign, or danger to his person, was not within his contemplation. To guard against these, he invented a piece of base cunning, in order to deceive a husband, already injured beyond the possibility of reparation. The husband, Uriah, doubtless, either from suspicion, or prompted by some intimation of the wrong done to him, avoided the snare. Now, the king found it necessary to rid himself of a man whom he was not able to impose on. For this purpose he sent an order to his general, to put Uriah "in the hottest of the battle." In this, he probably found a palliative for his conscience; for, what was it, but to give to a brave soldier a post of honor? Accordingly, the narrative tells us, that Joab "appointed him a place, where he knew the valiant men were." No doubt the victim considered himself as honored by the appointment, while it gave occasion to the king to solace himself with the thought, that it was the enemy and not he, who put an end to the life of his subject. But religion and virtue abhor the distinction, as appears in the succeeding part of the story.

In the statement of the sin of David, it has been intended, not so much to dwell on the atrocity of it—for which, however, no censure can be too severe—as to remark from it, how imperceptibly one sin prepares the way for another. At first, that of David was

licentious love. Next, he was carried to adultery; with which he may at first have thought it unconnected. This drove him to a secret expedient, unworthy of an ingenuous mind, and very different from other incidents in his life. At last he was precipitated to the highest crime against society—that of murder: of such a murder as is aggravated by the character of the sufferer, by the occasion of his fall, by the deliberation with which it was pursued, and by the obduracy with which the tidings of it were received.

The second particular, is the reproof of the prophet; in which in connection with the respect due to the station of the offender,

there is the intrepidity of the man of God.

In order to extort from David the sentence of his own condemnation, Nathan wrapped up the purpose of his mission in a parable, telling the king "there were two men in the same city, the one rich and the other poor." Here we may remark, that the prophet considered the case of a subject as a sufficient illustration of the duty of a prince, station and power, in his estimation, being no dispensation from the obligations of justice. This is a truth which it would have been unnecessary to mention, were it not that in all times and places, there is a propensity in human nature which, unless either controlled by the potent energy of religion, or kept down by fear, makes so corrupt a use of any advantages of birth or of wealth even in a very moderate measure to be boasted of. In the eyes of the dissolute possessors of them they appear in the light of a legitimate means of oppression and of the gratification of passion. This is the hinge on which there turns a great proportion of the cases of the seduction of the female children of the poor, whose condition, in the estimation of their more elevated betrayers, divests them of the claims alike of justice and of compassion.

To go on with the parable—"The rich man had exceeding many flocks and herds, but the poor man had one only ewe-lamb, which grew up with him and his children, and lay with him in his bosom, and was unto him as a daughter." The latter part of the sentence is beautifully expressive of the domestic condition of Uriah. Analagous to the rich man, with his exceeding many flocks and herds, there was the king, who had various sources of satisfaction. Besides the extent of his possessions, there was the homage of his attendants, the

ience of all his subjects, the successes of his arms, and the respect neighboring nations. But as for Uriah, the felicity of private this all. From this he had torn himself to discharge his duty fince; and to this he hoped to return after the toils and the of war. But he hoped for it in vain. The rapacious hand of the rich man had seized on the poor man's ewe-lamb, and, in the end, had taken the life of the injured owner. Here the fable falls short of the guilt at which it was aimed. For although the prophet designed to bring the moral home to the bosom of the king, he avoided the making of the narrative too explicit, lest it should fall short of the effect for which it was contrived. But where it deviates from an exact parallel, it is in such circumstances as make the sentence of the offender apply with more force to himself than to the fictitious object of his resentment.

No sooner did the King of Israel hear of the flagrant crime in the parable, than, little imagining it to be intended for himself, he denounced merited punishment of the criminal. For "David's anger was greatly kindled against the man; and he said unto Nathan, As the Lord liveth, and as thy soul liveth, the man that hath done this thing shall surely die; and he shall restore the lamb fourfold, because he hath done this thing, and because he had no pity." Could we forget the design of the parable, we must commend the righteous indignation of the ruler of a people, and we must venerate his just judgment in the vindication of the cause of the oppressed, and for the humbling of the petty tyrant of a neighborhood. But, alas! himself was the offender; and that in a greater degree than in the case against which his sentence was directed. Here comes in the moral of the fable. Here the prophet shows that his address, although courtly, was not that of a person backward to declare the truth without disguise. In short, here the astonished king is overpowed by the unexpected thunder of a personal application. "And Nathan said unto David, Thou art the man." How comprehensive the accusation! as if it had been said-Thou art the man who hast broken down the inclosures of private right, which it should have been the glory of thy character to have defended. Thou art the man who, not content with the abundance which a gracious Providence has showered down on him, hath seized on the little all of his unprotected neighbor. And thou hast filled up the measure of thy guilt in the murder of a virtuous subject, whose loyalty gave thee an opportunity of wounding his honor, and whose valor made it afterward easy to thee to take away his life.

There is something especially interesting in the notice taken by the prophet of the expedient adopted for the insuring of the death of Uriah. It has been already remarked that the king had probably discharged the weight of the guilt from his conscience, on the plea of the hostile sword by which the deed had been accomplished. But his censor plainly declares—"Thou hast slain him by the sword of the children of Ammon;" as if it had been said—Thou mayest speak peace to thyself by reflecting that it was the sword of a public enemy which slew Uriah. But that sword was the instrument of thy lawless lust; and far from being an excuse, it is an aggravation of the crime, that he was surrendered to a hostile army against which he was guarding thy throne and person.

The prophet, after these close appeals to the conscience of the criminal, goes on to particularize the mercies of Providence toward him. He reminds him of his having been raised from a private station to the throne—of the abundance of his riches—of his deliverance from the rage of his jealous predecessor—of his complete sovereignty over Israel and Judah—and of evidence of this sovereignty in the circumstances that even his master's wives were under his protection and in his power; for it is to this that the prophet alludes, and no to marriage with them, which never happened—the address concluding with the following affectionate addition—"And if this had been too little for thee, I would moreover have done for thee such and such things." Well might David perceive the immensity of his crime, and well might herror take such possession of him that at firs he could only find utterance for the exclamation—"I have sinned against the Lord," which is the third particular.

Short indeed is the confession here on record, even as it stands in the history; however, there are the traces of an ingenuous mind, not taking refuge either in denial or in extenuation. But, to supply the omission of history, in the reasonable principle of "comparing spiritual things with spiritual," we must direct our attention to the penitential sorrow of David, as vented in the Book of Psalms. Is it possible that there should have followed such agony of grief, and that it should not have discharged itself during the intercourse with Nathan? The contrary is a reasonable construction, when there are taken into one view the different records from the same source of inspiration, which makes the Book of Psalms interpretative of the narrative in the second Book of Samuel.

It is thus that the royal penitent humbles himself in the former of these books: "I acknowledge my sin unto Thee, and mine iniquity have I not hid;" and in another place, "I am weary of groaning; every night wash I my bed, and water my couch with my tears." How deep must have been the anguish which could dictate penitential language so expressive of abhorrence of the crime! Again, he exclaims, "Have mercy on me, O Lord, after Thy great goodness, according to the multitude of Thy mercies, do away mine offenses;" and, "Make me to hear of joy and gladness, that the

bones which Thou hast broken may rejoice." What a union of fervor with humility! and how expressive of a mind, conscious indeed of the commission of sin, but possessed of a hearty detestation of it. Again, we read, "Wash me thoroughly from my wickedness, and cleanse me from my sin;" and again, "Create in me a clean heart, O God, and renew a right spirit within me." Surely the mind which could dictate such strains must have retained a high sense of the purity of the divine law. Farther, "Cast me not away from Thy presence, nor take Thy Holy Spirit from me." Here it would seem that the horrors of a guilty conscience had almost driven the sufferer to despair.

These devotional strains of David are recited as doing justice to his character, not as cleansing it from the stain. Here it may be proper to correct a mistake, which has arisen from the misconstruction of his being called in Scripture "a man after God's own heart." It has been considered as holding him up in the light of a person eminently commendable for holy conduct. But no; it is intended, not of his private, but of his public character; and of this principally in relation to his uninterrupted perseverance in the worship of the one true God. It is well known that idolatry was a sin to which the Israelitish nation, in imitation of their neighbors, were excessively addicted. Accordingly, their institutions were especially intended to guard them against it, as may be perceived in every department of the Levitical law. For the same reason, the praises and the censures passed on their several monarchs had principally a regard to this feature of their divinely-instituted policy.

The distinction may be illustrated thus: It sometimes happens in a human government that, in the administration of its powers, there is expected to be kept in view some prominent object, connected perhaps with local interests, or perhaps with a certain cast of national character, associated in idea with former events, and with reverence of the wisdom of former times. In estimating the merits of the chief ruler of such a country, we should contemplate him with some reference to the peculiarities of his station, not to the excusing of him from the law of moral right, suited to all persons, and places, and times; but to the making of favorable allowances on the score of his sacred regard to the principles of the constitution. In the theocracy administered by David, the highest duty lying on him was the sustaining of the prerogative of the Great King under whose delegated authority he reigned. In either of the cases stated, our commendations of the ruler in his public acts are not to be tested exclusively by the rule of moral right, and without regard to the

claims of official character. It was on a stood accountable at the bar of God.

As to the personal character of David, him possessed of the most generous affect ple. There are others which, although ve be judged of according to the more civili humane maxims of later times. Even thought not to be admitted in proof of a model. Prophets are spoken of as to be "and the case of Balaam dying in his sin effect. Much easier, then, may we con character consistent with general rectitude in question.

To speak impartially of David, his che and especially the actions which have bestition to every sentiment of integrity. Y it appears that, however great his sin, hi emplary; and therefore his case can never the obdurate offender, nor warrant his exgiveness. This leads to the fourth particular

"The Lord," says Nathan, "hath pt been already remarked, on the ground of which the transaction gave occasion, that of deep repentance is to be presumed. overlooked that the pardon is announced cient Being, who discerns the first pangs But there may seem to remain a difficulty The difficulty is this: When Nathan was r sin, he denounced against him the threat, " shall never depart from thy house;" and ward pronounced forgiveness, with the ex the loss of an infant child, yet, even du threat began to be executed after so sign of one of his sons, in the rebellion of and end of both, that it is impossible to ove between the prediction and the events.

To solve the difficulty, it should be recrimes which are outrages on social ord consequences as punish the offenders in the lies. If Scripture had contained no sur God's visiting of the sins of parents on the applicable to temporal calamity, and to a serious contained to the sins of parents on the applicable to temporal calamity, and to a serious contained to the sins of parents of the sins of the sin

als-for of those points only, it could have been intended—the sense of the declaration is apparent in the course of Divine Providence, and can not have escaped the notice of the most superficial observer. The personal forgiveness indulged to the King of Israel, in consideration of his penitence, did not break the connection between causes and their effects; did not prevent the adultery of the father from reconciling his son Ammon to lewdness in another line; nor the murder of an innocent subject, from being such an example of violence to his son Absalom, as may have caused him to aspire to dethrone his father. This connection is stamped on the unchanging laws of God in nature: and it becomes every man, instead of arraigning the appointment, to bring support to his domestic happiness by the instrumentality of a good example. To put out of view such crimes as are immediately invasions in the peace of society, it may be acted on indirectly by hereditary depravity, in a variety of ways. Every man whose conduct or whose conversation has a tendency to release the consciences of his children from the sense of responsibility to a righteous Judge, or even has not a tendency to sustain that authority, and to induce subjection to it, knows not to what extent there is laid a train of causes, which shall eventuate in the temporal and the eternal ruin of those within his sphere of influence.

Still, there is before us the pardon of a stupendous crime, which may be a ground of hope, not for sin in prospect, not for that which has not been succeeded by the pangs of penitence, leading to a change of heart and a reformation of life, but to a spirit humbled under the sense of transgression, and to a conscience which might otherwise be driven to despair.

From the review of the transaction, let us learn the importance of the admonition—"be not high-minded, but fear;" and "let him that thinketh he standeth, take heed lest he fall." If such a person as David, whose writings contain the most just and elevated sentiments concerning the attributes of God and human duty and devotional compositions admirably descriptive of the breathings of holy desire, could be so far put off his guard by a life of ease and affluence, as to be gradually drawn into crimes of the deepest dye; what a reason is it for humility; for vigilance, and for a constant imploring of the Divine aid!

As his fall should be a warning to the secure, so his repentance should be an example to the sinner, than which there could have been more teeming with anguish and self-reproach. But if any should make it an encouragement of presumption, they manifest

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such a contrariety to his character, in reworth and the indispensable requisitions probable that they will never be like him faining of forgiveness.

Ratner, therefore, let it be a motive of their passions in subjection. Yes, C thee, against the indulgence of licentiou thee to reflect on the miseries which this on the human kind. When thou seest to vice and infamy; when thou tracest his of infants, the heirs of want and wickeds the untimely graves, which have opened votaries; when thou observest him inva private life, and blasting all the friend relations; and lastly, when thou followe contention, of malice, and of bloodshed, ous frenzy, ask thyself whether it be pos satisfaction, which shall repay thee for t contributed to this mass of misery. Let by the anticipation of feelings, which ma hour, when thou shalt look back on the to judgment. Let the effect of such refl thine heart, by the wholesome instructi put up thy daily prayers for the assista: competent to the raising of thee above the That grace, if duly cultivated, will carry not only without the consciousness of fla purity and self-command as is the sou superior to those of sensuality and excess

In regard to the past, there is a circum which should be held out in warning t consciences the guilt of unrepented sin. dishonored a subject, and then compassed thing that appears, considerable time ha demnation, between the dates of those message by the prophet. Many are the which, although not meeting like his the circumstance of their being destruct and ruinous to their prospects. If there hearing, conscious of having been guilt scription, whether it be in a degree like other way the cause of unmerited injur

person the moral of Nathan's parable speaks. Or rather, the ministers of the Gospel may consider themselves as speaking to him, under a commission as authoritative as that of Nathan, and saying, Thou art the man who hast abused the advantages, whatever they were, which had been bestowed on thee by nature or by Providence. Be assured, that for this, "God will bring thee into judgment." Repent, therefore, while the day of grace remains. Under the operation of the Holy Spirit, "let there be made a clean heart, and renewed a right spirit within thee:" and by exemplary conduct in future, do what is in thy power to make amends to the community of mankind, for the portion of sorrow which they have received from thee.

In regard to all of us, and in regard to every deviation from the holy Spirit of the Divine law, let the subject excite that sensibility of conscience, which will render us accessible to the ordinary reproofs and threatenings of the Divine word. They are all such as may be usefully brought home to the heart of the individual hearer. Let them, therefore, not to mention the commisson of sin, but in regard to all neglect of duty, be considered as personally addressing us with the admonition that we are so far falling short of a preparation for "the inheritance of the saints in light;" and further as inviting us to "redeem the time," since "the night of death approaches, in which no man can work."

Brethren, it will not be irrelative to the subject to remark, that in the address of Nathan, with its effect on the conscience of David, we have an anticipation of the energy with which the preached Gospel has been since clothed by its great Ordainer. Many and often have been the occasions on which there has been manifested the property of the word of God, significantly described as "a two-edged sword, piercing to the dividing asunder of soul and spirit." Sometimes it has been like the arrow of "a bow drawn at a venture but piercing through the joints and the harness." Sometimes the hearer has been at a loss to conjecture in what way the thoughts of his heart became so exactly known, as to draw down animadversion from the pulpit, when his case and perhaps his person, were unknown to the preacher, and when the true cause was the adaptation of the word of God, to the workings of human nature. Sometimes there have been excited sensibilities, not seldom ending either in extravagance, or in "the goodness which passes away like the morning cloud;" while in other cases they have had salutary and lasting effects in silence and retirement. Sometimes the sinner, thus brought to a sense of the error of his ways, has immediately entered on the

work of reformation; while sometimes at the present, the seed, lodged in a favo ing influence of succeeding events of tion and to its growth. In all this there ise of the Saviour, of being "with His world." While it admonishes every the weight of his responsibility; it is hearers; intimating to them the imports open to a property of the Divine word, I reformed or edified, as their several ca especially be borne in mind, that whe winged with effect to the conscience or t energy of the Holy Spirit of God, with plant, and Apollos water" in vain; and the said blessed Agent may be "resista be "quenched;" on the other hand, whe governance, it will be fruitful of the "r and will "keep" the possessor of it, "th

DISCOURSE SEVENTY-FIRST.

JOHN LELAND.

This celebrated preacher was born in Grafton, Massachusetts, May 14, 1754; and in 1774 united with the Baptist Church in Bellingham, from which body he received license to preach at the age of twenty years. He was ordained in 1776. His first ministerial labors were in Virginia, Pennsylvania, and South Carolina, where he had a circuit of one hundred and twenty miles in length. For some time, revivals almost constantly followed his labors. In about two years he had baptized four hundred individuals. In the fourteen years of his preaching, in that part of the country, he baptized seven hundred. In 1790 he removed to New England. After preaching awhile in Connecticut and in Conway, Massachusetts, he settled at Cheshire, in the latter State, where he resided for nearly half a century, though making frequent preaching tours through Vermont, Virginia, New York, and many other States. He died in January 1841, in his eighty-seventh year.

The life of Leland was one of astonishing activity and distinguished usefulness. During his ministry of sixty-eight years he traveled seventy. five thousand miles, preached eight thousand sermons, and baptized one thousand five hundred converts to Christ. Wherever he went he produced a sensation. He was listened to by politicians, and by the religious, by the learned and the unlearned, by the refined and the vulgar, by the young and the old, and always with intense interest, sometimes causing them to weep by his pathos and power, and sometimes producing the contrary effect by his marked eccentricities. dependent, a true patriot and defender of civil and religious rights, possessed of rare natural endowments, shrewd, clear-headed, absolutely fearless in the discharge of duty, whether in the pulpit, council, or legislative chamber, he was sure to excite attention and leave the impress of his strong will. Besides his numerous contributions to periodicals, political, moral, and religious, he published over thirty pamphlets, sermons and poems.

Leland belonged to a class of ministers now rapidly passing away—self-made, deep-thinking, strong-minded, gospel-loving, hard-working, and often eminently useful men, who toiled for their Master, and looked for

their reward in heaven. We introduce the a specimen from this class of preachers, but decided genius, and powers of graphic design and its chief excellence lies in the first par selected—and which is a sublime prose-poe Grafton, Massachusetts. A few unimport suit the abridged form in which it is here is

THE JARRINGS OF HEAVEN 1 BLOOD OF THE

"And by Him to reconcile all things unto Himse things in earth or things in heaven."—Colossians, i.

The reconciliation of "things in hea which I shall attend to.

Let reverence and humility possess the character of the Deity—and let all tance, bow.

All the changes that have taken planow, and all that will take place hereaft new ideas, furnish Him with no nove Things which are past, present, or to conternal now of the great Jehovah; and as if thoughts and designs entered His n

The Divine Being is not composed o sions like men; He nevertheless, in con speaks of Himself as having head, eyes, as being jealous, angry, pacified, reconcil away, and the like.

Our text implies a contention in hear our Lord Jesus Christ undertook to recc to Himself, by Jesus Christ; and that Je all the jarring interests in heaven, by th

The particulars to be attended to, are

To explain the cause of this conte
 To nominate the parties at varia
 spective pleas.

First. I am to explain the cause of t lion of man against His God, is that whi

tion. When this contention began in heaven (to speak after the manner of men) the great I AM arraigned the criminal, man, and summoned all the contending parties to appear and make their pleas, before the great white throne of divine glory. Which leads me,

Secondly. To treat of the contending parties and their pleas. The Holy Law began: "My rise is not from revelation, although that does me honor; throughout the second volume I hold conspicuous rank and have been magnified and obeyed by the Son of God. But my origin is from the great scale of being itself; so that if there had been no revelation among men, honor and regard would have been my due. Yet with all the sacred majesty due to my character, man, the dependent creature, has risen in rebellion and disregarded my voice; not only in one instance, but sin, taking advantage by me, has wrought in him all manner of concupiscence—so that the imagination of his heart is only evil continually. Now we know a law is nothing without a penalty to enforce it; and a penalty threatened is but a piece of mockery unless it is executed. In this case, therefore, should man escape with impunity, the Divine government would be reduced to contempt, and every fugitive vagrant would be hardened in his wickedness. My demand, therefore, is, that man should die without mercy."

Truth next approached the throne, and after attending to and confirming all which the holy law had said, added, "The soul that sins shall die—cursed is every one that continueth not in all things which are written in the law—he that offends in one point is guilty of the whole—the wicked shall be turned into hell—in the day thou rebellest thou shalt surely die. These are the true sayings of God, sentences which came from the mouth of that Being who can not lie; the veracity of the Almighty is therefore pledged that the sinner, man, be speedily executed, without delay—for, if sentence against an evil work be not speedily executed, the hearts of the vicious will be fully set on mischief, and nothing but anarchy and confusion will be seen in the empire."

Justice then advanced, with piercing eyes like flaming streams, and burning tongue like the devouring fire, and made his plea, as follows: "My name may sound inharmonious to the guilty, but that which is just must be right, and the least deviation therefrom must be wrong! I plead for nothing but what is just. I come not with an ex post facto law, to inflict a penalty which was not known at the time the sin was committed, but I come to demand the life and blood of the rebel man, who sinned with eyes opened—for guilt will always stain the throne of glory till vengeance is taken on the traitor."

Holiness then addressed the sovereign Arbiter of life and death in the words following: "My name and nature forbid the continuance of the sinner, man, in the empire. He is full of wounds and bruises, and putrifying sores; from the crown of his head to the sole of his foot there is no soundness in him; among all his helpers there is no healing medicine, and if there was, yet he is so stubborn that he would not apply it. Therefore, as two can neither walk nor live together except they be agreed, either the polluted sinner or consummate holiness must quit the regions."

By this time darkness and smoke filled the temple, and seven thunders uttered their voices. The flashes of vindictive fire broke out impatient from the throne, and the angelic messenger waved his dread weapon, which high brandished shone, thirsting for human blood, while hell grew proud in hopes of prey, and laughed profanely loud. The sun became black as sack-cloth, and the heavens were all in angry convulsion. The earth shook to its center, and the everlasting hills trembled. Angels stood astonished at the awful emblems of Divine displeasure, expecting each moment to see the rebel hurled to eternal darkness, as they had seen their fallen breth-

ren, who left their first estate in a former period.

Omnipotence appeared as the executioner of the criminal, clothed in panoply divine-robed in awful majesty. Thunders rolled before him, the shafts of lightning darted through the ethereal vault; the trumpet sounded, the mountains skipped like rams, and the little hills like lambs; even Sinai itself was moved at the presence of the Lord. At the brightness that was before Him His thicks clouds passed hallstones and coals of fire. In one hand He had an iron rod with which He could dash His enemies to pieces like a potter's vessel, and in the other a sharp sword, with two edges. He set one foot on the sea, and the other on the earth, and lifted His hand to heaven. His face was awfully majestic, and His voice as the roaring of a lion; but none could learn from His appearance whether He chose to strike the vengeful blow, or interest Himself in behalf of the criminal. At length He spoke: "I am able to destroy as I was mighty to create: nothing is too hard for Me to do. All worlds were spoken into existence by My word, and all material worlds hang upon nothing, through My power; yet I have no will, no choice of My own. Let all the contending parties agree, and I am at their command, all acquiescent. The charges against the criminal, as they now stand, call for My vindictive stroke, but if any expedient shall be found to overrule the pleas which have been made, when the final result is made, then I shall act. Vicious beings feel power and forget right, but

Omnipotence is governed by *right*. The works which I perform are those which all the perfections of Deity, in concert, point out."

Wisdom then arose, and spake to the following effect: "Why is the decree so hasty from the King? The matter is of the first importance. One soul is worth more than all the world. The pending decision not only affects this one criminal, but the millions and millions of human kind. I, Wisdom, dwell with prudence, and find out knowledge of witty inventions—I therefore object to the execution of the criminal, not to controvert the pleas of Law, Truth, and Justice, but to wait until it shall be known whether man has any friend at court who is wise, powerful, and good enough to relieve him, in a way with which Law, Truth, and Justice will be satisfied."

Love then came forward, in all his winning forms; his bosom swelled with philanthropy, and his eye bespoke the benevolence of his heart. In mellifluent accents he began, "My name is Love. No one in heaven claims higher rank than myself, for God is Love, of course none deserves to be heard and regarded more than I do. My love to man is everlasting, and neither death nor life, angels, principalities, nor powers, things present, things to come, nor any other creature shall ever extinguish my love.

"' Mine is an unchanging love,
Higher than the heights above:
Deeper than the depths beneath,
Free and faithful, strong as death.'

Should the rebel, therefore, be doomed to perdition, with all his vast progeny, the cross of my love would cause eternal mourning in heaven; to prevent which my fervent cry is, Let the rebel live."

Grace also appeared on the side of the criminal, and made the following plea: "If a creature receives from a fellow-creature, or from his God, a compensation for any services rendered unto him, it is reward and not grace; but if he receives a favor, for which he has no claim on the donor, it is grace. If, moreover, a donor confers a favor, not only on a needy creature, who has no claim on the donor, nor any thing to buy with; but on one, who in addition to his need, has contracted guilt, and is an enemy to the donor, this is grace of a marvelous kind. This is my name, and this is my memorial, and shall be through all ages. To do good for evil is godlike. My plea, therefore, is, that all the transgressions of the criminal may be blotted out—cast behind the back of his God—sunk in the midst of the sea, and he himself raised to a station far more exalted than he possessed before he sinned. If this should

not be the case, grace would be a word benevolence of Jehovah would be obscur

Mercy, in concert with Love and Grac favor of the rebel, and proceeded: "I camong the attributes of Deity, that 'Goodness, Truth and Justice can, since Love. * * * *

But when innocent creatures fall into ne of Love assumes my name, Mercy. As heaven, as Mercy is magnified above thrich in mercy, and is the Lord God grafor the life of the criminal at the bar."

Here the pleas ended for a season, and temple of God.

After a solemn pause, the great I AM spake: "The statements and demands against the criminal, are well supported have discovered abundance of goodness sinner; but they have not shown how Truth supported, and Justice satisfied, rebel; and unless such an expedient ca die without mercy. If any of the celest the universe can suggest the expedient, dies."

He spake—He closed—but all was wheaven.

The elect angels knew how Love, thro firm innocent creatures in their innocen criminals could be pardoned.

At the instance of Justice, Omnipote the swellings of Jordan; made bare His t His brandished sword, waved His iron the rebel with hasty strides.

Love cried, Forbear, I can not endure The Law replied, Cursed is every one things written in the law to do them. The

Grace exclaimed, Where sin hath ab more abound!

Truth said, In the day that thou trans die!

Mercy proclaimed, Mercy rejoiceth aga Justice, with piercing eye, and flamin

strike! strike the rebel dead! and remove the reproach from the throne of heaven!"

At this the angels drooped their wings, and all the harps of heaven played mournful odes. The flaming sword, to pierce the criminal, came near his breast, and the iron rod, to dash him to pieces like a potter's vessel, was falling on his head; when lo! on a sudden, the voice of Wisdom sounded louder than seven thunders, and made the high arches of heaven to ring and reverberate—"Deliver him from going down to the pit, for I have found a ransom!"

In that all-eventful crisis, the eternal Son of God, in a mediatorial form, appeared, clothed with a garment down to the feet, and girt about the paps with a golden girdle. Angels paid Him profound reverence, and the great I AM placed Him at His right hand.

He saw the ruined, guilty man, and oh! amazing grace! He loved. With pity all His inmost bowels moved. He said, "I was set up from everlasting, my goings have been of old, and my delights are with the sons of men. The sinner shall live."

The Law, in awful majesty, replied: "I am holy, just, and good, my injunctions on the rebel were perfectly proper for a human being, and my penalty, which the rebel has incurred, is every way proportionate to his crime."

Mediator.—" All you say is true. I am not come to destroy the law, but to fulfill. Heaven and earth shall pass away, but not a jot or tittle of the law shall fail."

Truth.—"The lips that never spoke amiss, have said, that the wicked shall be turned into hell. My veracity is therefore pledged to see it executed."

Mediator.—"That part of truth which was proper to reveal unto man, as a moral agent, has said as you relate, with abundance more to the same effect; but that part of truth which the great Jehovah, my heavenly Father, spake unto me, in the covenant of peace, which is made between us both, has declared, that, on account of an atonement which I shall make, sin shall be pardoned, and sinners saved."

Holiness.—"I am so pure that I can never admit a sinner into heaven. Nothing unclean or that worketh a lie shall ever enter there."

Mediator.—"Provision is made in the new covenant, whereof I am the Mediator and Messenger, to remove the pollution as well as the guilt of sin. I have guarantied that sinners shall be washed in my blood and made clean, and come before the throne of glory withou spot or wrinkle, or any such thing."

Justice cried out again, "Strike!"

Mediator.—" Not the sinner, but the Surety!"

Justice.—"Can heaven admit of a vicarious suffering?"

Mediator.—"It is that of which no government on earth ever will admit, or ever ought to do, but is the singular article agreed upo in the scheme of salvation, which will astonish the universe in it accomplishment. In the fullness of time I shall be born of a woman; be made under the law, and perfectly obey and magnify it which is all that the law in reason can require of human nature. shall suffer that penalty for sinners which justice will approve and God shall accept; shall die, and follow death to its last recess shall rise again with the same flesh and bones, and thereby obtain the victory over death. I shall continue awhile in the world after rise, to give incontestible proofs of the resurrection; and then re ascend the throne of glory.

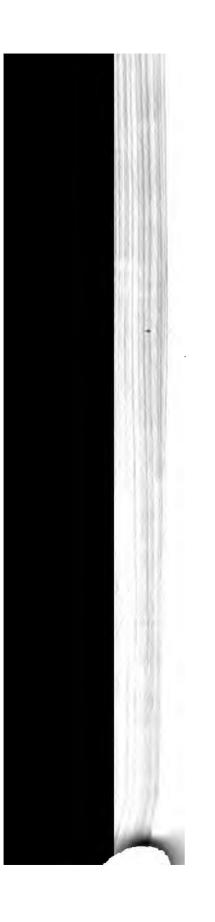
"The day of days will commence; the great day of dread, fo which all other days were made, will arrive; on that day the dead shall be raised, and those who are living on earth shall be change from a mortal to an immortal state, and all of them shall come to judgment before My bar. Those who are like goats among sheep like tares among wheat, who are unclean and polluted, who are lovers of transgression and haters of obedience, who have broken the law—wantoned with atoning blood, and done despite against the work of the Holy Ghost; shall be banished the kingdom—cast into outer darkness, and gnaw their galling bonds forever. But the righteous (both those whose souls have been in Paradise, and their bodies sleeping in the dust, and those also who never shall have died) shall be admitted into the kingdom prepared for them—shall enter into life eternal.

"Now, if any one in heaven has aught against this plan, let him speak; for I have undertaken to reconcile all things and beings in heaven to the salvation of man."

He closed! but O what rapturous joy beamed forth on every face in heaven! Law, Truth, and Justice cried out, "It is all we want or wish for." Love, Grace, and Mercy shouted. "It is the joy of our hearts—the delight of our eyes, and the pleasure of our scale." The great I AM said, "It is finished—the expedient is found—the sinner shall live—deliver him from going down to the pit, for a ransom is found!" The angels, filled with heavenly pity and divine oncern, who had been waiting in anxious suspense, through the

important contest, now swept their golden harps, and sang aloud, "Glory to God in the highest, peace on earth and good-will to man! Thou art worthy, O, Thou Son of God, to receive glory, and honor, and riches, and power, forever and ever! Man, though a little lower in nature than ourselves, shall be raised even higher, being in likeness of nature more like the Son of God. While we shall be ever adoring confirming love through a Mediator, men will be extolling the riches of redeeming blood and the freeness of boundless grace."

The great I AM then said to the Mediator, "Forasmuch as Thou hast undertaken to reconcile all things in heaven and in earth to me, and hast proposed a plan of reconciliation in which all contending parties are agreed, in which mercy and truth meet together, righteousness and peace kiss each other, justice and judgment surround My throne, and mercy and truth go before My face—and whereas I know that Thou will, at the time appointed, fulfill all Thy engagements, at the expense of Thy blood;—therefore, behold I give Thee a name which is above any name—that at the name of Jesus every knee shall bow, and every tongue shall confess. Thou shalt have dominion from sea to sea, and from the river to the ends of the earth. I will divide Thee a portion with the great, and Thou shalt divide the spoils with the strong. I will give the heathen for Thine inheritance, and the uttermost parts of the earth for Thy possession, and I will glorify Thee with Myself, with the glory which Thou hadst before the world began."



DISCOURSE SEVEN

JONATHAN MA

PRESIDENT MAXCY was born at Attlel tember 2, 1768, and graduated at Brown highest honors of his .class. He was ther lege; which office he filled with much such this time he united with the first Baptist 1790 he received license to preach from t lowing resigned his tutorship and assumed dained September 8, 1791. On the day of a Trustee of the college, and also appointed next year, after the death of President Mar to the Presidency of the college, to meet w the charge of the church. He was now or but the brilliancy of his talents had already In 1802 he was elected President of Unior two years; when, desiring a climate me health, he accepted the appointment of Pr College, which station he filled for the nex time of his death, June 4th, 1820.

Dr. Maxcy sustained the reputation of a branches of learning, both elegant and pr special enthusiasm an acquaintance with cla and the fine arts. As a teacher he was unathe admirable proportion and harmony of l better advantage than in the pulpit. His striking, and his style pure, elegant, and o pulpit has had few preachers of more eleloquence of Maxcy," says one, "was mer soul of the man; and each one of the larg tended place of worship, received the sl voice as if he stood at his very ear. In t you heard nothing but the preacher and heart; and his utterance was not more per was instructive and enchanting."

The literary remains of President Maxcy consist of fifteen sermons, five addresses, and three orations, published with a Memoir in one volume, octavo. One of his most celebrated productions is the short discourse here given. It was delivered at Providence, in 1795, and produced a striking effect. The train of thought is luminous and philosophical, and is marked by sublime sentiments and beautiful imagery, embodied in classical and forcible language.

A PRACTICAL BELIEF IN THE DIVINE EXISTENCE.

"For the invisible things of Him, from the creation of the world, are clearly seen, being understood by the things that are made, even His eternal power and Godhead."—ROMANS, i. 20.

Nothing will more effectually guard us against vice than a firm belief of the existence of God. For surely if we realize that there is such a Being, we shall naturally infer from His perfections, from the nature of His moral government, and from our situation as rational creatures, that we are amenable at His awful tribunal. Superior power, wisdom, and goodness always lay us under restraint and command our veneration. These, even in a mortal, overawe us. They restrain, not only the actions, but the words and thoughts of the most vicious and abandoned. Our happiness depends on our virtue. Our virtue depends on the conformity of our heart and conduct to the laws prescribed us by our beneficent Creator.

Of what vast importance, then, is it to our present as well as future felicity to possess in our hearts a feeling sense, and in our understandings a clear conviction, of the existence of that Being whose power and goodness are unbounded, whose presence fills immensity, and whose wisdom, like a torrent of lightning, emanates through all the dark recesses of eternal duration! How great must be the effect of a sense of the presence of the great Creator and Governor of all things, to whom belong the attributes, eternity, independency, perfect holiness, inflexible justice, and inviolable veracity; complete happiness and glorious majesty; supreme right, and unbounded dominion! A sense of accountability to God will retard the eager pursuit of vice; it will humble the heart of the proud; it will bridle the tongue of the profane, and snatch the knife from the hand of the assassin.

A belief of the existence of God is the true original source of all virtue, and the only foundation of all religion, natural or revealed.

Set aside this great luminous truth, erasthe heart: you then place virtue and vidrive afflicted innocence into despair; yo marred visage of guilt; you plant thore impenetrable gloom over the prospects alienated the affections and diverted the great Jehovah. "Darkness has covered ness the people." Men have worshipe hands, and neglected the true God, thous tions were stamped in glaring characters regularity, order, beauty; and conservat things, of which man makes a part; fro all its divisions to their proper ends, the clearly as the sun in the heavens. "From says the text, "are seen his eternal powe

I. Man himself is a proof of God's en before us in His full stature. We are beautiful organization of His body, with arrangement of His members. Such is their motion is the most easy, graceful, a ceived. We are astonished to see the sai into so many different substances, of diff ure. If we pursue our researches through we shall find that all the different par with the utmost exactness and order; th beneficent purposes. This wonderful n animated, cherished, and preserved, by vades every particle, feels in every orga administers to our pleasures. Erect in a other animals. Though his foot is confi measures the whole circuit of heaven, thousands of worlds. His countenance us that He is not like the other animal looks forward to brighter scenes of exist

Whence came this erect, orderly, be human body? Did it spring up from the not. Earth itself is inactive matter. can never produce any. Man surely could and idly supposed, have been formed be of atoms. We behold the most exact the human body. Order always involvinvolves intelligence. That intelligence

formation of the human body, must have resided in a Being whose power was adequate to the production of such an effect. Creation surely is the prerogative of a self-existent, uncaused Being. Finite creatures may arrange and dispose, but they can not create; they can not give life. It is a universal law through all nature that like produces like. The same laws most probably obtain through the whole system with which we are connected. We have, therefore,

no reason to suppose that angels created man.

Neither can we, without the greatest absurdity, admit that he was formed by himself, or by mere accident. If in the latter way, why do we never see men formed so in the present day? Why do we never see the clods of earth brightening into human flesh, and the dust under our feet crawling into animated forms, and starting up into life and intelligence? If we even admit that either of the forementioned causes might have produced man, yet neither of them could have preserved him in existence one moment. There must, therefore, be a God uncaused, independent and complete. nobler part of man clearly evinces this great truth. When we consider the boundless desires and the inconceivable activity of the soul of man, we can refer his origin to nothing but God. How astonishing are the reasoning faculties of man! How surprising the power of comparing, arranging, and connecting his ideas! How wonderful is the power of imagination! On its wings, in a moment, we can transport ourselves to the most distant part of the universe. We can fly back, and live the lives of all antiquity, or surmount the limits of time and sail along the vast range of eternity. Whence these astonishing powers, if not from a God of infinite wisdom, goodness, and power?

2. "The invisible things of Him from the creation of the world," says the text, "are clearly seen." Let us for a moment behold our earth. With what a delightful scene are we here presented! The diversification of its surface into land and water, islands and lakes, springs and rivers, hills and valleys, mountains and plains, renders it to man doubly enchanting. We are entertained with an agreeable

variety, without being disgusted by a tedious uniformity.

Every thing appears admirably formed for our profit and delight. There the valleys are clothed in smiling green, and the plains are bending with corn. Here is the gentle hill to delight the eye, and beyond, slow rising from the earth, swells the huge mountain, and with all its loads of waters, rocks, and woods, heaves itself up into the skies. Why this pleasing, vast deformity of nature? Undoubtedly for the benefit of man. From the mountains descend

streams to fertilize the plains below, and cover them with wealth and beauty. The earth not only produces every thing necessary to support our bodies, but to remedy our diseases, and gratify our senses. Who covered the earth with such a pleasing variety of fruits and flowers? Who gave them their delightful fragrance, and painted them with such exquisite colors? Who causes the same water to whiten in the lily, that blushes in the rose? Do not these things indicate a Cause infinitely superior to any finite being? Do they not directly lead us to believe the existence of God, to admire His goodness, to revere His power, to adore His wisdom, in so hap pily accommodating our external circumstances to our situation and internal constitution?

- 3. But how are we astonished to behold the vast ocean, rolling its immense burden of waters! Who gave it such a configuration of particles as to render it movable by the least pressure, and at the same so strong as to support the heavier weights? Who spread out this vast highway of all nations under heaven? Who gave it its regular motion? Who confined it within its bounds? A little more motion would disorder the whole world! A small incitement on the tide would drown whole kingdoms. Who restrains the proof waves when the tempest lifts them to the clouds? Who measured the great waters, and subjected them to invariable laws? That great Being, "who placed the sand for the bound thereof by a perpetual decree that it can not pass; and though the waves thereof toss them selves, yet can they not prevail; though they roar, yet can they not pass over." With reason may we believe that from the things that are made, are clearly seen eternal power and wisdom.
- 4. Passing by the numerous productions and appendages of the earth, let us rise from it, and consider the body of air with which we are surrounded. What a convincing proof do we here find of the existence of God? Such is the subtlety and transparency of the air that it receives the rays of the sun and stars, conveying them with inconceivable velocity to objects on the earth, rendering them visible, and decorating the whole surface of the globe with an agreeable intermixture of light, shade, and colors. But still this air has a sufficient consistency and strength to support clouds, and all the winges inhabitants. Had it been less subtile it would have intercepted the light. Had it been more rarified it would not have supported its inhabitants, nor have afforded sufficient moisture for the purposes of respiration. What then but infinite wisdom could have tempered the air so nicely as to give it sufficient strength to support clouds for rain, to afford wind for health, and at the same time to possess the

power of conveying sound and light? How wonderful is this element! How clearly does it discover infinite wisdom, power, and goodness!

5. But when we cast our eyes up to the firmament of heaven we clearly see that it declares God's handiwork. Here the immense theater of God's works opens upon us, and discloses ten thousand magnificent, splendid objects. We dwindle to nothing in comparison of this august scene of beauty, majesty, and glory. Who reared this vast arch over our heads? Who adorned it with so many shining objects, placed at such immense distances from each other, regular in their motions, invariably observing the laws to which they were originally subjected? Who places the sun at such a convenient distance as not to annoy, but to refresh us? Who for so many ages has caused him to rise and set at fixed times? Whose hand directs, and whose power restrains him in his course, causing him to produce the agreeable changes of day and night, as well as the variety of seasons? The order, harmony, and regularity in the revolutions of the heavenly bodies are such incontestible proofs of the existence of God, that an eminent poet well said "an undevout astronomer is mad." In the time of Cicero, when the knowledge of astronomy was very imperfect, he did not hesitate to declare, that in his opinion, the man who asserted the heavenly bodies were not framed and moved by a Divine understanding, was himself void of all understanding. Well indeed is it said that the heavens declare the glory of God.

This great Being is every where present. He exists all around us. He is not, as we are apt to imagine, at a great distance. Wherever we turn, His image meets our view. We see Him in the earth, in the ocean, in the air, in the sun, moon, and stars. We feel Him in ourselves. He is always working round us; He performs the greatest operations, produces the noblest effects, discovers Himself in a thousand different ways, and yet the real God remains unseen. All parts of creation are equally under His inspection. Though He warms the breast of the highest angel in heaven, yet He breathes life into the meanest insect on earth. He lives through all His works, supporting all by the word of His power. He shines in the verdure that clothes the plains, in the lily that delights the vale, and in the forest that waves on the mountains. He supports the slender reed that trembles in the breeze, and the sturdy oak that defies the tempest. His presence cheers the inanimate creation.

Far in the wilderness, where human eye never saw, where the savage foot never trod, there He bids the blooming forest smile, and

the blushing rose opens its leaves to the morning sun. There He causes the feathered inhabitants to whistle their wild notes to the listening trees and echoing mountains. There nature lives in all her wanton wildness. There the ravished eye, hurrying from scene to scene, is lost in one vast blush of beauty. From the dark stream that rolls through the forest the silver-scaled fish spring up, and dumbly mean the praise of God. Though man remain silent, ye God will have praise. He regards, observes, upholds, connects, and

equals all.

The belief of His existence is not a point of mere speculation and amusement. It is of inconceivable importance to our present as well as future felicity. But while we believe there is a God, we should be extremely careful to ascertain, with as much accuracy possible, what is His real nature. The most prominent features of this are exhibited in that incomprehensible display of wisdom, power, and goodness made in the works of creation. A virtuous man stands in a relation to God which is peculiarly delightful. The Divine perfections are all engaged in his defense. He feels powerful in God's power, wise in His wisdom, good in His goodness. The vicious man, on the contrary, stands in a relation to God which is of all things the most dreadful. He is unwilling to know that God has sufficient wisdom to search out all his wickedness, sufficient goodness to the universe to determine to punish that wickedness, and sufficient power to execute that determination. A firm belief in the existence of God will heighten all the enjoyments of life, and by conforming our hearts to His will, will secure the approbation of a good conscience, and inspire us with the hope of a blessed immortality.

Never be tempted to disbelieve the existence of God, when every thing around you proclaims it in a language too plain not to be understood. Never cast your eyes on creation without having your souls expanded with this sentiment, "There is a God!" When you survey this globe of earth, with all its appendages—when you behold it inhabited by numberless ranks of creatures, all moving in their proper spheres, all verging to their proper ends, all animated by the same great source of life, all supported at the same great bounteous table; when you behold not only the earth, but the ocean and the air, swarming with living creatures, all happy in their situation—when you behold yonder sun darting a vast blaze of glory over the heavens, garnishing mighty worlds, and waking ten thousand songs of praise—when you behold unnumbered systems diffused through vast immensity, clothed in splendor, and rolling in majesty—when you behold these things, your affections will rise above all the vani-

ties of time, your full souls will struggle with ecstasy, and your reason, passions, and feelings, all united, will rush up to the skies, with a devout acknowledgment of the wisdom, existence, power, and goodness of God. Let us behold Him, let us wonder, praise, adore. These things will make us happy. They will wean us from vice, and attach us to virtue.

As a belief of the existence of God is a fundamental point of salvation, he who denies it runs the greatest conceivable hazard. He resigns the satisfaction of a good conscience, quits the hope of a happy immortality, and exposes himself to destruction. All this for what? for the short-lived pleasure of a riotous, dissolute life. How wretched when he finds his atheistical confidence totally destroyed. Instead of His beloved sleep and insensibility, with which he so fondly flattered himself, he will find himself still existing after death, removed to a strange place; he will then find there is a God, who will not suffer his rational beings to fall into annihilation as a refuge from the just punishment of their crimes; he will find himself doomed to drag on a wretched train of existence in unavailing woe and lamentation. Alas! how astonished will he be to find himself plunged into the abyss of ruin and desperation! God forbid that any of us should act so unwisely as to disbelieve, when every thing around us proclaims His existence!

DISCOURSE SEVENTY-THIRD.

EDWARD D. GRIFFIN, D.D.

THE eloquent and gifted Griffin was born at East Haddam, Conn., in January, 1770. He graduated at Yale College at the age of twenty, and received his theological education at New Haven. In 1795 he was or dained pastor of the Congregational Church, at New Hartford, Conn. Resigning his charge in this place in the year 1801, he became Colleague Pastor with Dr. M'Whorter of the First Presbyterian Church, Newark, N. J. After an eminently successful ministry of nearly eight years at Newark, he accepted the appointment of Professor of Sacred Rhetoric in the Theological Seminary at Andover, Mass., and was inaugurated in June, 1809. A little more than two years from this time, he removed to Boston, and became pastor of the Park street Church. In 1815 he returned to Newark, and was installed over the Second Presbyterian Church in that city. After serving this people for seven years, he came to the Presidency of Williams College, the duties of which office he performed with great acceptance and usefulness for the next fifteen years. Advancing age and feebleness of health led him to resign this honorable post in 1836; and on the 8th of November, 1837, he ceased from his labors, in the sixty-eighth year of his age.

Dr. Griffin exerted a wide influence in each of the responsible positions which he held. He took an active part in the incipient movements of the great missionary enterprise in this country, which owes much of its success, under God, to his efficient labors and eloquent appeals. As a promoter of revivals of religion, his services were not less important. It has been said of him that the history of his life seems little less than the history of one unbroken revival; and that it would be difficult to find the individual in our country, since the days of Whitfield, who has been the instrument of an equal number of conversions.

In the education of young men for the sacred office of the ministry, his influence was also very great. But Dr. Griffin was most celebrated for his surpassing powers of pulpit oratory. Noble and dignified in his form and bearing, with an eye full of fire, a countenance beaming with light, and a voice capable of breathing forth the softest and gentlest

emotions, or swelling into the majesty of thunder-like tones, he held the complete command of his audiences; now coming down upon them to break and to crush with the fury of the tempest; and now bearing them on sweet and transporting accents to the very gate of heaven.

Dr. Griffin's power was to a great extent attributable to his manner; but his sermons, though not of uniform value, are yet for clearness of thought, directness of point, pathos and appeal, among the best specimens in the language. They are valuable as revival sermons. Most of them were written with great care, the author often re-writing and cutting out every thing superfluous. We have met with a brief plan of Dr. Griffin's in writing his sermons, which is worthy of attention, and helps to explain his success. It is as follows: 1. Write down the text on a loose piece of paper and look at it. 2. Inquire what does it teach? What shall be my object? Obtain a clear and definite view of the point. 3. Then commence thinking. Put down thoughts, as they occur, without regard to order or language—get as much material as possible. 4. Then reduce these thoughts to order. This thought belongs under this head; that idea should come in there, etc. 5, Throw out all extraneous and foreign ideas. Many of Dr. Griffin's sermons were published in 1839, with an excellent memoir by Rev. W. B. Sprage, D.D. Of late, some sixty more of his sermons have been published in a single volume. That which is here given is not found in any collection of his discourses, but it has been pronounced by a distinguished Professor of Sacred Rhetoric, as well as by others, the best discourse which Dr. Griffin ever wrote. It sparkles, ever and anon, with beautiful pictures, and contains passages, particularly toward the close, which, for grandeur and sublimity, are confessedly among the most splendid efforts of human genius. It was preached before the General Assembly of the Presbyterian Church, in Philadelphia, 1805, and published by request of that body.

THE KINGDOM OF CHRIST.

"For by Him were all things created that are in heaven, and that are in earth, visible, and invisible, whether they be thrones, or dominions, or principalities, or powers; all things were created by Him, and for Him."—COLOSSIANS, i. 16.

While worldly minds are confined to a few surrounding objects, unconscious of the great scenes above them, like men in a cavern who have never beheld the glories of nature; the devout Christian delights to raise his eyes, and contemplate the perfections of his Creator. He feels a noble and inextinguishable ardor to ascend in meditation to everlasting things, to lose sight of earth in his sub-

lime excursions, to tread the pavements of heaven, to take a near view of God, from that exalted summit to look abroad among his Father's works. The point to which his thoughts aspire, the highest that a created mind can reach, is that from whence he may view the amazing purposes which God is carrying into execution, and by this means discover the moral character of their Author, and the tendency of all things. On this eminence stood the great apostle of the Gentiles, when he pronounced the words of our text. Let us accompany him to that commanding height; and while we view, may the Divine Spirit clear the film from our mental sight, that we

may gaze with amazement, adoration, and love.

Placing ourselves at the beginning of time, and looking back into eternity, we are anxious to know what induced the ever blessed God to exercise His power in the production of creatures, and what valuable object He proposed to accomplish by all His works. In order to a right solution of these points, we must conceive an eternal propensity in the fountain of love to overflow, and fill with happiness numberless vessels fitted to receive it. We must conceive an eternal propensity in God to manifest the richness and perfection of His nature to creatures; not for the sake of ostentatious display, but to enrich the universe with the knowledge of His glory, and to lav a foundation for general confidence and delight in Him. A state of unproductive repose was not a condition becoming Himself. As the sun exists in his proper and most glorious state when shedding his beams to bless the dependent planets, so God is conceived to exist in His proper and most glorious state when He is benevolently exercising His perfections on the created system, and, so to speak, hangs them around Him like an external robe of light, to awaken the wonder and joy of creatures. The stupendous object which He contemplated was an immense and beautifully adjusted kingdom of holy and happy creatures, in which He should be acknowledged as the glorious Head, and they should take their proper place at His feet; in which He should be felt as the center of attraction to draw all its parts into union with Himself, and as a sun to shed blessed influence upon the whole; and over which, when its prosperity should be completed, He might "rejoice with joy, and rest in His love."

This was the glorious end which His goodness eternally proposed; and now we are to view the means which He ordained for its accomplishment. The principal means adopted was the appointment of His Son to act as His vicegerent in the creation and government of all worlds, to assume a created nature into personal union with Himself, and thus to fill up the infinite chasm between

God and His creation, and be the grand connecting bond between finite and infinite natures. As head of His Father's kingdom, to which He was to be closely united by His assumed nature, and as the medium of all intercourse between that kingdom and His Father, He was to form the most perfect union between God and His creatures. "As Thou, Father, art in Me, and I in Thee, that they also may be one in us; I in them, and Thou in Me, that they may be made perfect in one." Put forward into a public station, as His Father's organ and image, to be seen by every eye, He was to bring out the invisible God to view from the hidden recesses of His nature—to bring down the incomprehensible God within the reach of finite apprehensions, and to serve as a mild glass through which creatures might view the splendors of divine perfection without dazzling and paining their sight.

This is the Christ, the anointed Agent, of whom our text declares, "By Him were all things created that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers; all things were created by Him, and for Him." This is not said of Him simply as God, but as the Christ, who fills a middle place between God and man, and partakes of both natures. The character intended is pointedly marked in the context, every part of which applies only to Christ. The apostle is treating of the Messiah, and describes Him as "the image of the invisible God, the first-born of every creature, the head of the body, the Church, the first-born from the dead, in whom we have redemption through His blood;" all of which can be understood of Him only as Mediator, and not merely as second person of the Trinity. Can we then acquit the apostle of the charge of introducing a strange confusion of characters, unless our text be allowed to assert

The truth I take to be this: All the works which God designed to produce throughout the universe, He delegated Christ to accomplish. All the displays of God which were ever intended to be made to creatures, Christ was appointed to make. The vast plan which involved the whole creation, and all the measures of divine government, was one plan; the execution of which in all its parts, was committed to Christ. It is elsewhere said that all things were made "for God," that is, for the display of His perfections, and for the promotion of that general interest of His kingdom which He benevolently considers His own. In perfect consistency with this, all things are here said to be made for Christ, that is, for the illustration of His mediatorial glory (not indeed as the ultimate and chief

that all things were created by the Messiah, and for the Messiah?

end, but rather as the principal mode in which the glory of God was to be displayed) and to subserve the vast plan which He was appointed to execute, in the issue of which God will be "all in all." It would seem, then, that it was in the character of Messiah that He created the angels, the sun, moon, and stars, and all other things, visible and invisible; and that He created them all for Himself as Mediator; in a word, that He created all worlds to subserve His mediatorial plan, the principal scene of which, it is well known, was laid upon this earth. The same apostle, in another place, declares that God "created all things by Jesus Christ"—and why?—" to the intent that now unto the principalities and powers in heavenly places might be known by the Church the manifold wisdom of God." In one of his addresses to the Christian Church the apostle expressly assert, "all things are for your sakes."

Does it seem incredible that all other worlds should be created to promote the purposes of grace upon this earth? Why is this more incredible than that the Mediator should upon this earth "purchase the glory of governing the rest of the universe, and that He should govern the whole with reference to His Church?"—points which are, in the clearest manner, revealed. It is said that "He humbled Himself, and became obedient unto death; wherefore God also hath highly exalted Him; that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth. He raised Him from the dead, and set Him at His own right hand in heavenly places, far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come; and hath put all things under His feet, and gave Him to be Head over all things to the Church, which is His body, the fullness of Him that filleth all in all."

What purpose the Mediator intended to answer by other worlds and their inhabitants, in prosecuting the plan of redemption, we do not fully comprehend. The angels, it is well known, are subject to Him as ministering spirits to His Church, and look with prying curiosity and astonishment into the mysteries of redemption. But what use He makes of other worlds we are not told in His Word, further than that they are put under His dominion; and we also know that they serve to instruct His Church, while they influence, adorn, and enlighten the earth on which it resides. And whatever inhabitants they contain, we must believe that they do now, or will in some future period, bend to look into the transcendent wonders of redemption, and will take lessons of deep instruction and interest from the astonishing scenes which are unfolding on the earth.

But, passing by other worlds, the one which we inhabit was certainly made for the Mediator. This is the favored world where He was to assume the nature that was intended to form the connecting link between God and creatures; where He was to found a Church to be "a spectacle to angels and to men;" where He was to display the most august and awful wonder of His death. Here He was to find a miserable race, without help and without hope, immersed in vice and ignorance, groaning under the curse of a holy law, and sinking into everlasting woe. Such an occasion was to be presented for the exercise of His unequaled compassion, for an exhibition of the infinite tenderness of His heart; the history of which is inscribed on the tablet of the earth in tears and blood; the history of which has been a million of times repeated by deeply-affected angels, and will be rehearsed in the songs of the redeemed to eternity. To this earth, and to Calvary, methinks I see every eye directed from the most distant world which God has made. All seem to point to this, and say, "Behold, for once, what infinite love could do!"

The several texts and arguments already adduced prove emphatically that this earth and all its furniture were created for the Mediator. And further to confirm this idea, let me ask, what valuable purpose, except by means of the Mediator, could a world be expected to answer, which, it was foreseen, would so quickly be ruined by sin? What valuable end, in any other way, has it in fact answered? We judge of the design of a thing by the use to which it is put. To what valuable use, then, has the earth been put, but to bring glory to God and good to creatures, "through the mediation of Christ?" If it was designed for the happiness of man, none have tasted happiness in it since the Fall, or found it a passage to heaven but by the Mediator. That Priest only has procured it blessings; that Prophet only has instructed its ignorance; that King only has dispensed its comforts. If it was created for the glory of God, this glory shines only in the face of Jesus Christ. "No man hath seen God at any time; the only-begotten Son, which is in the bosom of the Father, He hath declared Him." Him only have men beheld; only His works and providence do men contemplate. Not one purpose desirable to benevolence, or illustrative of the wisdom or goodness of its Author, is answered by the earth, but in consequence of the mediation of Christ. And of all the displays of divine glory, the richest appear in His incarnation and atonement, in the pardon and government which He administers in the Church.

As the earth has in fact answered no desirable purpose, but through the agency of the Mediator, such a fact must have been

foreseen in the day of its creation, and it for the sake of the good to be accom erected for a theater on which He might Divine perfections in redeeming His Chu mies: and this being its design, the work assigned to Him for whose use it was int continent and ocean, every lake and islan ley, to serve a race, who, He foresaw, wo determined to redeem. He created ever ert, every fowl that flutters under the that dwells in the caves of the ocean, "e to subserve His great design of grace. world, including creation and provider from its beginning to the final judgment, redemption. The plan is one, though co of parts. Among this variety, some pa earth, by innumerable secret and namele modation of a race to be redeemed; oth character and condition of men, to illustr and the richness of redeeming grace. C pare the way for carrying into effect the facilitate, in many ways, their accomplish

Does the question arise, how is it post stance and event should be serviceable The speaker does not presume to explain and tendencies of God's works; but this ed—"they are all designed to promote the manner can not be explained. Give all: for whatever promotes the glory c kingdom of Christ, since the discovery o tial part of the plan of restoring them The objection that we can not discover t thing renders service to Christ, does not in so simple a device as a manufactory buildings must be erected, and many mac and different substances employed, the stranger would be unable to explain, tho one end; it is no wonder that the stuper world should contain an inconceivable va iency of many of which, though necessary our research.

As the earth was created for the Me

be the residence of His Church; in allusion to which fact the Church is called "the salt of the earth," as being the occasion of saving it from dissolution.

By Christ, and for Christ, the earth is also governed. Having erected this theater for an exhibition of redeeming grace, He took the management of it into His own hands, and put it to the use for which it was intended. He early established a Church upon it, and in the character of Mediator took into His hands its universal government. Made Head over all things to the Church, He has marched down the tract of ages, holding the north in His right hand, and the south in His left, with His eye immovably fixed upon this single cause, and forcing all nations and events to pay tribute to it. In the history of His government which the Holy Ghost has sketched, we trace His dealings with nations and individuals for many ages, and view His providence under a column of light which discloses its tendency and object. Here we discover His hand employed behind the scene, in directing the affairs of many inferior nations, and especially of the four great empires of antiquity, with pointed reference to His Church. Looking through the glass of prophecy, we discern that throne which Ezekiel saw in his vision, rolling on the wheels of providence down the descent of time to the end of the world, prostrating every interest raised against His Church, and overturning to prepare the way for the full establishment of His kingdom upon earth. Under His government, the apostle expressly declares, "all things work together for good" to His Church; "all things are theirs, whether the world—or things present, or things to come." The revolutions of empires, rebellions and wars, the counsels of kings, and the debates of senates, are all pressed into the service of Christ. Bibles, sacraments, Sabbaths, and the effusions of the Holy Spirit, have no other object. Seed-time and harvest, famine and pestilence, tempests, volcanoes, and earthquakes, are all made to advance His interest.

As this world was wholly intended for the scene of redemption, "all the good which it contains" belongs to the plan of grace that was laid in Christ. His kingdom comprises every valuable object which God proposed to Himself in creating, preserving, and governing the world—the whole amount of His glory upon earth, and the immortal blessedness of millions of men. It is the only cause on earth that is worth an anxious thought. It is the only interest which God pursues or values, and the only object worthy of the attention of men. For this sole object were they created, and placed in this world, with social affections adapted to their present state, with em-

ployments appointed for the preservat interest distinct from the kingdom of pursue. No laws but those which appropriate which of course respect only the conce by heaven to direct their conduct. The social duties, are enjoined only as subor kingdom. Their private and social prorequired to extinguish; but with these strong and steady step directly toward t eye filled with its magnitude, and with for its promotion. It is required that or whatever they do, they should do object.

As then, we can rely on the decis pressed both in the example and prece that this kingdom ought to engross the exert a commanding influence over all be the great object of their lives, and th hour. The bosom of the child should b at the name of Jesus, before it is capabl ture of his kingdom. The youth ought his actions, and his hopes, with an eye f man ought to respect it in every impor common concerns, in the expressions of of his passions, in the thoughts of his ment or distinction, but the interest of tl be his highest object—should be daily a with all his heart and soul. To this s talents, all his influence, all his wealth. headlong zeal their separate interests, all ing this kingdom, as the common inte concern for which they were sent into tl

If the eyes of men were opened, the of infinite value—worthy to be the were created. It is the cause which not ture, but all beings and agents, conspil loved cause on which the heart of the beat in the babe of Bethlehem, and who the spear. It is the cause to which artered; to which devils have involuntal cause which has engaged the ardent atte in every age. It is the cause for which

prophets taught, for which apostles toiled, for which martyrs bled. For the consummation of this cause upon earth many eyes have waited, from age to age, in unwearied expectation; "many prophets and righteous men have desired to see it;" many who sealed their faith with their blood, looked forward to this glorious event with eyes glistening in the agonies of death. "The whole creation groaneth and travaileth in pain together" to bring forth this grand consummation.

The cause of Christ is the only one which will prevail and live amid the wrecks of time. Strong as the arm of Omnipotence, it will hold on in its majestic course, bearing down and crushing every thing that resists its progress. Every interest that is placed on this foundation is safe; but inevitable ruin awaits every thing beside. Woe to the man whose destinies are not united with the kingdom of Christ! Woe, woe to the man who sets himself to oppose this holy kingdom!

Though at present disregarded by men, the kingdom of Christ is destined to engage the profound attention of all nations. It is destined to banish from the abodes of men the miserable effects of the fall, and to restore all the tribes of the earth to themselves and to God. When the glories of this kingdom shall cover all lands—when, after a long succession of wintery years, the spring-time of the world shall come, when the beauties of holiness shall clothe every region, and songs of salvation shall float in every breeze; then will it be seen that the world was not made in vain. It is transporting to look down the vale of time, and see the miseries of six thousand years come to an end, the convulsions of a disordered world composed, and the glory of Zion filling all the earth.

Lend me an angel's harp, while I look forward to approaching scenes, which, distant as they then were, enraptured the souls of the holy properts. How divinely did they sing, when, from the mount of vision, they beheld across the shade of many troublous years the Church standing on the field she had won, triumphantly shouting, "Lo, this is our God; we have waited for Him, we will be glad and rejoice in His salvation!" Sometimes in the midst of their sorrows, while nothing was escaping them but the sounds of a breaking heart, a glimpse of this glory would break upon their view; and then the tear which stood in their eye forgot to fall, their half-uttered sigh died upon their tongue, they awoke to rapture, and exclaimed, "Thou shalt arise and have mercy on Zion, for the time to favor her, yea the set time is come."

The Church has hitherto possessed but a small proportion

of a world created for its use; but the day is drawing on, when "the everlasting Gospel shall be preached to every kindred, an tongue, and people;" when "from the rising of the sun, unto the going down of the same, the name of the Lord shall be great amon the Gentiles;" when "all shall know Him from the least to the greatest, for the earth shall be filled with the knowledge of the glor of the Lord as the waters cover the sea. And the ransomed of th Lord shall return and come to Zion with songs and everlasting jo upon their heads; they shall obtain joy and gladness, and sorros and sighing shall flee away. Their sun shall no more go down, no their moon withdraw itself, for the Lord shall be their everlasting light, and the days of their mourning shall be ended." A thousan times ten thousand captives shall drop their chains, and come forti to light, with joys too big for utterance; and this miserable world once the emblem of hell; this miserable world, after being so long shaken with tempests, shall, like the waters of a peaceful pool, re flect the image of heaven. Paradise shall be restored; and the shall appear, to the confusion of all the enemies of Christ, th blessed efficacy of His Gospel to heal the wounds of a bleeding world. This is the triumph of the woman's seed; this, the bruising of the serpent's head. Is not every Christian rapt as he thu views from Pisgah the promised rest on earth? Is enthusiasm her a crime? Would not coldness be rebellion? Come, Thou desir of nations, come! Come, Thou restorer of a world!

Lo, a still more transporting sight appears! My ravished epbeholds the kingdom of Christ advanced to the glories of the heavenly state. Faith looks through the vail which conceal the eternal world, and discerns thousands of millions of happy beings, ransomed from destruction and brought home to their Father's house; it beholds the Church encircling the throne of her Redeemer, casting her honors at His feet, buried in the ocean of His glory, united to the Father by ineffable relation, while all heaven is ringing with hosannas for redeeming love: "there, there is the august kingdom completed which God at first undertook to erect!"

Say now—pronounce—is not the object worthy of all the means employed for its attainment? Do you hesitate? Look, and think again! Follow only one human soul into eternity; trace its endless course through delights which flesh and blood could not sustain, or through fire sufficient to melt down all the planets; pursue it through the ascending degrees of its eternal progression; see it leaving behind the former dimensions of seraphim and cherubin, and still stretching toward God, or sinking forever in the bottomless

abyss. My God! what an event is the redemption of a single soul! O the infinite mercy that redeemed such countless millions! O the boundless compassion of Christ—the ocean without a bottom or a shore! "O the depth of the riches both of the wisdom and knowledge of God," which are disclosed in this unfathomable plan of grace!

Where are infatuated infidels now? Bring up hither all their bands to behold the glorious Agent, and the glorious interest, which they oppose! Julian, Celsus, and Porphyry, what now think you of Christ! Voltaire, Hume, Gibbon, and Bolingbroke—where are now those tongues which blasphemed the anointed Messiah? Let our subject burst like ten thousand thunders upon those, who, in rejecting the Mediator, resist all the designs of God—who would destroy the only interest of the universe—who are fatally contending with all the energies of Omnipotence!

Oh that I had a voice to reach the hearts of impenitent sinners of every class! Knew ye the infinite glories of our Messiah, the darling of heaven, the wonder of angels, the august Agent of the universe; knew ye your ruin and necessities; knew ye the tenderness of Him who wept because you would sin—who, to save your wretched souls, sweat drops of blood, and expired on the ragged irons; you would not thus idly pass by His reeking cross, you would not thus refuse Him reverence, and coldly cast away the benefits of His dying love!

In applying this subject I would summon, were I able, all the kingdoms of the earth to arise in one mass to urge forward the cause of the Redeemer. Assemble, ye people, from the four quarters of the globe! Awake, ye nations, from your sleeping pillow—combine in this grand object of your existence—this common interest of the world! Ye kindreds and tribes, why are ye searching for happiness out of this kingdom, and overlooking the cause of Christ, as though He had no right to hold an interest on earth? Know ye that no man is licensed to set up another interest on this ground which is sacred to the Redeemer. What have you to do in this world if you will not serve the Lord's Anointed? If you will not submit to His dominion, and join to advance His cause, go, go to some other world—this world was made for Christ! But whither can you go from His presence? All worlds are under His domin-Ah! then return, and let your bosoms swell with the noble desire to be fellow-workers with the inhabitants of other worlds in serving this glorious kingdom.

My brethren, my brethren! while all the agents in the universe

are employed, some with fervent desire, instrumentality, to advance the cause of of you refuse it your cordial support of universal action, consent to remain ir private cares, and contracted into a little designed? Awake, and generously exp this benevolent and holy kingdom! G ample of exclusive regard to this object, who purchased the Church with His The holy angels, who incessantly minist of you. The illustrious army of patria martyrs, by their services and suffering of you. How, then, can you meet the ey spectators, who watch you from every wi rouse every sleeping faculty, and with yo advance the kingdom of the Redeemer?

My brethren, there is much for you was made for Christ, though all the na swell His triumph, yet at this very mom that race for whom He shed His sacred be ance of His Gospel, chained in miserable to Satan. Many of them are also suffibarbarous state, without domestic or cisinks of vice, and besmearing the altars of Touched with affection for Him who pothers—for Him who, "though He was came poor, that we through His poverty bear to cherish the pious wish that He in dying love? Do not our hearts throb with in giving Him "the heathen for His inhiparts of the earth for His possession?"

Distinguished will be the glory of the selected to bear a conspicuous part in the who are now alive on the earth decline be seized by a more generous and holy generation, however, it seems fairly tend tions of Divine providence. Great eve in their birth. In the eager attitude of the dawn of a better day, and even be the light purpling the east. The Christenting itself with prayers for the heather warmed and filled," is awaking to mo

warmed with apostolic zeal, have abandoned the comforts of civilized life, and are gone to the ends of the earth, to bear to benighted nations the first tidings of a precious Saviour. Numerous societies have risen into existence on both sides of the Atlantic, under whose patronage missionaries are now employed from India to the American wilderness, from Greenland to the southern ocean. Some of the first fruits of their labors, I hope, are already gathered into the heavenly garner.

While our brethren are thus summoning us from the four quarters of the earth to "come up to the help of the Lord," let us not incur the curse of Meroz; let us quickly put our hands to the work lest it be done without us. "If we altogether hold our peace at this time, then shall there enlargement arise from another place; but we and our father's house may be destroyed." But why should I thus speak? You, my brethren, have already felt the heavenly impulse; you have given to the Lord; and the affecting accounts of your missionaries show that you have received, thus early, the blessing of some who were ready to perish.

Let us still pursue the glorious design, and rise above every objection which a cold, calculating spirit may cast in our way. We are bound to persevere by the express command to "go forth into all the world, and preach the Gospel to every creature." We are bound by mercies which we ourselves have received. Had not benevolent men devoted their property and lives to bring the Gospel to our fathers, we might, this evening, have been assembled, not in this temple of God, but to sacrifice our children on the altar of devils. Methinks I hear those generous spirits crying from the verge of heaven, "Freely ye have received, freely give."

Let me never fall into the hands of the man who, while He refuses to aid the missionary efforts of his brethren, coolly says that he submits the fate of the heathen to God. Do you call this submission? Put it to the test; does it preserve you equally composed by the bed of your dying child? While the pressure of private afflictions can torture your soul, call not the apathy with which you view nations sinking into hopeless ruin—call it not submission, nor bring the government of God to sanction a temper as cruel as it is common! Will the government of God convert the heathen without the means of grace? What nation was ever so converted? It is contrary to the established method of Divine grace. "How shall they believe in Him of whom they have not heard? And how shall they hear without a preacher?"

No, my brethren, missionaries must go among them, and they

must be supported. They can not support themselves; they can derive support from the heathen; nor can they expect to be by ravens." Who then shall sustain the expense, if not the Citian world? and what portion of the Christian world rather than American churches? and what district of these churches rather that in which we are assembled? and what individuals rather ourselves? Heaven has given us the means; we are living in perity on the very lands from which the wretched pagans have ejected; from the recesses of whose wilderness a moving cry is he When it is well with you, think of poor Indians. This is ideal; we have received such messages written with their tears.

No, we will not shift this honorable burden upon others. would sooner contend for it as a privilege. But we need not tend; it is ample enough to satisfy the desires of all. The exp of Christianizing only the savages on our borders will be great; to extend effectual aid to all the benighted tribes on the Amer continent, to the numerous islands, to the vast regions of Asia Africa, would demand the resources of Christendom. Every munder bonds to God to bear his full proportion of this expense, whom but for the Redeemer was your wealth created? Thus the Lord, "Your silver and your gold are mine." The flock Kedar and the gold of Sheba were created to bring tribute to Church. Should we sordidly close our hands against Him, He with infinite ease, extort a hundredfold, by sending a blast into fields, a disease into our families, or a fire into our dwellings.

It is a maxim that admits of general application, "Whose will save his life, shall lose it; but whosoever will lose his life Christ's sake, the same shall save it." "The liberal soul shall made fat, and he that watereth shall be watered also himself." that hath pity upon the poor lendeth to the Lord, and that w he hath given will He pay him again." By one shower of rain one restraint upon the winds that would sink your ship, by breeze sent to fan from your door the pestilental vapor. He can pay you. And He can bestow the blessings of eternity on you your children. The best security for remuneration is offered. tenders you His blessing to reward your charity. And now are Christians? The trial is to be made. The everlasting fates of turn upon the existence of a temper to prefer the blessing of Go mammon. "To the merciful He will show Himself merciful; whose stoppeth his ears at the cry of the poor, he also shall cry self, but shall not be heard."

"I have nothing to spare," is the plea of sordid reluctance.

a far different sentiment will be formed amid the scenes of the last day. Men now persuade themselves that they have nothing to spare till they can support a certain style of luxury, and have provided for the establishment of children. But in the awful hour when you, and I, and all the pagan nations, shall be called from our graves to stand before the bar of Christ, what comparison will these objects bear to the salvation of a single soul! Eternal mercy! let not the blood of heathen millions, in that hour, be found in our skirts!

Standing, as I now do, in sight of a dissolving universe, beholding the dead arise, the world in flames, the heavens fleeing away, all nations convulsed with terror, or rapt in the vision of the Lamb-I pronounce the conversion of a single pagan of more value than all the wealth that ever Omnipotence produced! On such an awful subject it becomes me to speak with caution; but I solemnly aver, that were there but one heathen in the world, and he in the remotest corner of Asia, if no greater duty confined us at home, it would be worth the pains for all the people in America to embark together to carry the Gospel to him. Place your soul in His soul's stead! Or rather, consent for a moment to change condition with the savages on our borders. Were you posting on to the judgment of the great day, in the darkness and pollution of pagan idolatry, and were they living in wealth in this very district of the Church, how hard would it seem for your neighbors to neglect your misery! When you should open your eyes in the eternal world, and discover the ruin in which they had suffered you to remain, how would you reproach them that they did not even sell their possessions, if no other means were sufficient, to send the Gospel to you. My flesh trembles at the prospect! But they shall not reproach us. It shall be known in heaven that we could pity our brethren. We will send them all the relief in our power, and will enjoy the luxury of reflecting what happiness we may entail on generations yet unborn, if we can only effect the conversion of a single tribe.

All that remains for me to add is a fervent prayer, that He who is viewing from heaven the events of this evening may incline your hearts to the noblest charity, and may reward it with everlasting blessings on you and your children. Amen.

DISCOURSE SEVE

JOHN M. MAS

This distinguished divine and pulpit c New York, in 1770; where he also gradu 1789. Having studied theology with his fi in Europe. Returning to America, he suc ate of the Cedar street Church, in 1792. In Church in Murray-street. He had also acc vost in Columbia College; which office he Europe, in 1816, on account of ill health, sumed preaching; but in 1821 took charg having already suffered from two paralytic was impossible to perform arduous labor; New York, where he lingered the rest of ber, 1829.

Dr. Mason wrote extensively for essay during his lifetime, several orations and se collated and published in four volumes, 8v

The mind of Dr. Mason was of the mor Calvinistic, and his piety and zeal worth nent as a pulpit orator, his eloquence be It is said that when Robert Hall heard claimed, "I can never preach again!" T preacher which are most celebrated, are his "Gospel for the Poor"-which is given gave preference to the latter, by its free formed, on good authority, that during a having committed to memory this sermo he went, and with the most marked effect of the Pulpit," thus describes the scene of in New Haven, in the year 1808. "The rents of men were seen pouring to the hou isters of the Gospel, both the aged and th reflecting Judges of the law, and Lawyer There were Senators and men of learning from every part of the land. There sat the venerable Dwight, and the not less venerable Backus, melted into a *flood* of tears. That vast auditory, which seemed at first only to listen with interest, and then gaze with admiration, with few exceptions, covered their faces and wept."

THE GOSPEL FOR THE POOR.

"To the poor the Gospel is preached."-LUKE, vii. 22.

The Old Testament closes with a remarkable prediction concerning Messiah and His forerunner. "Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord: and he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse." Accordingly, at the appointed time, came John the Baptist, "in the spirit and power of Elias," saying, "Repent ye, for the kingdom of heaven is at hand." In his great work of "preparing the way of the Lord," he challenged sin without respect of persons. The attempt was hazardous; but, feeling the majesty of his character, he was not to be moved by considerations which divert or intimidate the ordinary man. Name, sect, station, were alike to him. Not even the imperial purple, when it harbored a crime, afforded protection from his rebuke. His fidelity in this point cost him his life. For having "reproved Herod, for Herodias, his brother Philip's wife, and for all the evils which Herod had done," he was thrown into prison, and at length sacrificed to the most implacable of all resentments, the resentment of an abandoned woman.

It was in the interval between his arrest and execution, that he sent to Jesus the message on which my text is grounded. As his office gave him no security against the workings of unbelief in the hour of temptation, it is not strange, if in a dungeon and in chains, his mind was invaded by an occasional doubt. The question by two of His disciples, "Art Thou He that should come, or do we look for another?" has all the air of an inquiry for personal satisfaction; and so his Lord's reply seems to treat it. "Go your way, and tell John what things ye have seen and heard; how that the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, to the poor the Gospel is preached." The answer is clear and con-

vincing. It enumerates the very signs by which the Church was to know her God, "for whom she had waited;" and they were enough to remove the suspicions, and confirm the soul, of His servant John.

Admitting that Jesus Christ actually wrought the works here ascribed to Him, every sober man will conclude with Nicodemus, "We know that Thou art a teacher from God; for no man can do these miracles that Thou doest, except God be with him." It is not, however, my intention to dwell on the miraculous evidence of Christianity. The article which I select as exhibiting it in a plain but interesting view, is, "the preaching of Gospel to the poor."

In Scriptural language, "the poor," who are most exposed to suffering and least able to encounter it, represent all who are destitute of good necessary to their perfection and happiness; especially those who feel their want, and are disconsolate; especially those who are anxiously "waiting for the consolation of Israel." Psalms, "I am poor and needy, yet the Lord thinketh upon me." Thus in Isaiah, "When the poor and needy seek water and there is none, and their tongue faileth for thirst; I, the Lord will hear them: I, the God of Israel, will not forsake them." Thus also, "The Lord hath annointed me to preach good tidings to the meek;" the same word with that rendered "poor;" and so it is translated by Lake, "To preach the Gospel to the poor;" which is connected, both in the prophet and evangelist, with "healing the broken-hearted." Our Lord, therefore, refers John, as He did the Jews in the synagogue a: Nazareth, to this very prediction as fulfilled in Himself. So that His own definition of His own religion is, "a system of consolation for the wretched." This is so far from excluding the "literal poor," that the success of the Gospel with them is the pledge of its success with all others: for they not only form the majority of the human race, but they also bear the chief burden of its calamities. over, as the sources of pleasure and pain are substantially the same in all men; and as affliction, by suspending the influence of their artificial distinctions, reduces them to the level of their common nature; whatever, by appealing to the principles of that nature, promotes the happiness of the multitude, must equally promote the happiness of the residue; and whatever consoles the one, must, in like circumstances, console the other also. As we can not, therefore, maintain the suitableness of the Gospel to the literal poor, who are the mass of mankind, without maintaining its prerogetive of comforting the afflicted; nor, on the contrary, its prerogative of comforting, separately from its suitableness to the mass of mankind, I shall consider these two ideas as involving each other.

With this explanation, the first thing which demands your notice, is the fact itself—"Gospel preached to the poor."

From the remotest antiquity there have been, in all civilized nations, men who devoted themselves to the increase of knowledge and happiness. Their speculations were subtile, their arguings acute, and many of their maxims respectable. But to whom were their instructions addressed? To casual visitors, to selected friends, to admiring pupils, to privileged orders! In some countries, and on certain occasions, when vanity was to be gratified by the acquisition of fame, their appearances were more public. For example, one read a poem, another a history, and a third a play, before the crowd assembled at the Olympic games. To be crowned there, was, in the proudest period of Greece, the summit of glory and ambition. But what did this, what did the mysteries of pagan worship, or what the lectures of pagan philosophy, avail the people? Sunk in ignorance, in poverty, in crime, they lay neglected. Age succeeded age, and school to school; a thousand sects and systems rose, flourished, and fell; but the degradation of the multitude remained. Not a beam of light found its way into their darkness, nor a drop of consolation into their cup. Indeed a plan of raising them to the dignity of rational enjoyment, and fortifying them against the disasters of life, was not to be expected: for as nothing can exceed the contempt in which they were held by the professors of wisdom; so any human device, however captivating in theory, would have been worthless in fact. The most sagacious heathen could imagine no better means of improving them than the precepts of his philosophy. Now, supposing it to be ever so salutary, its benefits must have been confined to a very few; the notion that the bulk of mankind may become philosophers, being altogether extravagant. They ever have been, and, in the nature of things, ever must be, unlearned. Besides, the groveling superstition and brutal manners of the heathen, presented insuperable obstacles. Had the plan of their cultivation been even suggested, especially if it comprehended the more abject of the species, it would have been universally derided, and would have merited derision, no less than the dreams of modern folly about the perfectibility of man.

Under this incapacity of instructing the poor, how would the pagan sage have acquitted himself as their comforter? His dogmas, during prosperity and health, might humor his fancy, might flatter his pride, or dupe his understanding; but against the hour of grief or dissolution he had no solace for himself, and could have none for others. I am not to be persuaded, in contradiction to

every principle of my animal and ration fortune, and death, are no evils; and a gard. And could I work myself up it how would it promote my comfort? (ent with nature and truth. By perverti ing my heart, by chilling my nobler w affections, I may grow stupid; but shall lation. Convert me into a beast, and into a block, and I shall feel no pain.] I asked you for consolation, and you des I asked you to bear me over death, in and you begin by transforming me in glad tidings: nothing to cheer the gloor erty. And the pagan teacher could giv therefore, the miserable, even of his o kindred, had nothing to hope. But t dunghill," and wipe away the tears from burdens of the heart; to heal its malad large its enjoyments; and that under ev row, in all nations, and ages, and circu too vast for the human faculties, so, had human execution, it could not have r would have been remembered only as a

Yet all this hath Christianity undert distinction, to people of every color, at the continent and the isles; to the man field, and the man of the woods; to the Hottentot; to the sick and desperate; to the slave. She impairs no faculty, into no relation; but, taking men as they a and woes, she proffers them peace and be not vain. The course of experiment he fifty generations of men. It is passing and, for reasons to be afterward assigne gle instance, when it has been fairly trie

The design is stupendous; and the lequire, by whom it was projected and can is our astonishment, when we learn, the birth, mean education, and feeble resourchated for their religion, and proverbial feeters, and tax-gatherers, and fishermers and of this phenomenon? A recurrence

which had long predicted it, either surrenders the argument, or increases the difficulty. If you admit that they reveal futurity, you recognize the finger of God, and the controversy is at an end. If you call them mere conjectures, you are still to account for their correspondence with the event, and to explain how great a system of benevolence, unheard, unthought of by learned antiquity, came to be cherished, to be transmitted for centuries from father to son, and at length attempted among the Jews! And you are also contradicted by the fact, that however clearly such a system is marked out in their Scriptures, they were so far from adopting it, that they entirely mistook it; rejected it, nationally, with disdain; persecuted unto death those who embarked in it; and have not embraced it to this day! Yet in the midst of this bigoted and obstinate people, sprang up the deliverance of the human race. "Salvation is of the Jews." Within half a century after the resurrection of Christ, His disciples had penetrated to the extremes of the Roman empire, and had carried the "day spring from on high" to innumerable tribes who were "sitting in the region and shadow of death." And so exclusively Christian is this plan, so remote from the sphere of common effort, that after it has been proposed and executed, men revert perpetually to to their wonted littleness and carelessness. The whole face of Christendom is overspread with proofs, that, in proportion as they depart from the simplicity of the Gospel, they forget the multitude as before, and the doctrines of consolation expire. In so far, too, as they adapt, to their own notions of propriety, the general idea, which they have borrowed from the Gospel, of meliorating the condition of their species, they have produced, and are every day producing, effects the very reverse of their professions. Discontent, and confusion, and crimes, they propagate in abundance. They have smitten the earth with curses, and deluged it with blood. But the instance is yet to be discovered, in which they have "bound up the broken-hearted." The fact, therefore, that Christianity is, in the broadest sense of the terms, "glad tidings to the poor," is perfectly original. It stands without rival or comparison. It has no foundation in the principles of human enterprise; and could never have existed without the inspiration of that "Father of lights, from whom cometh down every good and every perfect gift."

II. As the Christian fact is original, so the reasons of its efficacy are peculiar. Christianity can afford consolation, because it is fitted to our nature and character. I specify particulars:

First. The Gospel proceeds upon the principle of immortality.

That our bodies shall die is indisputable. But that refuctance of

nature, that panting after life, that horn no man can completely divest himself, co with deep solicitude. While neither tl rational considerations, ascertain the cert less of future bliss. The feeble light wh point among the heathen, flowed not fre tion. It was to be seen chiefly among th tales of their fathers; and among the p fable to philosophic speculation. Reaso discovery; but the pagans knew not h immortality, even when they had it. It; it established not their hope. When th grounds of it, "they became vain in th foolish heart was darkened." The best unworthy of a child, who has "learned it is remarkable enough, that the doctrin fectly detached and as barren of moral ern infidels, as it was in the hands of have been so unable to assign it a conve they have found it to be so much at var so troublesome in their warfare with the resolute of the sect have discarded it alt part of them it is no better than an c and never will be, a source of true con any bosom, but the system of Christian Christian. Life and immortality, about for which all have sighed, but of which tions or prove the existence, are not brought to light by the Gospel." This every other religion; and yet the very p ness hangs. That we shall survive the solution to the bar of God, and from the bution, are truths of infinite moment and demonstrate the incapacity of temporal They explain why grandeur, and pleasur sad. He who pretends to be my comfo immortality overlooks my essential wan Immortality is the basis of her fabric. of man into its true reason—the value o every human form, however ragged or by external change, unassailable by deatl dous faculties of knowledge and action, c a spirit, at the same time, depraved and guilty; and therefore liable to irreparable ruin. These are Christian views. They elevate us to a height at which the puny theories of the world stand and gaze. They stamp new interest on all my relations and all my acts. They hold up before me objects vast as my wishes, terrible as my fears, and permanent as my being. They bind me to eternity.

Secondly. Having thus unfolded the general doctrine of immortality, the Gospel advances further, informing us that although a future life is sure, future blessedness is by no means a matter of course. This receives instant confirmation from a review of our character as sinners.

None but an atheist, or, which is the same thing, a madman, will deny the existence of moral obligation, and the sanction of moral law. In other words, that it is our duty to obey God, and that He has annexed penalties to disobedience. As little can it be denied that we have actually disobeyed Him. Guilt has taken up its abode in the conscience, and indicates, by signs not to be misunderstood, both its presence and power. To call this superstition betrays only that vanity which thinks to confute a doctrine by giving it an ill name. Depravity and its consequences meet us, at every moment, in a thousand shapes; nor is there an individual breathing who has escaped its taint. Therefore our relations to our Creator as innocent creatures have ceased; and are succeeded by the relation of rebels against His government. In no other light can He contemplate us, because His "judgment is according to truth." A conviction of this begets alarm and wretchedness. And, whatever some may pretend, a guilty conscience is the secret worm which preys upon the vitals of human peace; the invisible spell which turns the draught of pleasure into wormwood and gall. To laugh at it as an imaginary evil is the mark of a fool; for what can be more rational than to tremble at the displeasure of an almighty God? If, then, I ask how I am to be delivered? or whether deliverance is possible? human reason is dumb; or if she open her lips, it is only to tease me with conjectures, which evince that she knows nothing of the matter. Here the Christian verity interferes; showing me, on the one hand, that my alarm is well founded; that my demerit and danger are far beyond even my own suspicions; that God, with whom I have to do, "will by no means clear the guilty;" but, on the other hand, revealing the provision of His infinite wisdom and grace, for relieving me from guilt. "God so loved the world that He gave His only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." The more I ponder this method of

salvation, the more I am convinced that fection and exalts the divine government for whom are all things, and by whom many sons unto glory, to make the Capt through sufferings." Now I know whe site to happiness, pardon of sin. In C justifying righteousness, the want of w of the cause, kept me miserable till this safe. His precious blood "purges my peace to me as a river, and the glory o stream." My worst fears are dispelled; for me; I can look with composure at f ing up with the thought that I am immediately

Thirdly. In addition to deliverance f vides relief against the "plague of the l

It will not be contested, that disorde of men. The very attempts to rectify i and their ill success shows their authors no value. That particular ebullitions pressed, and particular habits of vice aid, is admitted. But if any one shall amples of victory of the principle of de For, not to insist that the experience we have complete evidence that all refor merely an exchange of lusts; or rather appetite by the depression of another continuing the same; its form only va wise. Untaught of God, the most com either to trace the original of corruptio has its fountain where he least and last the Omniscient eye has searched it out heart, filled with enmity against Godall things and desperately wicked." made, his measures, you hope, will tal contrary. It now defies his power, as How have disciples of the moral school have they resolved, and vowed, and fa traveling through the whole circuit of down at last, "wearied in the greatne marvel! the "Ethiopian can not chang his spots." Neither can impurity purif from the footsteps of the Christian truth ness; and Gospel again flows from her tongue; the Gospel of a new heart—the Gospel of regenerating and sanctifying grace; as the promise, the gift, the work of God. "I will sprinkle clean water upon you, and you shall be clean; from all your filthiness, and from all your idols will I cleanse you; a new heart also will I give you, and a new spirit will I put within you; and I will take away the stony heart out of your flesh; and I will give you a heart of flesh; and I will put My spirit within you, and cause you to walk in My statutes, and ye shall keep My judgments and do them." Here all our difficulties are resolved at once. The spirit of life in Christ Jesus, quickens "the dead in trespasses and sins. The Lord, our strength, works in us all the good pleasure of His goodness, and the work of faith with power." That which was impossible with men, is not so with Him; for "with Him all things are possible; even the subduing of our iniquities;" creating us anew, after His own image, "in knowledge, righteousness, and true holiness;" turning our polluted souls into His own "habitation through the Spirit;" and making us "meet for the inheritance of the saints in light." Verily this is Gospel; worthy to go in company with remission of sin. And shall I conquer at last? Shall I, indeed, be delivered from the bondage and the torment of corruption? A new sensation passes through my breast. "I lift up mine eyes to the hills from whence cometh my help;" and with the hope of "perfecting holiness in the fear of God," hail my immortality.

Fourthly. Having thus removed our guilt, and cleansed our affections, the Gospel proceeds to put us in possession of adequate enjoyment. An irresistible law of our being impels us to seek happiness. Nor will a million of frustrated hopes deter from new experiments; because despair is infinitely more excruciating than the fear of fresh disappointment. But an impulse, always vehement and never successful, multiplies the materials and inlets of pain. This assertion carries with it its own proof; and the principle it assumes is verified by the history of our species. In every place, and at all times, ingenuity has been racked to meet the ravenous desires. Occupation, wealth, dignity, science, amusement, all have been tried; are all tried at this hour; and all in vain. The heart still repines: the unappeased cry is, Give, give. There is a fatal error somewhere; and the Gospel detects it. Fallen away from God, we have substituted the creature in His place. This is the grand mistake: the fraud which sin has committed upon our nature. The Gospel reveals God as the satisfying good, and brings it within our reach. It proclaims him reconciled in Christ Jesus, as our father, our friend,

our portion. It introduces us into His p in the Intercessor's name, and asking, may be full." It keeps us under His ϵ arm; feeds us upon "living bread" which seals us up to an eternal inheritance; an our dead bodies from the grave, and fash shall vie with heaven! It is enough! I go no further: I have got to the "foun turn to thy rest, O my soul, for the Lord thee!"

This Gospel of immortality, in right would be inestimable, were it even obschended without painful scrutiny. But I

Fifthly. That, unlike the systems of anticipations, the Gospel is as simple as doctrines, though capable of exercising t are adapted to the common understandi abstruse, they might gratify a speculative upon the multitude, and be unprofitable solation. The mass of mankind never To omit other difficulties, they have not them good, must be interesting, solemn, is the benign office of the Gospel. Her they are constantly recurring in variou home to every man's condition; they bosom; they are enforced by motives mistake, and conscience will rarely disp love their Bible, seldom quarrel about faith and duty; and as seldom do they a of that meager refinement which arrogat Christianity.

From this simplicity, moreover, the G consolation. Grief, whether in the lear simple. A man, bowed down under cal vestigation. His powers relax; he lear support must be without toil, or his spit these reflections, we see, on the one han pose the bulk of Christians, the life of w doctrines of the cross—and on the other even the careless lend their ear to the vo at all times to believers, it is doubly pre These things prove, not only that the Gos

a peculiar relief in trouble, but that it is readily apprehended, being most acceptable, when we are the least inclined to critical research.

Sixthly. The Gospel, so admirable for its simplicity, has also the recommendation of truth. The wretch who dreams of transport, feels a new sting in his wretchedness, when he opens his eyes and the delusion is fled. No real misery can be removed, nor any real benefit conferred, by doctrines which want the seal of certainty. And were the Gospel of Jesus a human invention, or were it checked by any rational suspicion that it may turn out to be a fable, it might retain its brilliancy, its sublimity, and even a portion of its interest, but the charm of its consolation would be gone. Nay, it would add gall to bitterness by fostering a hope which the next hour might laugh to scorn. But we may dismiss our anxiety, for there is no hazard of such an issue. Not only "grace," but "truth" came by Jesus Christ, "The gracious words which proceeded out of His mouth" were words of the "Amen, the faithful and true Witness;" and those which He has written in His blessed book, are "pure words, as silver tried in the furnace, purified seven times." His promises can no man deny to be "exceeding great;" yet they derive their value to us from assurances which, by satisfying the hardest conditions of evidence, render doubt not only inexcusable, but even criminal. "By two immutable things in which it was impossible for God to lie, we have a strong consolation who have fled for refuge to lay hold upon the hope set before us." Now, therefore, the promises of the Gospel which are "exceeding great," are also "precious." We need not scruple to trust ourselves for this life and the life to come, upon that Word which shall stand when "heaven and earth shall pass away." Oh, it is this which makes Christianity glad tidings to the depressed and perishing! No fear of disappointment! No hope that shall "make ashamed!" Under the feet of evangelical faith is a covenantpromise, and that promise is everlasting Rock. "I know," said one, whose testimony is corroborated by millions in both worlds, "I know whom I have believed, and I am persuaded that He is able to keep that which I have committed unto Him against that day.

Lastly. The Gospel, as a system of consolation is perfected by the authority and energy which accompany it. The devices of man originate in his fancy, and expire with his breath. Destitute of power, they play around depravity like shadows round the mountain top, and vanish without leaving an impression. Their effect would be inconsiderable could he manifest them to be true; because he can not compel the admission of truth itself into the human mind. Indifference, unreasonableness, prejudice, petulance, oppose to it an

almost incredible resistance. We see th and especially in the stronger conflicts of besides the opposition which moral trut there is a particular reason why the trut salutary, though attested by every thing by life and death, by earth, and heaver unless backed by Divine energy. It is understanding of man, and poisoned hi first to throw away his blessedness, and of this hatred, which the Scriptures ca most absolute in every unrenewed mar yield a point unfriendly to one corruptic equivalent in favor of another. Now a his corruptions in any shape, it meets w his corruptions in every shape. It is to upon him the "great salvation," that yo their corrective, his diseases and their cu but you convert him not. He will occ but it is only to relapse into his wonted soon call up the dead from their dust, as his danger, and prevail with him to em' "Where then," you will demand, "is th pel?" I answer, with the Apostle Paul, to salvation." When a sinner is to be slave is to be liberated from his chains, that same voice which has spoken in the to his heart, and commands an audience. to be "quick and powerful, and sharper It sets him before the bar of Justice, str ance, "sweeps away his refuge of lies!" which is "the wages of sin." It then c to the Divine forgiveness, reveals Christ. eousness, his peace, his hope of glory. is not the cause equal to the effect? "] over the clay?" Shall God draw, and th speak, and the deaf not hear? Shall Go live? Shall God "lift up the light of Hi reconciled in His dear Son, and they no name! These are no fictions. "We s testify that we have seen. The record with the Spirit of the living God; not in tables of the heart," is possessed by the

from the power of Satan unto God," and will certify that the revolution was accomplished by His word. And if it perform such prodigies on corruption and death, what shall it not perform in directing, establishing, and consoling them who have already obtained a "good hope through grace?" He who thunders in the curse speaks peace in the promise, and none can conceive its influence but they who have witnessed it. For proofs you must not go to the statesman, the traveler, or the historian. You must not go to the gay profession, or the splendid ceremonial. You must go the chamber of unostentatious piety. You must go to the family anecdote, to the Christian tradition, to the observation of faithful ministers. Of the last there are many who, with literal truth, might address you as follows: "I have seen this Gospel hush into a calm the tempest raised in the bosom by conscious guilt. I have seen it melt down the most obdurate into tenderness and contrition. I have seen it cheer up the broken-hearted, and bring the tear of gladness into eyes swollen with grief. I have seen it produce and maintain serenity under evils which drive the worldling mad. I have seen it reconcile the sufferer to his cross, and send the song of praise from lips quivering with agony. I have seen it enable the most affectionate relatives to part in death, not without emotion, but without repining, and with a cordial surrender of all that they held most dear, to the disposal of their heavenly Father. I have seen the fading eye brighten at the promise of Jesus. 'Where I am, there shall my servant be also.' I have seen the faithful spirit released from its clay, now mildly, now triumphantly, to enter into the joy of its Lord."

Who, among the children of men, that doubts this representation, would not wish it to be correct? Who, that thinks it only probable, will not welcome the doctrine on which it is founded, as worthy of all acceptation? And who that knows it to be true, will not set his seal to that doctrine as being, most emphatically, "Gospel preached to the poor?"

In applying to practical purposes, the account which has now been given of the Christian religion, I remark,

1. That it fixes a criterion of Christian ministrations.

If He, who "spake as never man spake," has declared His own doctrine to abound with consolation to the miserable, then, certainly, the instructions of others are evangelical, only in proportion as they subserve the same gracious end. A contradiction, not unfrequent among some advocates of revelation, is to urge against the infidel its power of comfort, and yet to avoid, in their own discourses, almost every principle from which that power is drawn. Disregard-

ing the mass of mankind, to whom the and omitting those truths which might touch the slumbering conscience, they d manner unintelligible to the illiterate, u and without alarm to the profane. Elegant dissertations upon virtue and revelation, or any other general subje perous and the gay; but they will not " are upon the earth;" they will not un heart with an imperishable hope. Whe I do not want amusement. I want "th ing to godliness." I want to hear of th sings of my guilt, and the disorder of r led from weariness and disappointmer filleth the hungry soul." I want to hav providence; to be taught how the "j right;" how I shall be prepared for dut "pass the time of my sojourning here it Tell me of that Lord Jesus, "who His c own body on the tree." Tell me of His gressors" as their "advocate with the Fa Spirit, whom "they that believe on Hi server, sanctifier, comforter. Tell me o cessity, and their use. Tell me of His r love. Tell me of the virtues, as growin tured by His grace. Tell me of the glo the obedience of faith. Tell me of vang grave, of a blessed resurrection, of the l som warms. This is Gospel; these are ferer, because glad to me as a sinner. allay my resentments; rebuke my discor weight of moral and natural evil. Th upon the thoughtless; awe the irreveren ice of the sanctuary a majesty, which : address never fail to dissipate. lected, or lightly referred to, there m there is no Gospel; and those preach tremble, who though admired by the gre are deserted by the poor, the sorrowful, with their God."

2. We should learn from the Gospe lence.

The Lord Jesus, who "went about doing good, has left us an example that we should follow His steps." Christians, on whom He has bestowed affluence, rank, or talent, should be the last to disdain their fellow-men, or to look with indifference on indigence and grief. Pride, unseemly in all, is detestable in them, who confess that "by grace they are saved." Their Lord and Redeemer, who humbled Himself by assuming their nature, came to "deliver the needy, when he crieth, the poor also, and him that hath no helper." And surely an object, which was not unworthy of the Son of God, can not be unworthy of any who are called by His name. Their wealth and opportunities, their talents and time, are not their own, nor to be used according to their own pleasure; but to be consecrated by their vocation "as fellow-workers with God." How many hands that hang down would be lifted up; how many feeble knees confirmed; how many tears wiped away; how many victims of despondency and infamy rescued by a close imitation of Jesus Christ. Go, with your opulence to the house of famine, and the retreats of disease. Go, "deal thy bread to the hungry; when thou seest the naked, cover him; and hide not thyself from thine own flesh." Go, and furnish means to rear the offspring of the poor; that they may at least have access to the word of your God. Go, and quicken the flight of the angel, who has "the everlasting Gospel to preach" unto the nations. If you possess not wealth, employ your station in promoting "good-Judge the fatherless; plead for the widow." will toward men. Stimulate the exertions of others, who may supply what is lacking on your part. Let the "beauties of holiness" pour their luster upon your distinctions, and recommend to the unhappy that peace, which yourselves have found in the salvation of God. If you have neither riches nor rank, devote your talents. Ravishing are the accents, which dwell on the "tongue of the learned," when it "speaks a word in season to him that is weary." Press your genius and your eloquence into the service of the "Lord your righteousness," to magnify His word, and display the riches of His grace. Who knoweth, whether He may honor you to be the minister of joy to the disconsolate, of liberty to the captive, of life to the dead? If He has denied you wealth, and rank, and talent, consecrate your heart. Let it dissolve in sympathy. There is nothing to hinder your "rejoicing with them that do rejoice, and your weeping with them that weep;" nor to forbid the interchange of kind and soothing offices. "A brother is born for adversity;" and not only should Christian be to Christian "a friend that sticketh closer than a brother," but he should exemplify the loveliness of his religion to "them that are

without." An action, a word, marked by the sweetness of the Gospel, has often been owned of God for producing the happiest effects. Let no man, therefore, try to excuse his inaction; for no man is to inconsiderable to augment the triumphs of the Gospel, by assisting

in the consolation which it yields to the miserable.

3. Let all classes of the unhappy repair to the Christian truth and "draw water with joy out of its wells of salvation!" Assume your own characters, O ye children of men; present your griev ances, and accept the consolation which the Gospel tenders. Come now, ye tribes of pleasure, who have exhausted your strength is pursuing phantoms that retire at your approach! The voice of the Son of God in the Gospel is, Wherefore "spend ye your money for that which is not bread, and your labor for that which satisfieth not hearken diligently unto Me, and eat ye that which is good, and le your soul delight itself in fatness!" Come, ye tribes of ambition who burn for the applause of your fellow-worms. The voice of the Son of God to you is, "The friendship of this world is enmity with God;" but "if any serve Me, him will My Father honor." Come ye avaricious, who "pant after the dust of the earth on the head of the poor." The voice of the Son of God is, Wisdom is " more pre cious than rubies; and all the things thou canst desire are not to be compared unto her"-but "what shall it profit a man if he shall gain the whole world, and lose his own soul?" Come, ye profine The voice of the Son of God is, "Hearken unto Me, ye stout-hearted that are far from righteousness; behold, I bring near My righteous ness." Come, ye' formal and self-sufficient, who say "that ye are rich, and increased with goods, and have need of nothing; and know not that you are wretched, and miserable, and poor, and blind and naked." The voice of the Son of God is, "I counsel you b buy of Me gold tried in the fire that ye may be rich; and whit raiment that ye may be clothed; and that the shame of your naked ness do not appear; and anoint your eyes with eye-salve, that v may see." Come, ye, who, being convinced of sin, fear lest th "fierce anger of the Lord fall upon you," The voice of the Sor of God is, "Him that cometh unto Me I will in no wise cast out. "I, even I, am He that blotteth out thy transgressions for Mine own sake, and will not remember thy sins." Come, ye disconsolate whose souls are sad, because the Comforter is away. The voice of the Son of God is, The Lord "hath sent Me to appoint unto them that mourn in Zion, beauty for ashes, the oil of joy for mourning and the garment of praise for the spirit of heaviness." Come, ve tempted, who are borne down with the violence of the "law in your

members, and of assaults from the evil one. The voice of the Son of God is, "I will be merciful to your unrighteousness; and the God of peace shall bruise Satan under your feet shortly." Come. ye children of domestic woe, upon whom the Lord has made a breach. by taking away your counselors and support. The voice of the Son of God is, "Leave thy fatherless children with Me; I will preserve them alive; and let thy widows trust in Me." Come, ye from whom mysterious providence has swept away the acquisitions of long and reputable industry. The voice of the Son of God is, "My son, if thou wilt receive My words, thou shalt have "a treasure in the heavens that faileth not;" and mayest "take joyfully the spoiling of thy goods, knowing that thou hast in heaven a better and an enduring substance." Come, ye poor, who without property to lose, are grappling with distress, and exposed to want. The Son of God, though the heir of all things, "had not where to lay His head;" and His voice to His poor is, "Be content with such things as ye have, for I will never leave thee nor forsake thee; thy bread shall be given thee, and thy water shall be sure." Come, ye reproached, who find "cruel mockings" a most bitter persecution. The voice of the Son of God is, "If ye be reproached for the name of Christ, happy are ye, for the Spirit of God and of glory resteth upon you. Come, in fine, ye dejected, whom the fear of death holds in bondage. The voice of the Son of God is, "I will ransom them from the power of the grave; I will redeem them. O death, I will be thy plagues! O grave, I will be thy destruction! repentance shall be hid from Mine eye;" blessed Jesus! thy loving-kindness shall "be My joy in the house of My pilgrimage;" and I will praise thee "while I have any being," for that Gospel which thou hast preached to the poor!

DISCOURSE SEVE

WILLIAM STAUG

Dr. Staughton was born in England, a in the year 1770—the same year in which born. At the early age of twelve year talents, and composed several poems, which At the age of seventeen he wrote a book c literary studies were pursued at Bristol; a casionally to preach, and drew together la this country in 1793, at the request of his call from Dr. Furman, of South Carolina, 1 take charge of the Baptist church in Ger first ministerial connection, of about sevabove-named church. Thence he remove sick with the yellow fever, and being o residence in New Jersey, and settled firs town, and then with that at Burlington. place, such was his reputation for brillia College conferred upon him the degree of then only twenty-eight years of age. In phia—the scene of his greatest labors ar charge of the first Baptist church. There the outpouring of the Spirit, and during he received about three hundred by ba pastor of the Sansom-street church, forn erection of their spacious house of worship miring audience. In 1817 Dr. Staughton lumbian College, Georgetown, D. C.; whic ten years. Upon the formation of the lite tion in that city, he accepted the appoint setting out for that place from Philadelphia way, and died in Washington, Dec. 12, 18

Dr. Staughton possessed a mind of reand a heart full of zeal and noble purpo deemer. Few men ever enjoyed a wider processed to the best of objects. He expressions of the second second

said to have been almost unrivaled in pulpit eloquence. It is to be regretted that so few of his thrilling utterances—generally unwritten—have been preserved. We have met with only three of his printed productions; one, an address delivered at the opening of Columbian College, and two sermons; that here given being superior to the other. It was delivered at the dedication of the house of worship of the Hightstown Baptist church, N. J., Nov. 26, 1803. A few passages, chiefly of a local interest, are omitted. The discourse is worthy of the preacher's reputation; abounding as it does in bold and striking conceptions, expressed with the various essentials of true Christian eloquence.

GOD DWELLING AMONG MEN.

"But will God indeed dwell on the earth?"—1 KINGS, viii. 27.

It is the duty of reasonable creatures to worship the everlasting God. His majesty claims our adoration, and His mercy our gratitude. Nature herself, feeble as is her capacity for discovering and leading men along the paths of moral duty, has, nevertheless, in all ages, pointed the barbarian to the Supreme Power, from whom all good is derived, and on the guidance of whose providence all revolutions depend. "Pass over the earth," said Plutarch, "you may discover cities without walls, without literature, without monarchs, without palaces or wealth, where the theater and the school are not known; but no man ever saw a city without temples and gods, where prayers, and oaths, and oracles, and sacrifices were not used for obtaining good or averting evil."

This duty is more clearly taught, and enforced with still stronger motives, in the volume of Revelation. Almost every page instructs us to worship the Lord our God, and to serve Him only. We have examples rising in succession for our imitation. The mode of worship may vary, but the devotional principle must be the same.

As the necessities we feel and the blessings we enjoy, for the most part, respect us not merely as individuals, but as members of a large community, with solitary worship man is not to satisfy himself. The blasting and the mildew, the sword and the pestilence, the locust and the famine, are not private calamities. National victory over unjust opposition, peace in all our borders, fruitful showers and golden harvests, are not private blessings. Thousands feel the pang or divide the transport. Hence we find that men have not separately each one prepared a victim for himself; they have agreed

in bands to surround a common altar, supplication, or in hymns of thanksgiv a family composed a company of worsh but in the history of the Israelites we be in holy solemnities. Though, on thei were more than a million in number, to one ark, one mercy-seat, one altar for priest.

The tabernacle first used among the I reared in haste by Moses. Perhaps it of his own tents. It came to pass, n who sought the Lord went out" to this of a year. Hence Moses fitly called it gregation."

Afterward the larger tabernacle, the and Aholiab, was set up. To this the transjourners in the desert, but after the of promise.

At length King David conceived the for the Lord. He had already testified Jehovah, by having a new tabernacle rathe reception of the ark on its removedom. But this was not sufficient. "Nathan, "I dwell in an house of cedar, in curtains." "Go," said the prophet, heart." The king was on the point of task, when he learned that though the the work should be reserved for Solom pious monarch had fallen asleep with I "built the house and finished it."

"Then Solomon assembled the elder of the tribes," that they might bring the ple. The men of Israel gathered them join the solemnity. When the priests tabernacle and all the holy vessels, Ki gregation led on the procession, sacrified and oxen that could not be told on As soon as the ark was brought in a dark cloud filled all the place. The horror, and the terrified priests could respake Solomon, relieving their apprehence of the prayer: "The Lord said He would dw

king recounted with solemn reverence the promises that God had made and fulfilled for his father David and for himself; but, as he prayed, his devotions were suddenly checked, or rather, sublimely elevated by an overpowering sense of the Divine Majesty. "But will God indeed dwell on the earth? Behold, the heaven and the heaven of heavens can not contain Thee; how much less this house that I have builded!"

You, brethren, have been raising this house and setting it in order. To-day we open it by beginning to offer up the incense of prayer before the throne. To day, for the first time, from this pulpit salvation through the blood of the Lamb is proclaimed—the doors have begun to be crowded with worshipers, and the walls to ring with hymns of thanksgiving. O that to-day, in this place, sinners may be converted to God and saints receive consolation and establishment. Great God of assemblies! bend thy heavens and come down; here make the horn of David to bud, and ordain a lamp for thine anointed!—"But will God indeed dwell on the earth?"

We adopt for ourselves the exclamation of Solomon. Every word is full of meaning. We scarce know where to rest our emphasis. Will God dwell on the earth! It would create our wonder if a cherub were to display his burning glories among us, but this were nothing; it were nothing if all the cherubim that wheel round the throne of light, were to come from the skies, compared with the descent of the eternal God. For God to dwell in heaven does not so much excité our astonishment. It is true in a certain sense the angels are chargeable with folly, and the heavens are unclean in His sight; there are, however, there, none dwelling in houses of clay, no "filthy and abominable" beings who drink "iniquity like water." But that He should dwell on the earth. seems almost beyond belief. Will He indeed dwell, or shall it be only in a sense improper and figurative! Will he indeed dwell, or is the mercy too great to be expected! Divine condescensions often fill the hearts of good men with holy astonishment. Thus the compassion and sovereignty of Christ in manifesting Himself to His disciples and not to the world, appeared marvelous. Lord, how is it? When Israel was delivered from captivity, when a risen Saviour was announced to His disciples, they were like men that dream, they believed not for joy.

The devout surprise which our text expresses, leaves it implied, that it would be no ground of wonder if God would not make His abode with us. This idea will receive confirmation on our contem-

plating the immensity, the loftiness, the in the sovereignty of God.

Solomon at the dedication seems par with a sense of the Divine immensity. heaven of heavens can not contain The that I have builded! God had promis dwelling-place; but here was the wonder verse (and who for this reason is by space) should choose a frail building martyr Stephen exhibits this idea, in his point of view. "Solomon built Him : High dwelleth not in temples made prophet, heaven is My throne and earth will ve build Me, saith the Lord; or wh Hath not My hand made all these things perhaps a pride, that so magnificient a how little does the whole appear to presence of Jehovah! What was the ! the heavens are but a throne for God. footstool! Having done all, we are stil

It is wonderful that God should dw leftiness. From the smallest particle of first archangel in glory, there appears, t ings a gradation. But the Lord is above, as He is often called, the Most High and praise. Will infinite elevation deinhabitant of eternity with the creatures losopher of both ancient and modern c not, and many a sinner has caught the second destruction, "The Lord shall not Jacob regard it."

When we meditate on the *independe* pear wonderful that He will make His ness is connected with society, and, toget dependent on God. He is happy alone sessed infinite blessedness before the wo earth and seas, should suns and stars, sl be struck out of existence, He would The vicissitudes of creation no more a passing cloud below disturbs the course heavens. He is not to be worshiped v "He needed any thing." "Is it any p

thou art righteous, or is it gain to Him that thou makest thy way perfect? Thy wickedness may hurt a man as thou art, and thy righteousness may profit the son of man, but can man be profitable to God?" The guilt of impious men can no more shake the Divine throne, than the purity of saints can establish it. He possesses none of those motives to seek society, arising from want, interest, and gratification, which operate with us. He inhabits His own eternity!

That God should dwell on the earth appears the more surprising when we contemplate His holiness. In this perfection He is greatly He is of purer eyes than to behold iniquity without abhorrence. Into heaven, the habitation of His holiness, there shall in no wise enter any thing that defileth, neither whatsoever worketh abomination, or maketh a lie. One of the solemn anthems of heaven is holy, holy is the Lord God Almighty. But what are we, what the whole human race? Conceived, alas, in sin, and shapen in iniquity, we have gone astray from the womb. David drew the likeness of man in his day; Paul, struck with its correctness, again exhibited it; and a momentary comparison of features will convince us that it resembles man in the present age, as much as it could have done in ages past. Jews and Gentiles are "all under sin: as it is written, There is none righteous, no, not one: there is none that understandeth, there is none that seeketh after God. They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one. Their throat is an open sepulcher; with their tongues they have used deceit; the poison of asps is under their lips: whose mouth is full of cursing and bitterness: their feet are swift to shed blood: destruction and misery are in their ways; and the way of peace have they not known: there is no fear of God before their eyes."

Review these sad outlines. They teach us that the powers of the mind are depraved; there is none that understandeth, the path of duty is abandoned; they are all gone out of the way, the excellences of Jehovah have no attractions, there is none that seeketh after God; the members of the body are instruments of unrighteousness; the insatiate desires of the drunkard and the glutton testify that their throat is an open sepulcher; the perjured person and the liar are with their tongues using deceit, and the poison of asps is under the lips of the flatterer and the slanderer. What multitudes are there among all ranks of society who are using language at which a demon might shudder. With how little emotion is damnation invoked on their eyes and their limbs, their bodies and their souls. The mouth of many seems so-full of cursing, that they can scarcely

speak on the most trivial occurrences with every sentence. The feet of men to shed blood. The first child that was murderer; and almost every page of h us into the ensanguined field, consists fought, or preludes to some new catas stroyers of men by profession, and so sware heroes and nations, that circumstant commonly laid hold of, and amplified in slaughter. Whatever difference may a degree of their iniquity, there is none will God indeed dwell upon the earth? clude He will not, or that if He should sword, His hand would take hold on ompense.

But, further, reflect, brethren, a mom The moral law is binding alike on ans former class of beings, and, as we hav ter, have violated its precepts. It is a r render tribulation and anguish to the tr the threatening, either on the sinner, or must descend, or the Divine faithfuln which kept not their first estate He hath 1 under darkness, unto the judgment of them we have sinned, what reason can we should not suffer? It is of the Lo: consumed at the present hour. If it be alty to His law, it can not be wrong that as Governor of the universe demands th whether His wisdom will contrive, His ereignty accept a plan for the deliveranc

Great, however, as are the difficultic when we associate the ideas of God's imn loftiness and our meanness; His indepe His holiness and our defilement; His a be astonished, O earth! break forth into Holy Word gives an affirmative answer

We wish not to derive our illustration the operations of providence. Wher with the wings of the wind, or planting Hi waters; when He shakes down towers with the utters. His voice in thunder, or loan

when He touches the hills and they smoke, becoming sudden volcanoes, or when we see Him clothing the lilies of the field, and feeding the fowls of the air, we possess proofs that He is not far from every one of us; but, the condescension to which our text refers, relates immediately to the operations of His grace, such particularly as are exhibited,

I. In the coming of Christ into the world;

II. In the residence of His Spirit in the heart; and,

III. In the presence of God in His churches.

I. We have ample evidence that God will dwell with man in the coming of Christ into the world. "The word was made flesh," said John, "and dwelt among us, and we beheld His glory, the glory as of the only-begotten of the Father, full of grace and truth." We can not assent to the creed of such as regard our Lord Jesus as a mere man, or to that of those who consider Him only a created being, while they admit He is above the highest angels. If Jesus Christ be not the true God and eternal life, would the Holy Spirit have inspired the writers of the Bible to have recorded as many and such pertinent texts, which a plain understanding must accept as demonstrations of His divinity, and which require all the subtility of criticism to induce a doubt as to their meaning? We are reduced to the alternative to acknowledge, either that Christ is a divine person, or that the language of Scripture is unguarded and deceptive; an idea which every good man will reject with abhorrence. God was manifest in the flesh; for Christ is God. His name is Immanuel, God with us.

Of His dignity and of His presence the heavens gave testimony. A new star traversed the sky at His incarnation, and at His crucifixion for three hours the sun was extinguished. The winds and seas gave testimony, when at His word the furious blasts were hushed, and the rough surges smoothed into a great calm; at the same word the inhabitants of the waters crowded round the ship and filled the net of the astonished and worshiping disciples. The earth gave testimony: at His death and at His resurrection it trembled to its center. Diseases gave testimony: fevers were rebuked; issues of blood were stanched; the blind saw their deliverer; the deaf heard His voice; the dumb published His character; paralytics arose and followed Him, and lepers, at His command, hastened to the priests and were healed as they traveled. The grave gave testimony, when Lazarus came forth in the garb of its dominions, and when many of the bodies of the saints that slept arose. The invisible world gave testimony: devils acknowledged His divinity, and flew from His

presence to the abodes of perdition; an the desert, the garden, and the tomb. Or emblem of the virtues of the Saviour, of and imparted to the waters a healing p anthem in the air in the hearing of the Lord ascended up to glory, they accor sound of trumpet and the shouts of triu

But, Oh! my brethren, how gloriou execute. "To finish transgression, to make reconciliation for iniquity, and to eousness, and to seal up the vision and Most Holy."

II. God is found dwelling on the ear The Holy Spirit, the third person in the less properly God than the Father or th tributes, and His works prove His divin to the Hebrews, "I will set My tabern: walk among you, and will be your God, The apostle guides our eye to its acco "We are the temple of the living God dwell in them and walk in them." Paul in a prior epistle to the Corinthian Chu are the temple of God, and that the Spi the temple of God is holy, which temple by nature, is a fortress of Satan, a den c things, and desperately wicked. In re-Spirit makes His entry, the strong man & he has usurped, and a war commences be the holy nature which the new birth soul, the Spirit proceeds to work in us t good pleasure. He teaches us the exce influences to deep repentance, holy caut tion. He teaches us our need of salva things of Christ and shows them to us. utterable transport, surprise and gratiti margin of a fountain open for sin and spirit helps our infirmities, promotes our us to cry, Abba, Father, seals us to the comes Himself the earnest of a heavenly our Lord Jesus on this earth was short. thirty years were expired, He led out Hi and while blessing them, He was parted

into heaven; but the Comforter is to abide with the saints forever He shall ascend not before them, but with them to glory.

Think it not strange that God the Spirit should possess a distinct habitation in the heart of every believer. The same voice, like the voice of God from Mount Sinai, may distinctly enter a million of ears. Place before the sun as many mirrors as the earth could fur nish, an image of the sun would appear in every mirror; but, supposing no illustration could be derived from nature, experience demonstrates the truth. To this test the apostle refers, where he says, "Ye are not in the flesh but in the Spirit, if so be, the Spirit of God dwell in you; now if any man have not the Spirit of Christ, he is none of His; and if Christ be in you, the body is dead because of sin; but the Spirit is life because of righteousness."

III. We have evidence that God will dwell with men upon the earth, in the display of His gracious presence in His Churches. He said to Israel, "In all places where I record My name, I will come unto thee and I will bless thee," and in language very similar our Lord addressed His disciples: "Where two or three are gathered together in My name, there am I in the midst of them. I will not leave you comfortless, I will come unto you."

David declares he has beheld the glory of Jehovah in his tabernacle, and may I not add, so have we. Have we not seen it in the ministers of the sanctuary, when engaged in solemn prayer? How like Moses have they ascended the hill of the Lord, in presence of all the people! What a holy flow of adoration, petitions, and thanksgivings have we sometimes witnessed? Have we not seen it in the ministration of the word? With what boldness and readiness of mind, with what depth of argument and persuasive energy, with what ardent zeal and heavenly unction, have we often heard His servants deliver their message! The sound of their Master's feet behind them, while it revives the sense of their awful responsibility, gives courage to the heart, and inspires that eloquence in proclaiming the terrors of Sinai and the consolations of Calvary, which the schools could never have taught. The effects attending the word bespeak the presence of the Lord. It is God that giveth the increase. "If there come in one that believeth not, or one unlearned, he is convinced, he is judged, and thus are the secrets of his heart made manifest, and so falling down on his face, he will worship God, and report that God is in you of a truth." The cry of converts when seeking access to the Church and its ordinances is, We will go with you, for we have heard that God is with you We have indications of His presence when Asaphs are instructed in

the rectitude of providence, when Ephi backslidings, and when Simeons, havir are longing to depart in peace, from ea

God will dwell in His churches—you always, even unto the end of the wis in the wilderness, and a thousand saving to devour; but the Lord is a wa which they can not pass. Zion is His earth and hell can no more succeed His dwelling-place below, than in dedwelling-place above; and for this o there"

There are objects in the natural worl ings with them. Whenever the broad r become fertile and its contiguous cities pearance of the sun cheers the face of a shield is a security to the warrior aga saries. Under such animating figures tages of the Divine presence in His chu streams whereof make glad the city of a sun and shield, the Lord will give a thing will He withhold from them that ence is like that of the good shepher of the affectionate father in the midst of

Does it, my brethren, from what yo that God WILL dwell with man upon hort you never to lose sight of this asto less in the stoops of His mercy, than ture, does Jehovah shine without a r on the resignation of Charles V., the event scarcely paralleled in the annals (ruling passion had been uniformly the fifty-six, when objects of ambition op mind, who during half a century had filling every kingdom in it, by turns, and who was then in possession of all the heart of man, should suddenly al the shades of an obscure retirement, a servants, was every where a matter of compared with the Lord's bowing th nothing.

"In vain might lofty princes try
Such condescension to perform;
For worms were never raised so high
Above their meanest fellow worm!"

Raise, too, your contemplations, this morning, to that state of perfect blessedness which is before you. In their nature and in their source, the joys of saints in heaven and saints on earth are the same; but, in numerous circumstances they widely differ. When we meet in His sanctuary now, the assembly is mixed. He that feareth God and he that feareth Him not, sit and hear, and sing together; but in the mansions above, the people will be all holy. Here, in their happiest moments, the saints find a sinful nature defiling their purest services; so that, the brighter their discoveries of the Divine glory, like Isaiah and Job, the more they deplore their uncleanness and abhor themselves. But then, not the least taint of moral defilement shall remain; their hearts, as well as their garments, shall be without spot or wrinkle or any such thing. In our present worship, we assemble only with a few of God's people. Though the iron rod of persecution does not scatter us as it did our forefathers, and limit our devotions to the private parlor or the prison-house, yet the conveniences of our habitations and the requirements of animal life, render the congregations of the saints but little flocks. Eras keep us asunder, we can not walk with God in company with Enoch; nor join with David in procession to the tabernacle: we can not unite with the apostles in their prayers in the upper room in Jerusalem, or accompany the strains of the martyrs who sung their hosannas as they embraced the stake. Place divides us from each other. We know that Divine worship is paid to the Lord by thousands in Europe, and that Asia and Africa are laying their tribute at His feet; but, long intervening tracts of land and sea forbid our uniting with their assemblies. Variety of religious sentiment, too, gives rise to different congregations: for as yet we see through a glass darkly, and know only in part, and prophecy only in part. But in heaven, the assembly shall consist of multitudes that no man can number. All that have loved the Saviour shall form one glorious band. There an Abraham and an Owen, a Watts and a David, a Pearce and a John, a Daniel and a Henry—there the Hindoo and the American, the European and the Negro, the Hottentot and the Greenlander—there the Methodist and Episcopalian, the Presbyterian and the Baptist shall, with hearts and with voices forever united, sing, Worthy is the Lamb that was slain!

DISCOURSE SEVE

GREGORY T. BE

This eloquent Episcopal divine was b of October, 1793. He received his early in Connecticut, and graduated at Colu In 1811 he commenced his preparatio direction of Dr. How, one of the assistar N. Y., and was ordained deacon by Bish

His first pastoral charge was at Huds he settled in 1815, and where his populari In 1818 he was instituted as the rector of t ville, N. C., at which place his ministry gelical character and for its successful r from his settlement here, he was compel when he visited Philadelphia, and became which position he filled with eminent succ August, 1834. His memoir has been wri

As a preacher, Dr. Bedell was highly upon the great truths of redemption the He was remarkable for the simplicity of the beauty of his oratory. By those be pronounced a model of chaste, dignified, often earnest and solemn, and held su audiences as to cause a breathless siler of even the most careless and indiffere Bedell's sermons were written out in full given to the public. That here given is text, and a single allusion to the preced discourse has several passages of great be

THE SUBLIME ISSUE OF THE

"And I sent messengers unto them, saying, I not come down: why should the work cease, while—NEHEMIAH, vi. 3.

The end of our faith, says the apooul. And the end, or issue of the gre

which is the production of faith, is precisely the same—the everlasting felicity of heaven.

It is the issue of a work which decides its relative importance, even in all earthly things. That is a work of nobler conception, and of more splendid achievement, which issues in some grand benefit to the human family, than that which issues in the establishment of an individual's prosperity or honor. Robert Raikes was a greater man than Alexander or Napoleon; and the Sunday-school system, which has been reared on the foundation which, in the providence of God, Raikes was permitted to lay, is a work which far outweighs in grandeur all the achievements at which Alexander or Napoleon ever labored. And thus, what they were desirous of accomplishing for themselves, and have failed in the attempt, he has, under God, accomplished for himself.

I have stated that the issue of the work of religion is the eternal blessedness of heaven, and this constitutes the greatness of the work. In the present discourse, my purpose is to show this from the intrinsic nature of the happiness of heaven. And yet, on the very threshold of this discussion, I am met with a difficulty which it would seem must, of necessity, embarrass, if not stay, my progress. How am I to give you any information as to the intrinsic character of the happiness of heaven? Is not this something beyond the conception of man? Are we told sufficiently about it in the Scriptures to authorize speculation? Is there any thing beyond a glimpse? I am aware that the apostle said, "Beloved, now are we the sons of God; and it doth not yet appear what we shall be; but we know that, when He shall appear, we shall be like Him; for we shall see Him as He is." And I am aware that God, in His infinite wisdom, has not let us into the secret of those delights which make up the eternal felicity of the saints in light, in their inheritance, incorruptible, undefiled, and that fadeth not away. I am aware of all this, and it gives me a timely admonition to place a rein on my imagination, lest I darken counsel by words without knowledge. There appears to me no way to discuss the nature of the happiness of heaven, but to determine to go no further than the Scripture has gone; to stretch the raptured vision as far as the horizon which the revelation of God has established; contentedly to stop where Scripture stops, and to wait till the time when all else shall be revealed in the light of eternity itself.

In order that I may be reined in, and curbed, and kept within bounds, I purpose to place between myself and you, certain great outlines furnished by the Scriptures. We may probably get some

idea of the subject from considering he aspects; First; as to its society; Second Thirdly, as to its enjoyments.

I shall probably be compelled to ru one, because the business of heaven is there is, and can be, no correct distinct the greatness of the work of religion fi issues, the eternal happiness of heaven happiness? Judge ye.

I. From its society. Who are they itants of heaven?

I shall be considered, probably, as servation, when I say that man is a so the basis of his earthly happiness. Gir friends whom he loves, and, humanly any where and every where. Siberia's no insuperable barrier to his enjoyment and a palace of gold and luxuries v misery which nothing save social enjoy most impressive idea of a poet, when I ings of the last man. He supposes one of human kind and of animal nature 1 poignancy of that man's feelings was 1 ruins of a world, but that he stood alo: of happiness, even in heaven, apart fro question comes back, What constitutes t is a possibility of ascertaining this with Let me set you upon a train of investig lead you to an accurate and most infi Hear what our Saviour says, "Except : not see the kingdom of God." "God gave His only-begotten Son, that whose not perish, but have everlasting life." life; and he that hath not the Son of G ye be converted, and become as little into the kingdom of heaven." "I am t he that believeth on Me, though he we Form the arguments made up in thes heaven? Those who repent, and are Gospel; the heart-changed disciples of iour. Now see if the apostles of the I testimony to the same thing. "Who white robes? and whence come they? And I said unto him, Sir, thou knowest. And he said unto me, These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb." "To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God." "Be thou faithful unto death, and I will give thee a crown of life." One portion of the society of heaven, therefore, is formed of what is called the Church triumphant. St. Paul tells us—"But ye are come to Mount Zion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, to the general assembly and Church of the first-born, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect, and to Jesus, the Mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than that of Abel."

What a glorious society! Innumerable company of angels, archangels, cherubim, seraphim! Thousands of thousands ministered unto Him, and ten thousand times ten thousand stood before Him. This is a part of the society. The spirits of just men made perfect; believers made perfect; their labors finished; their trials over; their race run; the goal reached; the prize obtained; the crown won; the general assembly and Church of the first-born.

What a glorious society! Saints who have served the Lord during every successive period of the world, from righteous Abel to the very last of those who, when the Lord shall come a second time, . shall be caught up to meet Him in the air, and so to be ever with the Lord. There is a degree of melancholy grandeur in the idea of a heathen of old, who, amid all the darkness, and ignorance, and superstition in which he lived, could compose his mind to death in the supposition that, in the Elysian fields of his mythology, he should meet with Plato, and with Socrates, and with Homer, and with Hesiod, and a host of other illustrious worthies, and spend his eternity with them in a philosophy refined from the grossness of earth. Miserable comfort! his Elysian fields were fables, not even cunningly devised. "But we know that if our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens;" and in those mansions of eternal glory are to be found the martyred Abel; that patriarch who walked with God, and was translated without tasting death; that father of the faithful, Abraham, with Isaac and Jacob, Moses, Joshua, prophets, priests, and kings, apostles, martyrs, and innumerable servants of the Lord less distinguished; thousands of

thousands, gathered out of every tribe, a from every age and generation of the w

It is well that there is an interposing this gloried society from our view; the the Omnipotent and Eternal, would b And yet this society, this communion (into the shade, as we advance further a Scriptures for our guide. Tax your ir pass, ye prophets, ye apostles, ye martyrs yet to be discovered! That society is bl ence of the great God Himself. It is th "Behold the tabernacle of God is with r them, and they shall be His people, and them, and be their God. And God sh their eyes; and there shall be no mor crying, neither shall there be any more have passed away. And He that sat r [make all things new. And He said words are true and faithful." The eye s beauty.

But there are circumstances which gi heaven, which is true of no other soc Every member of that society has the tastes, the same views, the same feelings; of discord. Love supreme to God is th them all together. When the saints le dross and all its imperfections behind th sin there, there is nothing to mar the ful who inherit glory. Besides this, it is a s there is no separations. Earthly society else which is earthly, of changes and v nite variety of changes produce, in the s ual separations. It is not so above. Th are there forever. As no discord can in death can break in and diminish their dwell upon this theme so lovely. The glorious work, because it trains, it discip this society, where all is harmony and k is conformity to Him who sitteth on the

I return to the question, What is the heaven? Judge it from its business.

I can not imagine any thing like hap

of business or employment. Idleness on earth is not only crime, but it is misery; and this is the reason why multitudes who, from a variety of circumstances, have the questionable privilege of being idle. plunge into vice and dissipation to escape the wretchedness of being entirely without employment. They have not the energy to do right, and to be useful to society, and therefore, following the bent of their dispositions, commit sin, and become the pests of society, merely to have something to busy themselves about. Upon the general propositions, that employment is essential to happiness, I would judge that even in heaven there must be, for the immortal spirit, engagements of the most active description; and yet so different in the very nature of the case, must all these engagements be from those which occupy our attention here below, that we can form no adequate conception of them. The contrast must of necessity be beyond all measurement. Here we are ceaselessly engaged in low and groveling occupations, some seeking to build their reputation and happiness upon the basis of some project of enlarged ambition; some toiling as if the very happiness of time and eternity combined depended upon it, seeking to heap up riches while they know not who shall gather or enjoy them; and some wasting their health and strength, and time, on sensual, transitory, fading, unsatisfying gratifications. Of all men's earthly pursuits self is the single end.

But the employments of heaven are upon a more enlarged and a more enlarging plan, suited to the state and capacity of the immortal soul. I confess to you, my friends, that it is extremely difficult to treat a subject of this kind, where there is such an infinite disproportion between the littleness of man's mind, and the grandeur of the theme on which he would feebly venture to expatiate. God, for purposes unquestionably wise and benevolent, has never seen fit to let us into the grand secret of what it is which peculiarly constitutes the bliss of the eternal world of glory. There are some few scattered intimations, just enough to stimulate and excite the spiritual appetite. There is an intimation, by no means obscure, that the grand employment of the saints in glory is to do the will of God with a perfection of obedience springing from the perfection of love. This intimation is to be found in the prayer of our blessed Master, when He teaches us to petition that the will of God may be done on earth as it is in done in heaven. We know that this is the employment of His angels now, and that which is suitable to the nature of created intelligences who have never sinned, can not be inappropriate to the nature of those who are raised to participation of their glory.

One thing with certainty we learn from the Scriptures, that much

of the happiness of heaven will consist in and thanksgiving. Prayer there will be soul's sincere desire, but there there will sire shall have been completely satisfied our Lord, from his prison of Patmos, wa tured glimpse of the employments which the happiness of the inhabitants of the I praise of God-"And they sung a new thy to take the book, and to open the s slain and has redeemed us to God by T dred and tongue, and people, and nation; kings and priests; and we shall reign or and I heard the voice of many angels 1 the beasts, and the elders: and the numb times ten thousand, and thousands of the voice, Worthy is the Lamb that was a riches, and wisdom, and strength, and ho And every creature which is in heaven, the earth, and such as are in the sea, and I saying, Blessing, and honor, and glor that sitteth upon the throne, and unto th

There is one idea connected with tl which, to my mind, is full of beauty founded on the nature of man as a socia enter into any unauthorized speculation tious in stepping where there is no path Scripture; and in this whole considera restrain myself, lest I should overstep the ject itself ought to impose. So far as is concerned, and that opinion is counter and wisest of the servants of God, there heaven besides those which are imme praise and thanksgiving; employments their nature. And under this impression nected with the worship of Almighty 6 of the celestial city will be engaged in t munion of saints which will fill up the be, between the anthems of the solemn ! be considered as a matter at all incredibl reasonable, that the saints should then co those great things which God has done i

What more raptured employment, as

light, than that the hosts of the redeemed, as they had been rescued from the bitter pains of everlasting death, should testify to one another, each perfect in sympathy, how much they were indebted to that matchless Saviour who humbled Himself and became obedient unto death for their sakes. What should hinder, that even in the mansions of never-ceasing felicity, they should let the memory rest for awhile on the grace they had long resisted, the dying love they had despised, the patience they had abused, the efforts they had scorned. All this retrospection, instead of producing unhappiness, would but magnify the grace of God. What should hinder, that, as they walk the golden streets, or recline under the shadow of the tree that bears twelve manner of fruits, or lave in the river that makes glad the city of God, they should tell to one another the marvelous loving-kindness of the Saviour; how He Himself subdued their unbelief, and by what processes, tender or severe, He let down into their souls the light of spiritual life? What hinders that they should animate each other, and stimulate each other in their ceaseless progression in holiness and happiness, by a growing acquaintance with the riches of the love which redeemed them; how He protected them, and comforted and sanctified them; guarded them from dangerous snares; kept them from the power of temptation; reclaimed them when wandering; snatched them from many a peril, and led them in His hand to glory? Then, kindling as the theme goes on, of what they were, and are, and still may be, they ever and anon shall cease the social communications, and render their pure and perfect praises to Him who is the author of all their happiness!

As I anticipated, I have mingled the enjoyments and the employments of heaven together. They can not be sundered. The happiness of heaven consists in its employments; all, all centering upon God, the only object of a supreme and unceasing regard. There are other emblems used in the Scriptures to express the glory and happiness of the redeemed, as in the closing chapters of the book of Revelation; but the language used is so highly figurative, that the only idea which can be gathered is, that the glory is beyond description, the happiness beyond conception.

The work of religion, truly commenced, and truly carried on, issues in the happiness which I have feebly attempted to describe. Tell me a greater work than that whose end is salvation—the happiness of heaven beyond description or conception—the happiness of heaven without alloy—the happiness of heaven without termination—the immediate society of that God in whose presence there is fullness of joy, and at whose right hand there are pleasures for ever-

more—ceaseless progression in a knowl of satisfying the immense desires of a advancement from one state of glory to kind; ceaseless accumulations of happir sources of an infinite God!

My friends, when I think of the cha its business, its enjoyments, I am at no cided reason why the great work of per in that happiness, is neglected and destreted man who has the least wish for described; and who will be religious for sirable? I am perfectly willing to admeven in the unconverted heart, a certain unknown happiness beyond the grave, I piness which God has provided.

Tell me, ye worldlings, is there any t as the Scripture unfolds it to your view habit of your souls? Is there any thing or the enjoyments of the place which bi of your earthly desires and your grovel How strangely would the man of war ushered into a society where perfect p their eternal and uninterrupted reign. man, who seeks the honor which cometl place, where it is among the highest gl their crowns at the feet of Him who m unto God. How strangely would the n of intellectual worth and scientific attain among those whose highest glory is that are known of Him. In heaven, the m his business, would find no means of ga of pleasure there would be, in heaven, 1 votaries of folly such as he loves, no sou decorations of the person to minister to nothing, absolutely nothing, in the Script ly felicity, to make it in the least degr soul among you, who is yet in the slave by the devil at his will. Heaven would rowful, and solitary place for every ir and an unchanged heart. And ought a work of religion for an issue which y What is heaven? It is essentially the

heart to God! What is the work of religion? The process of that conformity beginning with a change of heart.

My dear friends, it is a most solemn and serious business to you, that in your state of unconcern and sin, you have no moral fitness for the enjoyment of God's glorious presence. Small would be the consequence of this, if this earth were destined to be the whole theater of your display. But you are born for immortality. An undying spirit occupies the tabernacle of clay which is destined to perish, the food of corruption and the worm. In a very short period, every eye in this assembly shall be closed in death; the busy must leave his business, the worldly his pleasure, the gay his gayety, and the thoughtless his unconcern. I do confess to you, my brethren, that it fills my soul with melancholy beyond expression, to think that of those by whom I am now surrounded, the great majority are living only for time and sense, while they neglect eternity; and that while doing this, you are standing on the narrow isthmus, which, but for a moment, divides the two. In a few short years, not an individual now here, will be seen in these pews. They will be occupied by another generation. But where will you be, when another generation has taken your places in the house of God? Where will you be? In the heaven which I have described as the issue of the work of religion, or in that dreadful hell which awaits the neglecters and despisers of a Saviour's mercy. This is the record of God! The time is coming, when the dead shall awake, some to everlasting life, and some to shame and everlasting contempt.

"Beyond this vale of tears

There is a life above,

Unmeasured by the flight of years;

And all that life is love,

"There is a death, whose pang
Outlasts the fleeting breath;
Oh! what eternal horrors hang
Around the second death!"

To one or the other you are going; and soon, very soon, will the question be determined. But by the mercies of God; by the dying love of Jesus Christ; by the worth of your souls; by the untold happiness of heaven; by the unutterable miseries of hell, I beseech you leave not the determination of that question till it must be settled in the bitter tears and the unavailing regrets of the world of eternal woe! Now is the time of your merciful visitation; now is the time to repent and be converted; to lay hold on Christ, to make

Him your wisdom, and righteousness, tion; to work while it is called to-day of heaven—a spiritual taste. Then, a to see the King in His beauty; enjoy in its hallowed employments; tune y its melodies; take your part in its ant its inheritance—incorruptible, undefile is the issue of the work of religion!

DISCOURSE. SEVENTY SEVENTH

STEPHEN OLIN, D.D. LL.D.

This distinguished scholar and divine, who has been called the Chalmers of the Methodist churches, was born in Leicester, Vermont, on the second day of March, 1797. His father, Judge Olin, was for some time Lieutenant-Governor of that State; and secured for his son the advantages of Middlebury College, where he graduated with the highest reputation for talent. After this he went to South Carolina to engage in teaching for a time, where he was converted, and received into the fellowship of the Methodist Episcopal Church. From this time he began to preach as occasion offered, and was soon received by the South Carolina Annual Conference of 1824, as a Methodist probationary traveling preacher, and stationed at Charleston. It was said, by one at the time, that never in the memory of the oldest Methodists. had so powerful a preacher, "burst with so sudden a splendor, and so tremendous an effect upon the Church." He was received, in 1826, into full connection as a preacher, and ordained deacon; but his very feeble health compelled him to locate; and it was not until 1832 that the state of his health allowed of the duties of traveling preacher, when he was received into the Georgia Conference. In 1830, Dr. Olin was elected Professor in the University of Georgia; and three years after, President of Randolph Macon College, Virginia. In 1837, his failing health led him to set sail for an extensive tour in Europe and Asia, the prosecution of which qualified him to write his well-known "Travels in the East." Upon his return to America, he was elected President of the Wesleyan University, in Connecticut, in 1842, over which he presided for nine years, and until the time of his death, which occurred on the 16th of August, 1851.

Dr. Olin was a man of great piety and humility, and was endowed with an intellect of the imperial order, at once acute, penetrating, and profound. As a teacher, he was eminently successful; and in the abilities of a pulpit orator, he is said to have had few equals. Rev. Dr. Wightman of South Carolina, observed, of his sermons, that they were "the grandest exhibitions of intellectual power and gracious unction

which were ever witnessed in this or any ing of his mighty intellect, he adds, "ren of vast power, set up in a frail frame-worl stroke of the piston and revolution of t Quarterly Review," in an able and apprec Dr. Olin, thus alludes to his ability as a power in the pulpit, we doubt whether li has left his like among men. His powe quality—in force of reasoning, or fire of mation—but in all combined. His course and strong, yet interfused throughout wit sion—the two inseparably united in a torrelistened to him. His was, indeed, the

"'Seraphic intellect and force
To seize and throw the do
Impassioned logic which ou
The hearer, in its flery co

The works of Dr. Olin have been pu ap of sermons, and lectures, and addresse that so few of his masterly efforts were r lowing discourse is a fair illustration of l of it will compare favorably with the best in our language.

FAITH IN CHRIST THE GREAT

"Let not your heart be troubled; ye believe in xiv. 1.

The word believe, in the original, has form, and the sentence might have beer—believe also in Me," imperatively; or believe in God—ye also believe in Me the first affirmatively, "Ye believe in "believe also in Me." Whichever form so modified by the previous clause, "Let as to convey the same idea—the insuffic and the need of faith in Christ, to dissip wants of the soul of man.

Travelers have reported of some inc that they have no idea of a Supreme I of men and of all things. Such reports are probably incorrect, or, if true in a few instances, these are exceptions to what may, with sufficient exactness, be denominated the universal belief in God.

A great many processes of argumentation have been stated as tully justifying, and as having probably led to, this unanimous consent of mankind to the great fundamental truth of religion. have educed it, it is said, from the relation of cause and effect. Every object and every fact around us has been produced by some cause or agent, and that by some other more remote, and so on up to a first cause, which must needs be the self-existing God. Another process, less complicated and elaborate, which has therefore been thought by many to lead to the universal belief in question is this: I feel myself hemmed in and limited in the use of all my powers of body and mind. It is the same thing, whether I use my intellect, my senses, or my limbs. I can proceed a little way, and then I press against a barrier. I am shut up within the finite, and feel that I am. Now this sense of the finite, say the metaphysicians, unavoidably suggests the idea of the infinite. This painful apprehension of the limited sphere of human capabilities suggests thoughts of the illimitable. My own scanty knowledge and feeble energies throw me upon the contemplation of Omniscience and Omnipotence, and thus necessarily lift me up to the great idea of a God in whom these high attributes reside. Now all this may be true, and I see no objection to such statements, considered merely as arguments. It may be, however, that the human mind eaches the conclusion by some briefer process, or by no process at all. It may be an instinct of our nature to believe in the existence of the Author of our being—that faith in God is a first principle imbosomed in our very nature, and that unbelief is the real product of speculation. It seems to me that Atheism, which denies the existence of God, and Pantheism, which imbues all things and all secondary causes with Divinity, are not the spontaneous growth of the human mind, but of philosophy, falsely so called.

This belief in God, however attained, is not adapted to satisfy the religious wants of man, but rather to fill his bosom with profound anxieties. The moment this great truth is admitted as something more than a pure abstraction, it becomes most startling and alarming. The thought of being in the world with the God of the universe, its Creator, absolute in authority, irresistible in power, and profoundly mysterious in His attributes, purposes, and modes of dealing with His dependent creatures, is, to every one who lifts up

his soul to the reception and contempl and appalling.

It is "the eternal power and Got chiefly disclosed by the works of creatmore to produce terror than to impart a dence and hope. Nations left to the the anger and enmity of Deity by sacriseldom indulge in love and gratitude.

Creation and Providence do not The beauties of nature, the enjoyments stood but for contradictory teaching fi famines, pestilence, poverty, anxieties, di the whole, our present condition can n lief in God's benevolence, without re which our present mode of existence h tion. And these are doctrines which reveal.

Natural arguments for the soul's i value to enforce and illustrate the doctrof no worth out of that connection. T

- 1. The nobler powers of the mind, a contemplations. Yet, in most cases, veloped—hardly enough to fit men for to things sensual and worldly so generate belief that they are only destined to
- 2. The continual progress of so so and yet, in the natural course of thing body as old age comes on, and seems e:
- 3. The strong desire for immorta stronger—those for life and happines administration. Life and immortality Christ, and were only guessed at by the ing in mere Theism to satisfy the soul t or, if it does, that existence can be otl are pushed up to the brink of the gr doubtful, at best, of all beyond. The swept on by an invisible fate, plunges eration after generation disappears, and We look above, around to men, onwa vain, for a solution of our dreadful doi is a still and dark domain, that of der feel, to joy, to suffer, to hope, to aspire

dust? Will the uplifted arm of God crush the spiritual as it demolishes the material? Will there be no more imaginings—sleeping. waking visions? no more communings with those we love? no greetings? no sympathies? The deep struggling of the soul against depravity and corruption—the hungering and thirsting after the true, the pure, the lovely—was it all for naught? Does it end here? Shall this struggle be the end of me? the gloomy pit of corruption be my home evermore, and make me the equal—the victim of the loathsome worm, that but to-morrow shall begin his feast upon my flesh? Has the wisdom of man, has the experience of the entire race, has the religion of nature—Theism or Deism—has any but God, has God out of Christ any answer for these interrogatories of a dying, despairing race? No! There is no answer. Earth, and the shades below, and heaven above, deny all response—all hope to the soul in its hour of suspense, and agony, and doom. And here we are driven forward, an unwilling herd, toward this fatal limit -looking for light, and there is no ray; calling for help, and there is no answer!

This horror of being nothing would be the grand evil; this suspense as to the future would be the natural and fierce plague of the soul under the circumstances supposed, and which must cling to our very being without the aid of the Gospel.

In some minds, the question of immortality has received a partial solution. Doubt, if not hope, has possibly taken the place of absolute despair. Let us suppose the light thus attained by a few to be general or universal; that through philosophy, or tradition, or innate teachings, the mystery were quite chased away, or that an audible voice proclaimed from heaven, "We shall live forever. The body even shall revive, and the soul shall be immortal." Would such a faith satisfy the human mind? It would satisfy one demand of our nature and condition, but it would awaken new anxieties harder to allay or appease. Who can feel the import of the announcement, You shall exist evermore? Under what conditions? With the same infirmities, liabilities, wants, tendencies, aspirations? Exposed, as here, to pain, loss, disappointment, toil? Surrounded, as here, with temptations, dangers, foes? with wicked men? What joys are there really adapted to the soul's wants? I have tried wealth, luxury, ambition; and in less than threescore years and ten, have lost all my relish for them. Friends have deceived. Success has palled upon me. All is vanity and vexation of spirit. Is there no better lot nor hope? Then death were better than life, and an untimely birth than endless being

We must spend this eternity in the nipotent God. We tremble at this asset tained relations with the Almighty O between us. What are his disposition known much of His severity and His my eternal lot happy or wretched? I of human misery has even run over in I Many suffer clear through this state through the next? The best men oft security is there for the future?

Admit, now, the idea that man is all nothing more is wanting to complete then, requires our misery; His holines presence. There is in this Deistic dispance. We see vice and sin left to prod and God does not interfere in compassity, debauchery lead always to evil, oft only infer from the things seen that so Remedies, interpositions to rescue, merall are unknown where Christ is not.

These considerations and statement fuller, brighter dispensation is required in God"—is adapted to awaken, not to the heart, not to assuage its griefs and worker with the law. It may disclos may even bring us to Christ, but has save.

"Believe also in Me," is the complete provides for all the contingencies and spiritual nature—all the wants which suggested, and all that are liable to be in his endless career.

Nature teaches only the "eternal Almighty—His terrible majesty, and I as aid us. Christ teaches that "God i us;" that not a hair of our heads falls a father pitieth his children," so does (He is indeed our Father.

Death, "the king of terrors," the a of natural religion, becomes, under the and immortality to light," an open d Death has lost his sting—he is a conque

The Gospel dispensation explains whatever is anomalous and unintelligible in our present condition. The labors, the anxieties. the disappointments, the mortifications, the bereavements, the sufferings that make up our history here are all clearly interpreted. These, to an irreligious mind, are wholly inexplicable upon any theory which stops short of rejecting a superintending Providence altogether, or which, indeed, does not go the length of absolute atheism, and leave the affairs of this world, so far as they transcend the grasp of mere human control, to the ministrations of blind, mindless accident. Many good men, too, who are far from calling in question the Divine prerogative of God, and would shudder at the thought of dwelling in a world where he does not reign over all, are yet grievously puzzled with this class of phenomena. Conscious of their own demerits, of the justice of every chastisement that falls upon them, they are yet left to wonder why, if God is merciful, and they are His friends and His children, little or no distinction should be made between them and His open foes. They draw inferences not unfavorable to the Divine mercy or veracity, but to their own real character and relation to God. They write bitter things against themselves, and conclude that they are bastards and not sons, because they have part in afflictions whereof all are partakers.

I am not stating an imaginary or an unfrequent case in human experience. It is a view of God's administration upon which multitudes dwell habitually, and which has shed its saddening influences upon many passages in almost every good man's history. It is the natural fruit of a narrow, imperfect, deistic faith. Now faith in Christ—a simple, hearty reception of the whole truth as it is in Jesus—offers not some palliation of this chief trouble of so many sincere hearts, but a positive and satisfactory solution of the whole difficulty. Each of the hundred texts in the New Testament which teach us that suffering here is rather disciplinary than punitive, and that temporal afflictions are busy in working out for good men, who walk not after the flesh, the most excellent spiritual and eternal results, teaches a philosophy in the light of which all doubt vanishes away, and all contradictions find reconciliation. We have here the true theory of the world under God's administration—the basis of a system in which every intelligible fact, every dark event, the entire chaos of human affairs, have their appropriate place, and become explicable in perfect harmony with the Divine attributes, and with man's nature and destiny. All appearance and suspicion of accident, or chance, or blind destiny vanish away at the coming in

of this evangelical faith; and all the d and sufferings of men, and all the con of external things, stand revealed in th philosophy as a vast apparatus for the those high moral virtues which shall be services of heaven.

Whatever may be the kind, or de man's sufferings, this last and proper 1 sation is always sufficient to calm his a plaints. It is God's chosen way to ma happier in heaven. It is idle, it is ha mysteriousness of such providences. part of God's revealed and predestine and refitting our fallen souls with suc are best adapted to a heavenly career. mode of suffering, each sphere of actin for the development of Christian virtue the sick man's suffering, the rich man knowledge, constitute occasions or ins highest conceivable ends of the Divin rently fortuitous changes are only so n pointed for the profitable exercise or those gracious attributes with which beautify its disciples.

It is meet and right, and our bou views of the Gospel, and to stir up our a faith. It is the high privilege of ever the inspiring and assured conviction for his good; that light afflictions her exceeding weight of eternal glory; a invisible hand through the deepest wat only betokens a more splendid triumple should admonish him to lift up from desoul a louder cry unto God, and to use beyond which the Divine presence dwe of a braver faith, "Though He slay me

Here I could wish that I had a more vine system which I have so imperfe which regards all physical and social g in the production of great moral results losophy which esteems these only as the tendent on what is called human progra no better account of the revolutions and sufferings of the race in all past time, than that they have developed great principles in government and art, and the economy of life; and that they tend to a consummation already visible in the dim future, in which the masses shall be well fed, taught, and governed—in which China shall enjoy trial by jury, and Russia universal suffrage. How worthy of a wise, merciful God is the former view, making all things promotive of holiness and happiness! How heartless and worldly the last, which accounts of immortal men and of past generations as of the rank vegetation that grows and decays to fatten the soil for a better crop!

The Gospel also satisfies the anxious inquiries of the soul with regard to its moral obligations, relations, and tendencies. It answers the momentous question, What does God demand of us? Its announcements on these points are, indeed, sufficiently repulsive and appalling. As to all moral interests, it declares that we are hopelessly ruined. The Almighty is our enemy—we are His enemies. We are without strength or power to relieve us, and the curse—the wrath of God—abides upon us. Repentance can not atone for the past, or insure acceptance for the future. No efforts of any sort can bring us upon a better footing. So radical is the moral defection, that, do what we will, we can not obey or love—we can not even desire to do so; so that the alienation from God, and banishment from all holy associations, and all elevating, spiritual pursuits and enjoyments result no less from our own dispositions and tendencies, than from the Divine justice. Such announcements from the "God over all," are truly calculated to "trouble the heart;" but when danger is real and imminent, any thing is better than false security—than to sleep on the brink of ruin. The soul would know the worst of its prospect. Effort, even when vain, ministers a temporary solace, and the human mind would rather look its fearful destiny in the face, and even make a covenant with hell, than be surprised into it.

Surely no homily upon sin and the sinner's doom was ever half so appalling and effective as a silent contemplation of the great catastrophe upon the cross. We see God's abhorrence of sin—what an odious, terrible element it is in His moral system. The dignity, the suffering, the condescension of the holy Victim—what do they teach but God's utter abhorrence of our moral character? His irreconcilable opposition to man in his present false position? The agony of the Garden is a more fearful manifestation of this than the damnation of the entire race, of which it is a kind of epitome. How deep the stain, how desperate the malady which called for such an interference! I think this view of sin, if fairly entertained, would be strictly

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intolerable—overwhelming to the hums more about the atrocity and danger of look upon the exhibition of its conseque

The cross teaches another lesson. fearful manifestation of God's hatred c the provision which it makes for the a It had been easy to apply a cheaper r the tainted race of men. This costlier r sion for the sinner. He hates sin, bu It is not wrath, wholly or chiefly that is loved the world that He gave His onlybelieveth in Him should not perish, but shows His disposition toward the sin: having made the great sacrifice. He w now that the mighty design has been Christ, too, was voluntary in the sacrifi templated the burden He was about 1 turned the cup away, but not if He m pass," He said, when the agony, the mo Pilate's tribunal, the contradiction of a people, the final pang was full and near sible, let this cup pass," but not if be T be imperative—not if the great plan wil this end came I into the world.

This is the grand central position (itself. He who believes in the crucified —hath eternal life. This is the true p be contemplated, or all is vain, the so consolation to troubled hearts. We star cry "Behold the Lamb of God that world." This is our message, our argui ing to the impenitent, our encourageme hope of the believer. When we can i upon the cross, our work is done. He i step aside, and only beseech him to ke There he will learn all. Lamb. his Lord. He will believe in all the wo ously and wonderfully fulfilled. light of such a demonstration. No hear The sinner sees Jesus as He isvision. divine. He will be speedily transforme bition. Gratitude, heavenly love, bless soul, as it waits in rapt and adoring contemplation of Him "who first loved us." None can bear away from such a presence a lingering doubt, "a troubled heart," an unbelieving fear. None but a stupid, hardened sinner can endure the sight unmoved; and even he—he has not seen Christ, his eyes are held, he is blind; yea, if our Gospel be hidden from him he is lost, and the god of this world has indeed blinded his eyes.

I linger here, because I feel that this view of Christ involves not only very important but all-essential truth—nothing more is wanting to the soul's comfort or salvation. I must yet speak briefly of other blessed adaptations of the Christian system.

I will refer to the kind and degree of evidence which attends and attests true interior religion—not historical and external evidence, which, however clear and valuable, presents a demand for erudition and study, and a large intellectual grasp, and is, so far, less adapted to the common mind; but internal, experimental evidence, which is liable neither to doubts nor cavilings. Nothing short of certainty can satisfy or ought to satisfy a soul whose eternity is the question in debate. It is madness to be quiet and satisfied so long as we are in doubt whether we are the friends or the enemies of God. The soul can not, must not rest in suspense. The heart is troubled, tortured by suspense. Nice deductions, conclusions arrived at by ingenious concatenated trains of argument, may do in the forum or in a show of dialectics, but bring no comfort to a soul that has roused itself to the inquiry, Am I God's friend or foe? Now the great proofs on which the Gospel relies are demonstrations made to the moral perceptions of man, and are quite independent of logic and metaphysics. Even the preliminary evidences and influences of the Gospel are of this sort. The true light shines into all hearts directly from God. The Spirit operates divinely upon all, and all have a witness within that responds to the Gospel message. We rely exclusively on this voice of God within when we press religious truth on sinners. We know they believe, for God insures it.

Still less is the reality of reconciliation with God and justification by faith left to doubtful inferences. The Spirit of God bears witness within to the great moral revolution; and who could endure to rest in such a matter on lower testimony? who could cease from the troubles of his smitten heart? who could rejoice evermore? who could exult in Christ his Saviour? who glory in heavenly prospects, so long as doubt hovered over his mind? It were absolute madness. The spirit of a man can not rest till the day-star arise in the heart—till Christ be found within, the hope of glory—till the filial cry of

"Abba, Father" comes up spontaneou And this is just the evidence which the rest short of it enter but slightly into it avail themselves of its provisions.

This evidence, so indispensable to o onded, confirmed, and almost forgotten, in that of love, which becomes the eng: mature piety. The tendency of spiritu is to produce a oneness of purpose with interests and glory, an intense affection and designs, which in some measure s and absorbs faith, hope, and every othe imbued with love to Christ is one wit feel a spontaneous assurance of His faproof may exist of a fact which is par which has living demonstration in all it tions. Such a one communes with Ch him, lives in him, and he no longer heaven to bring Christ from above, or deep, that is, to bring up Christ again dence of loving and of being loved become and to be Christ's forever becomes m upon than a question about which there held.

It is quite in the spirit of my text t nation of Christ and His participation c duction of this blessed confidence in Hi a man born of a woman, partaker of We look upon Him as a son—a kins sympathies warm—our affections are el can love Him. The distance and th vailed, and we hail a Brother, and recei into our swelling hearts.

DISCOURSE SEVENTY-EIGHTH.

JOHN SUMMERFIELD, A.M.

THE "seraphic Summerfield," as he has often been called, was born in England, January 31, 1798, and came to New York in 1821. His appearance, like a bright comet shooting athwart the heavens, attracted universal admiration. Crowds flocked to the places where he was to preach, and hung with emotions of wonder and delight upon his lips. His course, however, was destined to be as short as it was brilliant. Health failed him, and on this account he was compelled to visit France in 1823; but the mild climate proving of no avail, he returned to New York, and died June 13, 1825, aged twenty-seven years.

As a field-preacher, Summerfield stood alongside of Whitfield in powerful, persuasive eloquence. An eye-witness has said of him:—"In very early life, a student in Washington city, I heard the famous Summerfield, a young Methodist itinerant. His face and form were of womanly, almost of angelic beauty. A divine luster beamed in his eyes. His clear, full, sonorous voice fell like the tones of a mountain bell one moment, and anon came crashing, thundering down, with terrible effect, on the startled masses, forcing them to cry aloud and crowd together, with uplifted arms, as though for shelter from an impending avalanche. His eloquence shook sin from its citadels, and dragged vice and fashion from their 'pride of place.' The sensation he produced was tremendous, and multitudes followed his footsteps."

Much of Summerfield's power over an audience was doubtless due to his manner and action, which are said to have been perfect. His style of address, also, was simple and natural, and the truth he presented were such as were instinctively responded to by the human heart. This admirable simplicity of style could not fail to produce its effect. But the peculiar charm seems to have been his meekness, sweet humility, fervent piety, and lowliness of spirit. Every one saw in him, as it were, the personification of the meek and lowly Jesus, and could not but admire and love.

But few, if any, of Summerfield's sermons were written out in full, as he preached from a brief outline. He was, however, in the habit of writing down from recollection what he had delivered; and to this we

owe the volume of sketches and sermons public. James Montgomery, the poet, h his sermons, in manuscript, remarked of t methodical in plan and in execution; the sound doctrine, exact judgment, and seve Many of his sermons are of real value, conbeautiful imagery. To this class below selected.

THE HEAVENLY INF

"For so an entrance shall be ministered unto; kingdom of our Lord and Saviour Jesus Christ."—2

Of all the causes which may be addiference which is so generally manifested of eternity, in which men are so awfull me so likely to resolve the mystery, as toore of every heart, hindering repentan possible. Men hear that there is a hell and, though they give their assent to b impress them on their mind. It is plain confess, they never believed with the I would have been produced in the life. within, and discovers itself in all that played, in the majority of that class of I be perpetuated throughout eternity.

If these thoughts do sometimes of serious attention, they are immediately and the dying exclamation of Moses ma every lover of perishing sinners: "O! they understood this, that they would When God, by His prophet Isaiah, called their awful departure from Him, His la not know: My people do not consider. Mary, who "ponder these things in thei look at themselves, to pry into eternity,

"Shall I be with the damn'd Or numbered with the ble

This question must sooner or later have awful will be your state indeed; let it rea if you pray to the Father of light, you will soon be enabled in His light to discern so much of yourselves as will cause you to cry, "What shall I do to be saved?" While we shall this morning attempt to point out some of the privileges of the sons of God, O! may your hearts catch the strong desire to be conformed to the living Head, that so an abundant entrance may be administered unto you also, into the everlasting kingdom of our Lord and Saviour Jesus Christ.

The privilege to which our text leads us, is exclusively applicable to those to whom that question has been solved by the Spirit of God; those who have believed to the saving of their souls; who have experienced redemption through His blood, and the forgiveness of sins; and who are walking in the fear of the Lord and in the com fort of the Holy Ghost.

- I. The state to which we look forward: the "everlasting kingdom of our Lord and Saviour."
- 1. It is a kingdom. By this figurative expression our Lord has described the state of grace here and of glory hereafter; our happiness in time and our happiness in eternity. They were wisely so called: Jesus has said as well as done all things well; for these two states differ not in kind, but in degree; the one is merely a preparative for the other, and he who has been a subject of the former kingdom will be a subject of the latter. Grace is but the seed of glory, glory is the maturity of grace; grace is but the bud of glory, glory is grace full blown; grace is but the blossom of glory, glory is the ripe truit of grace; grace is but the infant of glory, glory is the perfection of grace. Hence our hymn beautifully says, "The men of grace have found glory begun below," agreeing with our Lord's own words, "He that believeth hath everlasting life;" he feels even here its glories beginning—a foretaste of its bliss.

Now the propriety with which these two states are called *king-doms*, is manifest from the analogy which might be traced between them and the model of a human sovereignty. Two or three of the outlines of this model will be sufficient.

In the idea of a kingdom it is implied that in some part of its extent, there is the residence of a sovereign; for this is essential to constitute it. Now in the kingdom of grace the heart of the believer is made the residence of the King Invisible! "Know ye not that your body is the temple of the Holy Ghost which is in you?" Such know what that promise means, "I will dwell in them, and they shall be My people." St. Paul exultingly cries, "Christ liveth in me."

Again, it is essential that the inhabitants of a kingdom be under

the government of its laws. An empeignty at all; it ceases to be such, for a right to do that which seems good in jects of Christ's kingdom of grace as under a law to Christ;" they do His essential that the subjects of a kingdo the presiding monarch, and that they re To the subjects of the kingdom of grap protection; this is their heritage: "No shall prosper;" nay, He imparts to the they enjoy all the blessings of an inwa

But how great the perfection of the in our text! Does He make these vil How much more glorious is His temp court of heaven! There, indeed, He i Him as He is. Does He exercise His happy subjects by the law, the perfe more in heaven! He reigns there for ment is there wholly by Himself; H there: His rule is sole and perfect: t night. Are His subjects here parts Much more in heaven! He calls then joys, the spiritual joys which are at His which are there forevermore. Yet, aft glory, it is not yet revealed, and, therei would not hail such a Son of David? swayed by such a Prince of Peace? cend with the affections of our poet, " throng, we at His feet may fall?"

2. But it is an everlasting kingdom of comparison. Weigh the kingdoms and they are found wanting; for on man and ere long we shall see them all bra Invisible Agent, "The kingdom is tak nation bringing forth the fruits thereof; world have become the kingdoms of o they will be all absorbed and swallowe nity, and leave not a wreck behind! ble! The towering diadem of Cæsar h crumbled into dust; and that kingdom the world, betwixt whose colossal strice creep to find themselves dishonored gr

its recollection be preserved, its history is emphatically called "The Decline and Fall."

But bring the matter nearer home; apply not to multitudes of subjects, but to your individual experience, and has not that good Teacher instructed you in this sad lesson? We tremble to look at our earthly possessions and employments, lest we should see them in motion, spreading their wings to fly away! How many are there already who, in talking of their comforts, are obliged to go back in their reckoning! Would not this be the language of some of you: "I had—I had a husband, the sharer of my joys, the soother of my sorrows; but he is not! I had a wife, a helpmeet for me; but where is she? I had children to whom I looked up as my support and staff in the decline of life, while passing down the hill; but I am bereaved of my children! I had health, and I highly prized its wealth; but now my emaciated frame, my shriveled system, and the pains of nature bespeak that comfort fled! I had, or fondly thought I had, happiness in possession! Then I said with Job, "I shall die in my nest!" but ah! an unexpected blast passed over me, and now my jovs are blighted! "They have fled as a shadow, and continued not." Yes! time promised you much! perhaps it performed a little; but it can not do any thing for you on which it can grave eternal. Its name is mortal, its nature is decay; it was born with man, and when the generations of men shall cease to exist, it will cease also: "Time shall be no longer!" We know concerning these that, "All flesh is as grass, and all the glory of man as the flower of grass. The grass withereth, and the flower fadeth, but the word of the Lord endureth forever." Yes! His kingdom is an everlasting kingdom; glory can not corrupt! the crown of glory can not fade! Why? Death will be destroyed; Christ will put this last enemy under His feet, and all will then be eternal life! Oh happy, happy kingdom; nay, thrice happy he who shall be privileged to be its subject!

3. It is the everlasting kingdom of our own Lord and Saviour Jesus Christ. It is His by claim: "Him hath God the Father highly exalted;" yea, Him hath He appointed to be "the Judge of quick and dead;" for though "by the sufferings of death He was made a little lower than the angels," yet immediately after His resurrection He declares that now "All power is given unto him in heaven and in earth!" The Father hath committed all judgment unto the Son, and He has now the disposal of the offices and privileges of the empire among His faithful followers. This is the idea that the penitent dying thief had on the subject: "Lord remember me when Thou

comest into Thy kingdom;" and St. Pau he says to Timothy in the confidence of liver me and preserve me unto His heav pleasing the thought to the child of God nity will be his elder Brother; for He whare sanctified are all of one; and though we, as younger branches of the same her heirs, fellow-heirs of the same glorious in be our joy to behold Him who humble even the death of the cross, now exalter evermore; and while contemplating Him Lord and Saviour Jesus Christ, how gre given to that feeling of the redeemed whic "Thou alone art worthy to receive glory

II. But the apostle reminds us of 't dom!

1. The entrance into this kingdom entered into the world and death by sin

"Death, like a narrow sea, (That heavenly land from o

"A messenger is sent to bring us to Terrors. We enter the land flowing wit through the valley of the shadow of dea child of God! there is no need that thou shouldst be all thy lifetime subject to !

2. No; hear the apostle: the entrar Death is but His minister; he can not lot till He permit. Our Jesus has the keys of liberates the vassal to bring thee home, not to the ground! Fear not, thou worm! appoints the time for thy removal: fear ready, that, whenever the Messenger com nacle in which thy spirit has long made able to exclaim, "Amen! even so, L. Death need have no terrors for thee; he and, however unwilling to do him revere God's right hand shall even death pay, bling homage; nay, more:

"To Him shall earth and hell
And every foe shall fall,
Till death expires beneath Hi
And God is all in all."

Christ has already had one triumph over death; His iron pangs could not detain the Prince who has "life in Himself;" and in His strength thou shalt triumph, for the power of Christ is promised to rest upon thee! He has had the same entrance; His footsteps marked the way, and His cry to thee is, "Follow thou Me." "My sheep," says He, "Hear My voice, and they do follow Me;" they follow Me gladly, even into this gloomy vale; and what is the consequence? "They shall never perish, neither shall any man pluck them out of My hand."

3. It is ministered unto you abundantly. Perhaps the apostle means that the death of some is distinguished by indulgences and honors not vouchsafed to all. In the experience of some, the passage appears difficult; in others it is comparatively easy; they gently fall asleep in Jesus. But we not only see diversities in the mortal agony—this would be a small thing. * * * Some get in with sails full spread and carrying a rich cargo indeed, while others arrive barely on a single plank. Some, who have long had their conversation in heaven, are anxious to be wafted into the celestial haven; while others, who never sought God till alarmed at the speedy approach of death, have little confidence,

"And linger shivering on the brink, And fear to launch away."

This doctrine must have been peculiarly encouraging to the early converts to whom St. Peter wrote. From the tenor of both of his epistles it is clear that they were in a state of severe suffering, and in great danger of apostatizing through fear of persecution. He reminds them that if they hold fast their professions, an abundant entrance will be ministered unto them. The death of the martyr is far more glorious than that of the Christian who concealed his profession through fear of man. Witness the case of Stephen: he was not ashamed of being a witness for Jesus in the face of the violent death which awaited him, and which crushed the tabernacle of his devoted spirit; his Lord reserved the highest display of His love and of His glory for that awful hour! "Behold!" says he to his enemies, while gnashing on him with their teeth, "Behold! I see heaven opened, and the Son of man standing on the right hand of God:" then, in the full triumph of faith, he cries out, "Lord Jesus! receive my spirit!"

But did these things apply merely to the believers to whom St. Peter originally wrote? No; you are the men to whom they equally apply: according to your walk and profession of that Gospel will be

the entrance which will be ministered heard, in another of our houses, durin ous tendency of the spirit of fear, the had all heard that discourse: alas! n place among us are becoming mere S courts of the Lord, and lightly esteem believe this is one cause at least wh among us in divine things. The inne crease; the world is stealing a march revive among us the spirit of our father

These things, then, I say, equally strait, the royal, the king's highway! of Christ?

"Ashamed of Jesus, that On whom our hopes of

How soon would the world be overcon were faithful to it! Woe to the rebelli truth with the world, and in effect of Who hath required this at their hand the crowd who cry, "Lord, Lord! an He says?" Will they have the adopti aim at the honor implied in these wo Will ye indeed be sons? Then see the shine! The way is open! see that apostles, the deceitful workers shall that those of old had, the praise and expected of those who truly call Him Father are light as He is in the light, who submit, ers, to be counted as "the filth of the all things, shall be found unto praise,

The true Christian does not seek to lets his light shine before men, whether and thereby is his Father glorified. will of God, the hour of his departure beckon him away; Jesus bids him con he looks back with a heavenly smile enabled to say, "Whither I go, ye k An entrance is ministered unto him at kingdom of his Lord and Saviour.

III. Having considered the state to of our admission, let us consider the a in the word "so." For so an entrance

In the preceding part of this chapter, the apostle has pointed out the meaning of this expression, and in the text merely sums it all up in that short mode of expression.

The first condition he shows to be, the obtaining like precious faith with him, through the righteousness of God and our Saviour Jesus Christ. Not a faith which merely assents to the truths of the Gospel record, but a faith which applies the merits of the death of Christ to expiate my individual guilt; which lays hold on Him as my sacrifice, and produces, in its exercises, peace with God, a knowledge of the divine favor, a sense of sin forgiven, and a full certainty, arising from a divine impression on the heart, made by the Spirit of God, that I am accepted in the Beloved and made a child of God.

If those who profess the Gospel of Christ were but half as zealous in seeking after this enjoyment, as they are in discovering creaturely objections to its attainment, it would be enjoyed by thousands
who at present know nothing of its happy reality. Such persons, unfortunately for themselves, employ much more assiduity in searching
a vocabulary to find out epithets of reproach to attach to those who
maintain the doctrine, than in searching that volume which declares
that "if you are sons, God has sent forth the Spirit of His Son into
your hearts, crying Abba, Father;" and that "he that believeth hath
the witness in himself." In whatever light a scorner may view this
doctrine now, the time will come when, being found without the
wedding garment, he will be cast into outer darkness.

O sinner! cry to God this day to convince thee of thy need of this salvation, and then thou wilt be in a condition to receive it:

> "Shalt know, shalt feel thy sins forgiven, Bless'd with this antepast of heaven."

But, besides this, the apostle requires that we then henceforth preserve consciences void of offense toward God and toward man. This faith which obtains the forgiveness of sin unites to Christ, and by this union we are made, as St. Peter declares, "partakers of the Divine nature:" and as He who has called you is holy, so you are to be holy in all manner of conversation. For yours is a faith which not only casts out sin, but purifies the heart—the conscience having been once purged by the sprinkling of the blood of Christ, you are not to suffer guilt to be again contracted; for the salvation of Christ is not only from the penalty, but from the very stain of sin; not only from its guilt, but from its pollution; not only from its condemnation, but from its very in-being: "The blood of Jesus Christ cleanseth from all sin;" and "For this purpose was the Son of God

manifested, that He might destroy t are therefore required by St. Peter, " in the world through lust," and thu of the Lord!

Finally, live in progressive and possess, but practice the virtues of r increase therein, abounding in the wo in hand, in the same delightful chorus Christian character. Having the Divir living principle, let diligent exercise and you will be easily discerned from faith and religion are but a barren an

To conclude: live to God—live j your moderation be known unto al "Therefore giving all diligence, add virtue, knowledge; and to knowledge ance, patience; and to patience, brotherly kindness; and to brotherly

DISCOURSE SEVENTY-NINTH.

BELA B. EDWARDS, D.D.

Professor Edwards was born at Southampton, Massachusetts, on the 4th of July, 1802. He sprang from that old Welsh family which embraces among its descendants the two Jonathan Edwards, and President Dwight. He was graduated at Amherst College, in 1824, and having become pious during his collegiate course, commenced his career of distinguished usefulness. A year was first spent in superintending the Academy at Ashfield, where his studies were kept up with great diligence. In 1825 he entered the Andover Theological Institution, and in doing it, "entered on the elysium of his life." At the close of the first year he was called to a tutorship in Amherst College, which office he filled for two years. On the 8th of May, 1828, he was elected Assistant Secretary of the American Education Society, and while discharging the duties of that office, resided at Andover, where he pursued, meanwhile, the studies of the two remaining years in the Seminary.

In 1833 Mr. Edwards established the American Quarterly Observer, which, three years after, was united with the Biblical Repository. He remained sole editor of these combined periodicals from January, 1835, to January, 1838. In the autumn of 1837 he was appointed Professor of the Hebrew language in the Seminary at Andover; and in 1848 was elected to the chair of Biblical Literature. In this occupation, as a Biblical teacher, he spent the remainder of his life. It was on the 20th of April, 1852, that he yielded to the ravages of a pulmonary disease, long preying upon him, and breathed out his spirit "just as an infant falls asleep."

As a Christian, Professor Edwards walked in all humility and devotion with his God. As a scholar and editor, he gained the profoundest respect, and has left the abiding imprint of his genius upon the theological literature of the country. For twenty-three years he was employed in superintending some of the most solid and influential periodical issues in the world. As a friend and advocate of ministerial education, and as a Biblical teacher, few men have done more to elevate the ministry than he. As a preacher, he lacked the elements of a pulpit orator; but his

terse, sententious utterances, and his classs appreciative hearers, and rivetted their brought before them. It has been said o free from common-places, and had a luxt which reminded one of the trees with the ing under their fruit." Professor E. A. world, in two volumes 12mo, with a men other writings of Professor Edwards. first of the series, and has been justly professor for the series, and has been justly professor for practical exposition, founded on the insight of feeling." It is a thing of beautiful to the series of the ser

THE HUNDRED AND THII

The book of Psalms has ever be Church as an overflowing fountain of r do we find," says Luther, "a sweeter v of thanksgiving and praise? There the godly as into a beautiful garden—delicate, sweet, and lovely flowers are t ner of beautiful, joyous thoughts towar the other hand, where do you find n thetic expressions of sorrow than the p. Psalter forms, as it were, a little book man, in whatever situation he may be sentiments which shall apply to his or him as if they were for his own sake al not express them himself, nor find not they are."

But admirably fitted as the Psalms Christian experience, meditated upon a have been in all ages, still they are no ished companions, the trusty guides, o along the valley of the shadow of deat do, might Christians repair to these de at leisure, with less hurried step, they m pastures. Richer and far more varie storehouses supply, than the casual wealth yet unexplored still exist to rew

The partial and unsatisfactory use

Psalms, may be accounted for from a variety of causes, in addition to the want of an appreciating and sympathizing disposition in the reader.

Some of the Psalms, and passages in many of them, allude to a state of society, pre-suppose a condition of manners and general intercourse, which is Oriental, or which has passed away, or with which we have not been educated to sympathize. The allusion, the illustration, is interposed in the midst of the finest strains of devotion, and in passages of religious experience to which there would be a universal response, were not the effect somewhat marred, were not a dissonant chord struck by some expression which seems at least not in perfect keeping, and which possibly is somewhat repulsive This intervening thought does not accord with our ideas of propriety, or it occasions some break in the otherwise delightful flow of emotions.

But we forget that many of these compositions must have a local coloring, must betray the times, countries, state of society, in the midst of which they had their origin. Otherwise they would lose all verisimilitude. We should be deprived of all power of identifying them as genuine and trustworthy productions. Besides, we are not authorized to set up our peculiar predilections and antipathies as the unvarying standard for all nations and ages. There may be a beauty and pertinence in illustrating the glories of the Messiah's reign by an Oriental royal wedding, with all its gorgeous accompaniments, which we do not and can not perceive.

Another difficulty consists in the suddenness of the transitions. Light and darkness interchange with the utmost rapidity. Abruptness of emotion, an extraordinary vacillation in religious experience, characterize many of these productions. The most joyous and confident assurance is followed by waves of trouble. melancholy gives place in a moment to songs of thanksgiving. Psalm opens with passionate expressions of love to the Almighty; it closes with what seems to be an unauthorized anathema on His enemies. The various passions which agitated the passionate worshiper, are sometimes expressed with a familiarity and boldness of tone, with which Christian experience in later times can not always accord, or at least fully sympathize. There is, too, an outward, and, as it were, a public manifestation of this feeling, which might, at first view, seem inconsistent with all retired and unobtrusive sensi-In the present state of society, in accordance with the methods of modern Christian culture, there are more uniformity of feeling, less violent outbursts of emotion, less striking alterations in the exercises of the soul. Or if the emotions do rise as high or

sink as low, the changes are less obvertained within narrower limits.

This difference may be owing in p or to the unbounded freedom with which quarter of the world expressed all their owing also to a more checkered experies lent reverses of Providence, to the more which pious men were then favored. owing in a measure to our superficial if prehend the depth of the soul's emotion trol of artificial or conventional proper not allowed to the thoughts; the restradry up the very fountains of feeling.

Another reason why we do not rece sion which some of the Psalms are so fi not read them as a whole, we do not fir precious casket; we admit only the eff sentiments produce. We cast a glan beautiful cornice, on some adventitious ceive the impression which the great whole, is so well fitted to make. The with emotion and sentiment, and chathe noblest specimens of inspired song, unity; it is designed to produce one d are interwoven; all its elements forn whole. Contemplated by verses or deta only in fragments. We can not thus its author intended to produce. regular gradations all terminate in the Because there is deep emotion or the not necessarily confusion of thought, composition may be bound together m the ordinary and obvious links. This search the Scriptures, why we should I lent, desultory reading. We are to to spiring author; we are to follow those visible to the cursory reader; we are 1 steep and uninviting, till suddenly app ravishing in its beauty, admirable in whose distant horizon there seems to str brighter realms. Some of these tho them, I wish to illustrate by a brief ext thirty-ninth Psalm; a composition among the most remarkable, on some accounts, in the collection; fraught with the loftiest conceptions of God, breathing profound and ardent devotion, uniting the most awakening thoughts with the most finished outward form, winged for the highest flight of the imagination, and yet conveying impressive practical lessons; a favorite hymn in the past ages of the Jewish and Christian Churches, and furnishing the germ of some of the most sublime lyric poems in all Christian languages.

"Jehovah! Thou hast searched me and known me; Thou knowest my down-sitting and mine up-rising; Thou understandest my thought afar off. My path and my lying down Thou compassest, And with all my ways art Thou acquainted. For there is not a word in my tongue, But lo! Jehovah. Thou knowest all of it. Behind and before, Thou hast beset me And layest upon me Thy hand. Too wonderful is this knowledge for me, It is high, I can not obtain unto it. Whither shall I go from Thy Spirit? And whither from Thy presence shall I flee? Should I ascend the heavens, there Thou art; And if I spread down hell as my couch, Behold, Thou art there. Should I take the wings of the morning And dwell in the uttermost parts of the sea, Even there Thy hand shall lead me, And Thy right hand shall hold me: And should I say, Darkness alone shall fall on me-Even the night would be light about me; Yea, the night as the day shineth. As is the darkness, so the light. For Thou hast created my reins, Thou hast woven me in my mother's womb. I will praise Thee, for I am fearfully and wonderfully made Marvelous are Thy works. And that my soul knoweth right well. Not hidden was my substance from Thee When I was formed in secret, And curiously wrought in the lowest parts of the earth. My body Thine eyes beheld, And in Thy book all my days were enrolled; My days were predetermined, When there was not one of them! And to me how precious are Thy thoughts, O God! How great is the sum of them! If I should count them, They are more in number than the sand. When I awake, then still I am with Thee!

Surely Thou wilt destroy, O God, the to Therefore, ye bloody men, depart from For they speak against Thee wickedly, And Thine enemies take Thy name in Those that hate Thee, Jehovah, do not And those that rise up against Thee Do not I abhor?

With perfect hatred I hate them, For enemies I count them.

Search me, O God, and know my hear Try me, and know my thoughts;

And see if there be in me any evil way And lead me in the way everlasting."

On this Psalm I remark, in the first r the binding sentiment, the key to the i teenth and twenty-third verses. All wh verse may be considered as preparator Psalm has an immediately practical aim, close. It is not an abstract descriptio with a mere indirect purpose in view. His vital agency reaches over all His cr illumines the deepest and darkest rece no limits, piercing into the mysterious pi smallest and most elemental germs of the still more subtle and recondite proc ing the half-formed conception, the ger if, anterior to all finite existence, His ; forth; if in those ancient records of with all its countless elements and orgaration, were inscribed—then for his serv two consequences follow, most practical ceasing to have or feel any complacency pathy with their evil ways, any commun secondly, the earnest desire that God woul lest in its unsounded depths there migh lest there might be, beyond the present j some dark realm which the Omniscier With the moral feelings of a Being wh can evade, whose knowledge antedates there is nothing fathomless or dark in ac —with His moral feelings those of His There should be but one standard of one should be the enemies of the other. appropation should be proportionably a in the other. Sympathy with men of blood, participation with those who take God's name in vain, would be, as it were, challenging His omniscience, and proving by one's conduct that the fate of the transgressor had been predestined as his fate. So, likewise, an earnest consideration of the all-pervading presence and all-comprehending knowledge of God, would lead every thoughtful man to the profoundest humility and self-distrust, and to the wish that the searching light of Heaven may explore all the dark corners of his soul.

My second remark on this Psalm is, that the thoughts are presented in a gradually ascending series. The illustrations rise in a beautiful progression. God's ubiquity and unlimited knowledge are first illustrated by outward and, as it were, tangible allusions; then by the wonderful processes of creation, which no eye can pierce; then by those eternal decrees which accurately delineated all the organic structures that were to come into being; and finally, by the climax and crowning wonder of all, God's goodness to His frail and humble servants on earth, His thoughts of love inestimably precious. more in number than the sands on the sea-shore.

Is it a matter of surprise, that our path and our lying-down are environed by this great Being; that in our walks we never can be solitary or alone; that, free and independent as we may feel, we are evermore pressed upon by a personal and conscious existence; that in the highest heavens He is no more present than He is in the profoundest abyss; that it is His power which wings the earliest beam of the morning, and His wisdom which guides it on its adventurous course; that in the night with its rayless gloom He walks as in the blaze of day? Do not be astonished at this; there are greater mysteries, "for Thou hast created my reins!" My bodily frame, fearfully and wonderfully made; that insipient organization, so faint, so minute, as to mock all investigation; that contexture so complicated: those threads so innumerable and so cunningly interwoven, animated by that impalpable breath, that subtle essence, which we call life—this is the most wonderful of all. Before this curious mechanism of Thine, the splendor of the morning and the solemn pomp of night fade away. Wrapped up within thee are mysteries higher than thou couldst find in heaven, deeper than thou couldst discover in hell. Travel not, even in thy wish, to the ends of the earth to see God's wisdom; it is nigh thee, in thine own frame, in thy breathing life. Thou carriest about with thee treasures of knowledge which science can never explore. Thou art in thyself a proof of Divine skill, which the heaven and the earth can not equal.

Yet be not astonished at this. All with their ten thousand elements, organicome by chance. They were arrange model, the plan, all the minute specifi were present with the Architect, were p time began. In His book thy members omable depths of a past eternity. This delineating decree, was more astonishing cuted it; the design more extraordinal God's consummate knowledge is shown fection by the original conception than I

But more touching than all this stupe pressive than all this unerring prescience God's thoughts toward them that fear I uncounted in number. The greatest we seension. His philanthropy, His father tenderness, is the crowning grace, is the and exhausts all others.

I remark, in the third place, upon present the omnipresence and omniscie aspects, as awful powers, primitive attril of the divine will. They are not plac light, as destined merely to fill the soul can wield such amazing resources. Or sented mainly in their winning and am and soothe, rather than to terrify and con

If His faithful worshiper ascend the welcome him; if he plunge into the c abyss, God's benignant agency is felt ev to the extremest verge of the green ear accompanies him, that same watchful F he fears lest the floods may overwhelm ness fall upon him, still the everlasting and eternal light shines around him. W of temporary unconsciousness, and fears into those depths where he can not tr Guardian at his side, with all powers of port. How should it be otherwise? thoughts toward him! In all the stage ried experience, from the dawn of life: the Divine goodness has pursued him goodness has lavished upon him its be perfections have been, as it were, conspiring to mark him out as the object of unceasing and exuberant favor.

From this Psalm various and impressive practical lessons may be learned.

One of the most obvious and direct inferences is this; that meditation upon God's character, the intellectual contemplation of His attributes, should lead us to self-review and humiliation. This practical effect should not be confined merely to what are termed His moral attributes. We may indeed consider abstractedly, and for scientific purposes, certain aspects of His nature, certain modes of His being, and denominate them natural or intellectual attributes. But in reality His being is one and indivisible. His nature is not separable into parts. All those states which we, on account of the imperfection of language, term qualities or characteristics, really coexist and cohere; they are very inadequate symbols to express a nature which is at once personal and boundless, a perfection whose moral and intellectual excellences can no more be separated than the exact edge or transition points in the colors of the rainbow. Such is the uniform representation of the Scriptures. They never teach us to gaze upon these attributes as intellectual propositions. The omniscience of God is a holy omniscience. The omnipresence of God is the presence of spotless holiness and infinite love. power of God is the agent and executor of perfect holiness and righteousness. When, therefore, we look at any of the symbols of divine agency around us, the practical effect should be lowly adoration and the deepest self-abasement. The moon, walking in her brightness, is the teacher of moral purity. The stars in their courses, with sounds inaudible to our gross sense, whisper of the moral serenity of that Being who appointed them their circuits. The gorgeous apparitions in the western evening sky prefigure a realm whose pure light never fades away. All nature, all visible forms, all the wondrous mechanism of sky and earth, all the depths of our physical and immortal nature, speak not simply of abstract power and vast knowledge, nor simply of God's overflowing love, but, by the law of contrast, by one of the most active principles of our nature, they lead us to feel our own impurity, our own helplessness, the fearful uncongeniality of our nature to that of Him with whom we have to do. What are we, that we should be placed in the midst of such glories? Why should defilement mar Divine purity? Why should beings so corrupt, with hearts so inclined to evil, with eves blind to the moral beauty that is lavished all around, be permitted to deface what they can not love and appreciate? "Search me and try my heart; by the cleansing power qualify me to live in

a world radiant with the Divine perfection shiper in the pure temple, and to medital created glories!" This should be the severy one who is permitted to turn aside

Another remark on this Psalm is, the why a portion of inspiration is commun poetry. It is not simply because it is m cause figurative language makes a deeper It is because it gives a truer and more a it approaches nearer to the nature of the because it is less liable to present false The divine attributes are, in their nature can be but partially and feebly apprehen in the Scriptures are the most impressive are the furthest removed from the lang the illustrations are the least definite, the apprehensible by the mere understandin terial universe being selected which car were, in outline, necessarily conveying t ness, of an immeasurable depth, of unit a sense, therefore, in which the best met most indefinite, the least cognizable by not discover truth, we do not feel its p ulty alone. For this purpose we have th the power of emotion, the faculty of ima in some form or another, in addition to taining some conceptions of Him whom the heart, support to the intellect, etc. mercy of the Lord is from eternity to lofty One that inhabiteth eternity; wh can not contain; who reigneth clothed in dwelling-place of His servants in all gethe wings of the wind; whose Spirit gai and similar delineations, because of their impart the most ennobling and satisfyin such subjects, that which is in the high est the truth. Hence the Psalm which is one of the principal proof-passages i tributes of the Almighty. Hence a mai and all who have enjoyed their poetry, s than any other, have attained to the pu ceptions of God.

I remark, again, that this subject is

practical character. The attributes of God—His omnipresence and omniscience, seem to be far away from us, to have little vital connection with our daily habits of thought and feeling. Yet they are attributes fruitful of application, topics overflowing with instruction.

We need such themes to correct the levity, the frivolous indifference which is so natural to us, the tendency to a superficial and conventional life, by which one is robbed of his birthright as a serious and meditative student in the vast field of religious truth. The frequent contemplation of those attributes would ennoble the mind, would divest it of its degrading trivialities, would impart to it a wholesome awe, would gradually reveal to it somewhat of the closeness and preciousness of the relations in which its stands to its Creator and Redeemer.

Again, the longer one lives, provided his mental and moral habits are in any measure correct, the more will he feel the depth of his ignorance, the more will he see that he has as yet caught only a glimpse of the fragments of truth, the less confidently will he speak of the certainty of his knowledge, the profounder will be his consciousness that immeasurable tracts lie beyond his feeble ken, and the more earnestly will he ask for that illuminating spirit that searcheth the dark things of God, the more grateful will he be that there is an open door to One, in whom dwelleth all the fullness of wisdom.

Again, are we at any time solitary? Are we following the path of duty in the furthest East, or the utmost West, where the sun gilds Indian mountains, or his setting beam flames on the Pacific isles? Are we surrounded by untutored men, whom we are trying to lead to the truth as it is in Jesus, and between whom and ourselves there can be but little communion? How refreshing may be the thought that we are not withdrawn from the sovereign intelligence, that the very circumstances of our solitariness may widen and shorten the channel of communication between us! Our souls may find a present God as it would be impossible in a Christian land. The everlasting arms may be around us in a sense never felt elsewhere.

So it may be in times of affliction, when the vanity of all earthly supports is felt as a most melancholy reality; then the soul, detached from all other relief, may still sing, The Lord is my refuge, I shall not want;—I will praise Thee, for I am fearfully and wonderfully made;—made immortal and spiritual like Thee; made to sustain conscious and most endearing relations to Thee made; wise by Thine unsearchable wisdom; made happy in Thine immediate presence; and destined to an everlasting progress toward that great luminary, the faint irradiations of whose love now, in this distant world, are my song in my pilgrimage.

DISCOURSE EIG

ALBERT B. D.

PROFESSOR DOD was born at Medha March 24th, 1805. His early studies wer his native village, and at Elizabethtown moved. He graduated at Princeton Colle five years in private teaching. In 1827 he ing the Theological Seminary, and at the College. Upon the completion of his t was elected to the chair of mathematics i lectured for some time on Architecture (f sion), and on Political Economy. Besides of his department, he often preached, as pages of the "Biblical Repertory," or Pri articles, particularly one on Capital Pun "Vestiges of Creation," were considered sive. But his brilliant career was soon to was not to be prolonged. On the 20th or moned from the field of conflict and perm the Master's hall, and take his crown." I ground, at the feet of Samuel Davies.

Professor Dod was for eighteen years the faculty of instruction in the venerable scholar, he was far in advance of most me was pre-eminently a follower of Jesus Ch he had few superiors. It was the testime portunity of knowing him (Professor Chaundoubtedly one of the ablest men Ne" His intellect," says this authority, "was vigorous and so rapid in its action, that he dinary minds attain only by laborious extremarkable blending of the several power one at the time of his death, "did I knimagination and judgment were combine

"'Where fancy halted, weary in her flight,
In other men, his, fresh as morning, rose,
And soared untrodden heights, and seemed at home
Where angels bashful looked.""

As a teacher, the genius of Professor Dod enkindled the enthusiasm of all who came under his instructious, and made him eminent in his profession. As a champion for the truth, he was earnest, able and successful. All his shining gifts and attainments were laid at the feet of Jesus. He appeared before the public much more frequently as a literary and scientific man than as a preacher. But when speaking from the pulpit he never failed to command the most marked attention, and fix deep in the mind the truth under discussion. He especially excelled in the clear presentation of the great practical truths of the Christian religion. Of this remark we have an illustration in the sermon here given, which Dr. Hodge has pronounced one of Professor Dod's ablest discourses. It has never before been printed, and now appears, at our request, through the kindness of a brother of the deceased, the Rev. William A. Dod, of Princeton. The subject discussed is one of great importance, and the discourse bears the marks of that acute intellect, exquisite taste, clear analysis, and perspicuity of statement, for which the author was distinguished.

THE RESPONSIBILITY OF MAN FOR HIS BELIEF.

"There is a way which seemeth right unto a man; but the end thereof are the ways of death."—Proveres, xiv. 12.

The chief concern, and the most earnest effort of every rational being, ought to be directed to the discovery of the right way through life. With a heart naturally disposed to error, and surrounded by influences which conspire to deceive and mislead him, no man can hope to avoid ruinous and fatal mistakes, but by the continued exercise of the greatest watchfulness and care. The paths that lead to destruction are many and broad; they stand wide open on every side of us; it requires no search to find, it costs no effort to enter them. But the single way that leads to life eternal, is so strait, and narrow, and difficult, that few there be that find it. All who do not search diligently after it are sure to miss it; and what is still more alarming, many shall seek to enter in and shall not be able. "There is a way that seemeth right unto a man; but the end thereof are the ways of death." It is possible that the search after truth may be so

conducted as to end only in error; the right may lead down to the chambers o surance of safety may buoy up the hear is transfixed by the pangs of the second

This is unquestionably a most appal traveling an intricate and dangerous apperverted use of all his faculties, and a ing the right way, is in a situation suffutmost caution. But how much more be liable to be smitten with blindness eyes so disordered as to misread ever way, and his ears so perverted as to coring that sound around him, into the bla

Even thus perilous is the situation c nal destiny. Endowed by God with m cerning the right way, and furnished w mation, he may so pervert the one, and as to become involved in fatal delusion a cheerful heart, without any fearful m may be traveling the road to destructio when it is too late to rectify it. Error the guise of truth. Wrong may assur right; and evil be conscientiously purs

Such is the doctrine taught in our terms by other declarations of the Scriptures. deceived heart hath turned aside; who was within them into darkness, and what truth, have been given over to strong delieve a lie. The opinions which men are never treated in the Scriptures as a are they exempted from responsibility; are misled. On the contrary the Bible ways assumes, that a right practice has it belief; that goodness can not exist in that every man is accountable for his contward conduct.

The Bible is on this, as on many oth to the maxims and opinions most curre not met with the trite lines of the poet,

"For modes of faith let graceloss:

His can't be wrong, whose life is

Who has not heard it said, with the air of confidence befitting a selfevident axiom, "It is no matter what a man believes, so that his practice be right?" How common is it for the most palpable and egregious errors to be excused under the soft plea "that they who hold them are sincere in their belief;" as if hypocrisy were the only vice of which man is capable. It has been proclaimed to the world as a great, a glorious truth, by one of the most distinguished among modern orators and statesmen, that men are no more responsible for their opinions than for the height of their stature, or the hue of their skin! The same sentiment has found its way into professed treatises on morals—it has been spread abroad on the pages of our popular reviews. Poetry has embellished it with its charms, and sophistry defended it by plausible arguments. We have even heard it drop from the lips of Christian people, who did not seem to be aware that the truth of the sentiment they were uttering is consistent only with the falsehood of the religiou they profess.

If this sentiment were intended to apply only in limitation of man's responsibility to his fellow-man for his opinions, we should have no quarrel with it. It is true that man is answerable for his faith before no human tribunal. This truth has in these latter days sounded abroad through the world, and the fires of persecution have gone out before it, and the rusted implements of torture are now hung up as the curious relics of a past age. That age can not return. Never again can the rack be employed as an instrument of conviction, or crowds assemble to laugh and exalt over the obstinate believer slowly consuming at the stake. But I hesitate not to say that better, yea far better, would it be for the world, that these detestible barbarities of religious zeal should be renewed, than that men should be guarded against them by being taught to believe that most monstrous of all errors, that error itself has no noxious quality, and truth no holy prerogative. The return of the days of persecution for opinion's sake, would expose us to the mischievous consequences of a single error—the general prevalence of the sentiment under discussion, would open the flood-gates to all forms of error, and among others to the very one which it aims to prevent. For if all error be blameless, then may men innocently believe that they ought to persecute with fire and sword all who differ from them in opinion.

But it is not necessary to free men from responsibility to God, to prevent the danger of persecution from man. Human law traverses but a small portion of that vast field which is covered, in every part, by the dominion of God. It has no right to intermeddle with any

of our opinions or feelings, nor even t acts, except so far as these are injurio of society. This evident limitation of low-man, is the proper ground on whi ion. Here is ample room afforded t question for his opinions, either by a dling neighbor, to reply, "What is the I stand or fall."

It is plain that error may be thus tribunal, or rather exempted from is which leave untouched the question of judgment-seat of God.

But the advocates for the innocer principles, which exempt it from Dividiction.

"A human being," they tell us, "able for those actions which are influer entirely distinct from, and unconnected hension of the agreement or disagreement any proposition. The mind can only The will has no more power to with from a proposition proved to be true, sation of sight when an object is place an involuntary state of mind, and as a demerit, it can not be the proper object is the substance of the arguments under discussion: and if these princip lows, not only that man can not be rig to man for his belief, but also that he l to God.

It can not be denied, and by some cealed, that the opinion as thus state variance with the Scriptures. The c direct and palpable, that the adoption the rejection of the other. The Bible us from God, revealing His will and or apostles who come to us charged with uniformly command us to receive it a not confine themselves to the exhibitic trates and proves the truth of their c themselves with simply recommenditeach, as worthy of credit and benefici

distinctly command us, in the name and by the authority of God, to believe and obey their words. "This is the commandment of God, that we believe on the name of His Son, Jesus Christ our Lord."

They deliver their message as an authoritative exposition of the truth—and instead of teaching that it may be rejected by any without guilt, they declare that the direct penalties will overtake all who dare to disbelieve. "He that believeth not the Son shall not see life, but the wrath of God abideth on him." "He that believeth not shall be damned."

So far are they from teaching that belief is an involuntary and therefore an irresponsible operation of mind, that they represent it as the very criterion of moral character. Thus our Saviour said to the Pharisees, "The publicans and harlots shall enter into the kingdom of heaven before you, for ye believed not John the Baptist—but the publicans and harlots believed him." If the responsibility of man for his belief were a remote inference from the other plain doctrines of the Holy Scriptures, we might suppose it doubtful, however clear the reasoning might appear which seemed to establish it. If it Hashed upon us only dimly here and there as we turned the pages of the Bible, we might question its real import; but it shines through every page from beginning to end with a light too clear and steady to be mistaken. Whether the doctrine itself be true or false, right or wrong, may be matter of dispute—but it can not be doubted that it is the doctrine of the Bible—nay, that it is one of the foundation truths upon which Christianity rests. If this be removed, the whole system must fall.

I shall attempt, therefore, to show that the declarations of the Bible upon this subject, are in strict harmony with the course of Divine Providence in the world—and with the laws of right and wrong written upon our hearts.

If sincerity of belief is all that is required for our future well-being, we should naturally expect to find the same law prevailing in the administration of that government under which we now live. It should, in this case, be matter of surprise to us that a man who is honestly mistaken, should ever suffer any ill consequences because of his error. And yet what is more evident than that the well-being of every man in this life, is dependent upon his knowledge and belief of the truths which preside over his earthly lot, and determine the conditions of his failure or success? The laws which govern the course of human events have a real outward existence, independent of the conceptions which we form of them—and it is not upon the sincerity, but the correctness of our belief in them, that our happiness

or misery is dependent. It is not so m it is a fact of experience, that men are for the errors of judgment into which t betraved. If through inattention, was willfulness, they are led to adopt error conduct of life, they never fail to real error. This truth is daily exemplified happy man whose own experience do luminous illustrations of it. There is that his own convictions have no tend nature of things around him, or to su degree, the operation of those laws to These remain the same, retain and working out their predestined resu the mutable opinions of man. Thoug the earth is fixed in space, as it app would not stay for a moment her swift cient philosopher who had persuaded ternal world, that these solid seeming r pearances or phantasms of the perceiv count refused to get out of the way of coming toward him, was crushed to d cerity and strength of his conviction t who should swallow poison under the some food, would nevertheless find mistake.

Does not the drunkard often contin the ground that it is necessary for his h found that this belief stayed the tremul ing of his body, the wateriness of hi which suffering nature holds out, of p ing dissolution?

It must be evident to every man the under the dominion of laws, that come than ourselves, remain fixed and imme truths easily discoverable, the known essential to our existence—and that difficult of discovery, which we must highest good which is here within our so arranged as to hold out a boon for edge, and to discourage ignorance and alties of forfeiture and suffering. Un

that the life we now lead is a life of faith. The knowledge and belief of the truth, is its vital principle.

Behold here the admirable harmony between the relation which we see that we hold to the present life, and that which the Bible reveals as connecting us with the life to come. Here is this world with its sensible realities placed over against us—and it is upon the correctness and apprehension of our belief of the pre-established truths which are necessary to bring us into correspondence with it, that our happiness, or misery, is dependent. In like manner Revelation assures us that there lies before us another world, where the intrinsic nature of every object is as independent of our perceptions, as here, and in which our condition will be determined by our belief or rejection of those truths which are necessary to our well-being. Can there be a doubt that it is the voice of the same Being that speaks to us in the Bible, and in nature?

Certain it is, that whatever objection lies against the Bible because of its teaching the hard doctrine, that man is responsible for his belief, lies with equal, nay, with greater force, against the notion of a just and benevolent Creator. For we not only find in our experience that this doctrine is reduced to practice as an actual law. governing our relation to the present world, but we find it enforced with a strictness of rule and a severity of application which are not claimed for it in the Bible. In the administration of the affairs of the present life, ignorance and error are visited with suffering, even in cases where they are strictly unavoidable. The man who, through his unfavorable circumstances or the feebleness of his natural faculties, is unable to arrive at the knowledge of the truths which might benefit him, is doomed no less than he who willfully rejects this knowledge, to undergo the penalties and calamities which are inseparable from ignorance. This seeming hardship doubtless admits of explanation—but explain it as you will, it still remains a fact, that in the dispensation of the rewards and punishments of this life, man is actually held to a closer responsibility for his belief, than we charge him with in relation to another world.

If there be any here who are disposed to venture the salvation of their soul upon the opinion that truth is of no importance except in the sense of sincerity, let me warn them to make proof of the efficacy of this opinion upon the world around them. Persuade yourself that poison has no noxious property—and see whether this persuasion will deprive it of its deadly character. Take a viper to your bosom under the conviction that it is harmless and see whether this conviction will extract or blunt its sting! Teach yourself to

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believe that industry is not necessary whether this belief will shield you from vations which follow in the train of ind

If the real, substantial nature of thi by your opinions, what right have you of another world will be more flexible attended by calamitous results, upon judge that it will be harmless there? this subject—and you will find in the o every day, abundant reason to fear, that right to a man, but the end thereof are

You may derive further confirmate from an inspection of your own nature

It is evident that the happiness of rived chiefly from his own internal disstances are but secondary and inferisuffering. In the heart itself is hid refreshes or saddens us with its swee conceive of a heart so filled with pure knowledge and strengthened with low acquiescence

"In the will!
For time and for eternity; by
Faith absolute in God, includi

and the defense that lies in boundle that the darts of anguish, though t heart and wound it, can not fix a rank. all its expectations such a heart may ga through all the disasters of life it may 1

> "With only such degree of sa As may support longings of And strengthen love, rejoicin In the sublime attractions of

So, too, we can conceive of a heart so the presence of no external evil—so ig solitude of things, it is robbed of all er in the midst of all external advantages malice, envy, and all disturbing passio of moral excellence to produce the or other does not transcend the capabil tendency of virtue, in whatever degree

duce happiness; and vice, by an equally obvious and indissoluble connection, is the parent of misery. The man who disobeys his reason, or violates his conscience, in his search after happiness, grasps at a good at the expense of the very appetite which is to relish it. To injure his moral nature is to waste and wear away his only capability of happiness. If we take the constitution of man to pieces, as we would a watch or other piece of mechanism, to ascertain the object for which it was constructed, we see evident marks in every part that virtue was the end for which its Maker designed it. And if we then inquire further, how this end is to be gained, that is, how men are to become virtuous, we find equally strong reasons for concluding that it can only be through a belief of the truth. The essence of virtue consists in its principle; and every moral principle has its root in truth. Error may be productive of some partial and transient good, as when a crying child is stilled, or a refractory one frightened into obedience, by a belief in some nursery fiction: but no one doubts that this trivial good is purchased at a lamentable sacrifice. Every honest man knows that whenever he uses deception and falsehood to promote even a good end, he is sacrificing the law of reason to the dictates of a low and short-sighted policy, and that he gains his end only as he would gain the sword which he should purchase with the loss of the arm that is to wield Truth is the only agency by which a principle of good can be implanted and nourished, in our own hearts, or in others. It is as inseparable from virtue as virtue itself is from happiness. In all our modes of education, and our attempts to improve the character of individuals or communities, we proceed upon this principle. We never think of working a permanent good in any other way than by instilling the truth; nor do we ever dream that error would answer our purpose equally well, if we could only succeed in making it pass for truth. Any man would spurn the shameless effrontery of the scorner, who should tell him that the good of society and of its individual members, would be equally well promoted by teaching them to lie, and steal, and murder, provided we could only persuade them that these things were right. That men can be elevated in their moral character, or in any way benefitted by being taught to receive error as truth, is as monstrous an absurdity and as palpable a contradiction to all the lessons of experince, as can be conceived. Man is so made as to be swayed to good only by the Truth. His moral nature can not respond to any other influence.

If we have not misinterpreted the nature of man, we have, then, in his structure, not a presumption merely, but an indubitable proof

of his responsibility for his belief. Hi world or the next, must depend upon h this character can be framed and molde inward workings of truth upon his he heart be necessary to fit man for dwelli God, and rejoicing in the intuition of the through the belief of such truths as are transformation needed. To assert tha the transforming efficacy of truth, is to ture no less distinctly than to the Bible. my hearers, and you will find there, in the truth, strong reasons for placing y which is distinguished from all other be spiration, by its frequent and strong 1 which exalts truth as the crown, and he lays it upon him as one of its most sacre for hid treasure, and which represents th the glorified spirit as a direct aspect and in its pure and immutable Source. At learn to reject the dangerous toleranc gard, or rather with equal indifference and persuasions; which is utterly care could join with equal satisfaction in the lemnities of Christian worship, or in th of heathen orgies; which recognizes no which teach the Christian widow to tur her husband, upward to his and her Re self to rearing with pious care the chi her as flowers blooming upon the father creed which goads the disconsolate victi of her husband, leaving the orphan plec with the hardships from which a parent them. Such tolerance can come only senseless cant of fashion, or the deadly ious indifference. It proceeds upon an fact, and dishonoring alike to the reas God. It is impossible that a soul into v crept should avoid being benumbed, par subtile poison.

The argument, thus far, has attempt that man is responsible for his belief, fro held thus responsible in the affairs of th eration that his constitution has been so formed as to render it impossible that error, however sincerely believed, could subserve for him the beneficial purposes and ends of truth.

We see, with our bodily eyes, that error is actually attended by suffering in the present life. From the day in which Eve, beguiled by the tempter, believed that the forbidden fruit was good for food, and to be desired to make one wise, until now, no one has ever listened to the serpent voice of error, without suffering, in some degree, from its serpent fang. Behold, in this, the decision of the question under discussion, at the bar of Divine providence.

And again, we find that the moral nature of man, which contains within it the springs of his well-being, has been so constituted that it is inaccessible to any other influence for good than that which dwells in the truth—and that, as our conceptions have no tendency to alter the real nature of truth and error, or transmute their intrinsic qualities, the good or ill effect of our belief must of necessity depend, not upon the sincerity of our convictions, but upon their correspondence with absolute truth. The heart from which bitter waters are welling up has been so made that it can be sweetened only by the leaves of truth. You may cast into this fountain other branches, but you will find, in the end, that instead of purifying its waters, you have only depraved the appetite which tastes them.

Behold, in this, the decision of the same question by our Creator, in the day when He said "Let us make man in our own image."

And here, having gathered up the concurrent testimony of Nature, Providence, and Grace—of our Creator, our Ruler, and our Redeemer—all declaring, in no doubtful terms, that man is accountable for his belief, we might safely leave the matter.

But I may be called upon to vindicate the justice of this doctrine, as well as to establish its truth. This opens a wide field into which we can now enter only for the purpose of laying down, as briefly as may be, the principles which are to guide the investigation.

It is contended that the doctrine which we maintain contradicts our elementary notions of right, since belief is an involuntary operation of mind, and volition is essential to merit or demerit. The principles upon which this objection rests, contain, like all dangerous error, enough of the semblance of truth to make them deceptive. No lie can be dangerous unless it be the ghost of some truth. But it is not difficult, in this case, to detect and express the fallacy. It is true that volition is a necessary constituent of the norality of all our outward acts, because, without a preceding determination of the will, they would not be our acts. So far, the principle is true. Its fal-

lacy lies in extending the same law to not true, that any distinct act of the wi character of morality to an internal state the proof of this I need only to refer y own consciousness. You can not resist responsible for the feelings which prev more, than for the outward acts to whi have failed to observe that these feeling part, often without any direct action of hate one man, and you love another act of will, called these affections into 1 received in their respective characters t to awaken these different feelings. you hateful, and you love that which a the will can impart these qualities to your affections. It is contended that be character, because, when we have arriv tion, we can not help deciding accordi An act of the will can not add to the more convincing efficacy than intrinsic

But is not this equally true of our at is presented to the affections, can an ac rent qualities so as to make that lovely to excite our aversion? The consciouthat he can not help loving that whice more than he can help believing that that his will has no more power to char his affections, than it has to alter the evilef. If, then, his affections possess a medenies, why may not his belief? If it is better reason than its independence of v

But it will be said that our affection the control of volition, are nevertheless them is the spontaneous acting out of or sent and concurrence of all our active p

In this sense of the word, we admi mind can merit either praise or blame in this sense of the word, we deny that an involuntary operation of mind. The companied by demonstrative evidence property in the property of the word, we admine the praise of the word, we admine the word, we admine the praise of the word, we denote the praise of the word, we denote the praise of the word, we denote that an involuntary operation of the word, we admine the praise of the word, we denote that an involuntary operation of the word, we denote that an involuntary operation of the word, we denote that an involuntary operation of the word, we denote that an involuntary operation of the word, we denote that an involuntary operation of the word, we denote that an involuntary operation of the word, we denote that an involuntary operation of the word, we denote that the word of decision under the same kind of necessity that compels us to see an object when placed before our eyes.

But the case is evidently different with moral truths. Here, too, the belief must be according to the evidence perceived, but the convincing power of this evidence, like the attractive qualities of the objects that address our affections, depends upon the moral state of the heart. If it be urged here that the responsibility ought, in this case, to be shifted from the erroneous belief to the wrong state of heart from which it proceeds, I answer that I can see no reason for this transfer which would not apply with equal force to induce us, in many cases, to make a similar transfer from one affection or act to the belief which led to it. Suppose a man, under the influence of avarice, to wish, in the first instance, for the death of some one, whose death would be his gain; and then to bring himself to the conviction that it was right for him to remove him; and then to perpetrate the murderous deed; --why should we, in this case, charge the criminality of his wrong conviction upon the avarice which prompted it, rather than the sin of the murder upon the antecedent persuasion that it was right for him to commit it? I know of no principle by which we can select any one of this series of acts, and say, "Here lies all the blame." The avarice was wrong, the murderous wish was wrong, the erroneous belief was wrong, and the assassinblow was wrong. The wrong conviction was as voluntary a state of mind as the criminal passion, in the only sense in which voluntariness is essential to accountability.

Men judge thus habitually, in all matters where religion is not in question. They would not hesitate to condemn the man who should avow his belief that it was right for him to steal or commit murder, and you could hardly put a plainer affront upon their moral sense, than by telling them that the man ought to be held free from all blame until he has carried his belief out into act. The Bible is, in this respect, so far from contradicting our natural sentiments of right, that it harmonizes exactly with them. The voice of conscience joins with the voice of God in condemning all erroneous belief which arises from a corrupt state of heart.

The only question, then, for debate in connection with this subject, is whether the truth which is declared to be necessary for our salvation is accompanied with sufficient evidence to satisfy every rightly-disposed mind. This question I shall not now discuss, but content myself with referring you, when you ought to be content to receive your answer, to the decision of Him who made the human mind, and who knows what degree of evidence is necessary to fix

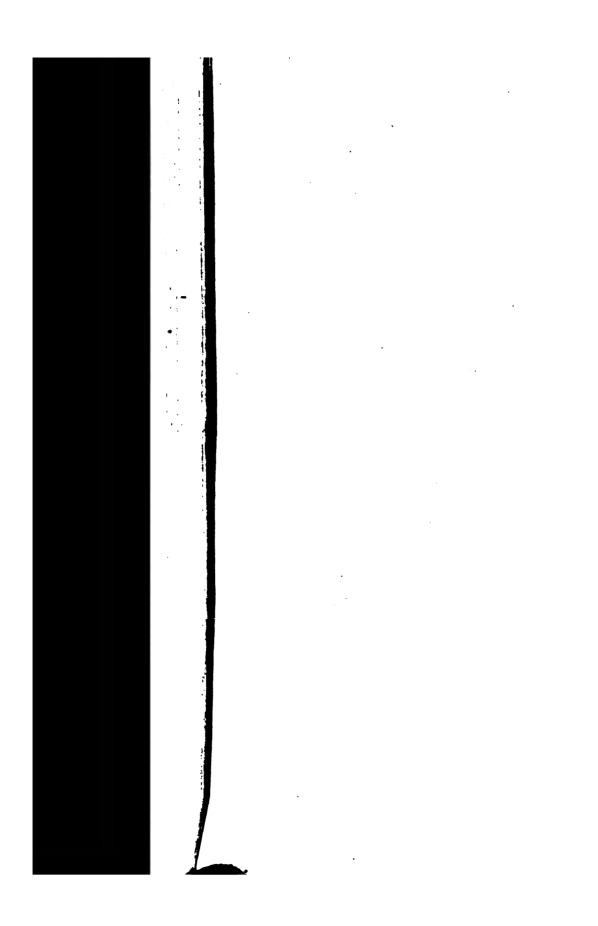
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upon it the responsibility of error. The tion of the Gospel of Jesus Christ, or can have its origin only in an evil her and just reason for God's condemning so on the Son of God is not condemned; condemned already, because he has no only-begotten Son of God. And this light is come into the world, and men light, because their deeds are evil."

Let me then, in conclusion, urge y the purity and salvation of your souls obey the truth. And the truth shall r thralldom of corrupt desires and pass tumults and cares of this lower world; Jesus and call Him your Friend and B. Divine nature and drink of the river of

But remember, too, that if holiness i power of perceiving the truth is no lesof heart. Every evil affection pours i your understanding; every sin you co moral perception, and involves you in continue willfully to sin, after you hav the truth, the light that God has given and sparks of your own kindling will e on your path to destruction. You shall think yourself right: your feet shall st ains, but you will fancy yourself walking thick clouds shall gather over you, but 1 form of the castle and battlements of 1 wanderings shall bring you to the verge plunge awake you to truth and to mise not the love of the truth, that they mi God shall send them strong delusion, th that they all might be damned who be pleasure in unrighteousness."

Sketch of the Welsh Pulpit.



THE WELSH PULPIT.

THERE is reason to believe that from the earliest times Christianity has existed in Wales. It is even claimed that Claudia, who was converted under Paul's ministry, was a native of Wales, and that coming from Rome in the year 63, she scattered the "seed of the kingdom" in her own country. A little more than a century later, Faganus and Daminicanus, who also had been converted in Rome, began to preach to their countrymen in Wales; and through their preaching, Lucius the king, was brought to embrace Christianity. Under the reign of Diocletian, the Welsh Christians suffered much from persecution; and many were put to death. Subsequent disasters threatened the entire extinction of the Christian religion; but through the labors of Gildas, Dyfrig, Dynawt, Teil, Padran, Pawlin, and others, it survived among the hills of Cumrey. The Welsh resisted the encroachments of popery in the seventh century, and more than a thousand, many of whom were ministers, suffered in the struggle. But the adherents of the true faith were overcome, and, driven to the mountains, we hear nothing of them till the time of the Reformation.

About the year 1385, Walter Brute, a disciple of Wickliffe, returned from Oxford where he had been pursuing his studies, and commenced the work of reform among his countrymen in Wales. Preaching in the streets, in the houses, and in the markets, he soon became a noted reformer; and great was his success. Although severely persecuted, and once tried for heresy, he triumphed over his accusers, and was cheered by the conversion to his views of several of the Romish clergy. Revivals occurred in the cloisters, and not a few monks came forth to proclaim against popery; while on every hand the Lord made his work to progress. In 1580, John Penry, an Episcopal minister, dissented from the Established Church, and became a Baptist. He was a man of iberal education and of fine talents; and became widely popular as a preacher. After prosecuting his ministry with great success for more than seven years, he died a martyr. He is said to have been the first Baptist minister in Wales after the Reformation. In 1620, Erbury and Worth followed the example of Penry, and preached with wonderful unction and effect. In 1635 they were ejected from their parishes; but,

nothing daunted, they went from vall mountain, preaching the word, and orga

During the ministry of Erbury and V of the Baptist churches in Wales"-Vav great eloquence and power; and thou many of whom were converted to Chri tions of Charles II. of England, when beyond description, Powell was cast into died in 1670. Cotemporary with him, Wales, among whom were John Myles, who afterward came to America. Aft coadjutors, the work of God declined, a or no progress. It was by the trumpet Bala, "the apostle of North Wales," an Rees, and Daniel Rowlands, and Willis time of Wesley and Whitfield, that the and some of the most blessed revivals were the zeal and activity of these me the Lord was revealed with power, thro Shortly afterward the celebrated Christ eloquence and zeal, awakened a profouncipality. Along with his, stand many membrance; such as David Charles as Wern, and Samuel Breeze, and T. Jones and Benjamin Davies, and Jas. Harris, and J. Jenkins, and J. Davis, and Mor many others, of whom it has been said host.

These men formed a constellation of first quarter of the present century, suc in any country or time. They were no of prayer, and of faith, whose earnest, ances went with power to the hearts of their lips. Their names and labors, ho their own loved hills and valleys, and po very few written accounts concerning the their pulpit productions. At their deat ministry, of equally brilliant talents; but the pulpit exerts a more powerful influer religious habits of the people are a su remarked that there is nothing in Engl compare with the religious life of this re religious denominations in Wales, are Baptists, the Independents, and the Wo 'also some smaller religious denominat

preachers, we are not able to give, owing to the want of reliable statistics. From the last census of Great Britain, it appears that there are eight hundred twenty-eight places of worship (and probably about this number of ministers), occupied by the Calvinistic Methodists. There are nearly four hundred Baptist churches, and about the same number of ministers.

The pulpit of Wales exhibits many striking peculiarities. Preaching partakes of the natural characteristics of the people; which characteristics seem to be impressed by the surrounding material objects and the face of the country. The crag, the cliff, and the lonely glen; the heath, the lake, and the mountain; the "mist rolling up the hill-side, the mournful gust sweeping over its brow, and the thundering brawl of the cataract," are objects with which the people of Wales are familiar from their birth. Add to this that they are of Celtic origin, and, therefore, highly impressible, and in love with the imaginative, the gorgeous, and the poetic, and we are prepared to anticipate the leading characteristics of Welsh preaching—not depth, argument, method—but warmth, imagery, comparison, illustration, and passionate appeal.

The following outline of the prominent features of the Welsh pulpit, is condensed from an interesting sketch, found in the "Life of Rev. William Williams," of Wern, by Rev. James Rhys Jones. It is especially applicable to the highest order of Welsh preachers.

Self-possession is a striking characteristic. Welsh ministers enjoy very favorable opportunities for acquiring this enviable, invaluable power. With the exception of those settled in towns and populous localities (and they are often relieved by strangers, for itinerating is not yet out of fashion), they are not required to preach so often to the same people as their English brethren. A thin and scattered population compels them to be pluralists; and as their chapels lie sufficiently distant from each other to admit of their preaching the same sermon twice on the same day, increased confidence is necessarily gained, as a discourse will be delivered the second and third time with greater freedom and boldness than the first.

The acquisition of self-command is further facilitated by frequent engagements at public meetings, of which there is no lack in Wales, and also by the practice of taking preaching tours, when the ministers almost invariably preach the same sermons. They thus become so sure of their ground by going over it so repeatedly, and so accustomed to address large miscellaneous congregations in the open air and elsewhere that they are not easily disconcerted.

Adaptation is another characteristic of Welsh preaching. The generality of the sermons preached, bear evident marks of having been composed in view of the real exigences and capacities of the people for whom they were intended. Speculative views and refined disquisitions are not allowed to pass in lieu of evangelical sentiments and Scriptural

Those aspects of truth with statements. expected to have much sympathy are se an audience. Points of established and undisturbed. Matters unto which ordin not brought down from their elevation. drawn from incidents, scenes, and occur for whose instruction they were borrowe

acquainted.

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The style is simple and homely—for and finds no interest in employing words derstand. The appearance and manne admirably adapted to secure for him a c fore his audience more as a friend than a he is of them, and with them, and that 1 vided. In general he is a plain-dressed a refined he may appear unceremonious an courtesy: but he is never effeminate, f rough but he is ever manly. His is not 1 enunciation; and he is about the last mu about the appearance of his drapery whe into eloquence.

Another very prominent feature in lence of the illustrative style. But her best he can, with the difficulties arising jects from which his illustrations are t flock to hear him know nothing of the them are the languages containing the of nature's book are opened before the her works in Wales in so large a style the them.' Rocks and mountains are char ployed. And it is nature with her var the ordinary pursuits and avocations of 1 under contribution if he would expound by the things which are seen.' Let it r they cultivate the imagination to the ner that they allow themselves to be carried regions of improbability and fiction. W ation is employed as the handmaid of t restricted pretty closely to its own legitin is to illustrate. What logic is exclusively ematical mind, that is imagination subora The unpoetical reasoner arrives at conc therefores, as stepping-stones—the Welsh an apt illustration.

Great aptness is also displayed in int

tical account the facts and historical parts of Scripture. The narratives and facts of the Bible are treated as the exponents of principles and the expositors of human nature. The doctrinal part of the sacred volume is illustrated by means of its recorded incidents. Circumstances, and events which had suggested no useful lessons to less reflective minds are so expounded that they become 'profitable for doctrine, for reproof, for correction, for instruction in righteousness.' The people are made to see how the 'things which were written aforetime were written for their learning.'

If there was any one thing, more than another, in which the celebrated Williams, of Wern, excelled as a preacher, it was in the novelty and pertinence of his illustrations. Never, perhaps, since the days of the Great Teacher, did any preacher lay the objects of nature and the pursuits of men under greater contributions for the exposition and enforcement of religious truth. All things seemed to whisper something to him which had never been disclosed before, and to point out for his occupation new and highly advantageous points of observation. Some men appear to examine the same objects always from the same spots, and hence the sameness of their reflections; but Williams seemed to look at every thing from unfrequented points that commanded fresher and bolder views. Every object in nature—every human avocation—every incident in life seemed to have fastened on it some new and striking truth. To simplify rather than embellish a subject was his great aim, and hence the rejection of mere flowers, and the employment of only expository images. His mind was of too masculine a cast, and too solemply pledged to a usefulness in all pulpit engagements, to admit of his dallying with the mere ornaments of oratory. His use of comparisons was sufficient to convince any one that he attached no value whatever to them, except so far as they subserved the explanation or application of truth. Unlike certain showy but weak-minded preachers, who are so enamored of tinsel and glare that they often employ even religious truths only as pegs on which to suspend a fine simile, he, on the contrary, with almost instinctive severity of taste, allotted to figures only a subordinate department in expounding the great verities of the Bible.

Passion is another feature in Welsh preaching. This capital quality, so necessary to effective speaking, is quite natural to a genuine Celt. An unimpassioned Welshman is a singular phenomenon; and when he is cold as well might a spark be elicted from an icicle. He will not stop short of the freezing point. The usually ignitible temperament of the Cambrian preacher is of signal service to him in addressing an audience. It gives an air of unmistakable earnestness and of reality to all he says. Words of import so momentous that an angel might well tremble as he uttered them, are not pronounced listlessly and allowed to drop like snow from his lips. It makes his 'thoughts breathe and his words burn.' It is this which produces, and renders appropriate, the

bold burst, the abrupt apostrophe, the sionate declamation, the burning invethe impetuous thundering charge. It conjunction with a peerless imagination, much power over a congregation. To with emotion, and to watch the lightning black eye of which Robert Hall said it we a wilderness-and to listen to the wild mastered the difficult prosopopæia, was the riotous enthusiasm of the moment. which Ezekiel saw of old in the valle flesh, and skin, and, breathing life into t feet. Of scenes enacted centuries ago i Judea, his fire and fancy enabled him tion that all sense of the distance, both lost; and though he was frequently guilt yet so admirably sustained were the part acters, and so life-like and natural were mouths, that the discrepancy, however effect. So genuine was the fire that 1 pletely did he throw the whole of his in tions, that even the fastidious critic was to become his admirer.

The delivery of a Welsh sermon is a of intonation. The ear is entertained we charms of sound secure a hearing for seence is sustained to the close of a discinging, as the speaker's tones are constraspects of his theme. Welsh ministers mellifluous and varied sounds will be a voted like their countrymen to melody they of the value of a well-trained voice pay particular attention to its improvement.

The Welsh preacher, in his expos topic of discourse, is in general cool and and somewhat low tone of voice. As I fairly gets into the "hwyl" he nearly ex mut. Now there is the shrill, startling al chral tones of solemnity. Now we have of triumph—the dance of joy—and ther derness—the earnest tones of remonstrathundering denunciation. Now we have bereavement's soliloquy—the wail of so and then the wild ecstatic notes of the tear in his eye, he sings of the dawning

heaven's bowers of repose. Now we have the loud voice rending the sky and awakening the echo—and then the 'small still voice' and the whisper of confidence. In short there is all the variety both of manner and tone that disinterested love or friendship would employ in private in attempting to dissuade a person from pursuing a suicidal course, or to persuade him to follow after things in harmony with the tremendous destiny of an immortal creature.

The appeals of a Welsh preacher are in general of the most uncompromising character. They are not frittered away by apologetic disclaimers of 'this, that, and the other.' They come with the suddenness and disclosing glance of the lightning, and with the terribleness of thunder. Sometimes the preacher holds before his congregation a picture which he has been painting, and while they are wrapt in silent admiration of its fidelity and beauty, there comes to many a conscience the rapier thrust of 'Thou art the man.' No one knows where to look for the application, for it is not confined to the close of a discourse. There is nothing to indicate the direction from which the preacher may come, or in what way he will make his attack; and nothing in the nature of the subject chosen for discussion, or in the manner of illustrating it, that offers security against his onsets.

We close this sketch of the Welsh pulpit with the remark, that Wales has given to the American churches many of their very best preachers, and most active, influential minds. Saying nothing of the great apostle of religious liberty in this Western world—ROGER WILLIAMS—nor of many others now gone, it were easy to form a long list of distinguished names of American clergymen, who are, either by immigration or descent, Welshmen.

DISCOURSE EIGI

DAVID CHA

This well known Calvinistic Welsh I 1762, in the parish of St. Clears, south of the distinguished "Charles of Bala." D flax-dresser, he committed to memory t Thoughts." About the year 1780 he would be much to improve his education, and deep his return, after three years, he set himse his gifts for exhortation and prayer soon induced to enter the ministry until forty preachers rendered it necessary that he for a time, chiefly in the English parts of shire, and Glamorganshire. In 1828 a strate a great extent, of the use of his bodily remained speechless for six years, and a 1834. He belonged to the Methodist contractions of the strategy of the stra

Rev. W. Rees in his life of "William Charles as possessed of "knowledge, a eagle-like powers of penetration, of pure a ments transcendentally beautiful. His se like apples of gold in pictures of silver. It was as if he opened a mine of pearls before out gradually, one by one." The emir heard him preach, declared that he had again. Christmas Evans says in one of notable among divines; in reperusing hemanating from him, as from a great star soul." We have read most of his sermo and select the following as a happy specir.

CHRIST ALL, ANI

"But Christ is all, and in all."-

If it be inquired, What is Christ? He is all things, and nothing less. If it He is in all. Nature, without God, is nothing, is a nonentity; and so also the moral universe, without Christ, is nothing, and worse than nothing.

Christ is "in all" nature as God; He made all things. "By Him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers; all things were created by Him, and for Him; and He is before all things, and by Him all things consist, and He is the head of the Church." "Thou, Lord, in the begining hast laid the foundation of the earth; and the heavens are the work of Thine hands." "Without Him was not any thing made that was madein Him was life." If you ask creation, in any of its parts, What art thou? the answer of each is, "I am what I was made; I have nothing in me but what was made; He that made me is 'in all' that I am; God, in His work, is in me, and in all that I am." So Christ, as God, is "in all" creation. The heavens declare His "glory." We see Christ in all things, as a certain queen, while inspecting the wonders of Solomon's court, saw Solomon himself, and his wisdom, in all things. If we see aright, when we look around us, we see Christ, as God, in every object.

Christ, as Mediator, is in all of salvation—He is all, and in all. He became bound for His Church in the everlasting covenant. He made promises "before the world began"—a promise of propitiation to the Father, and of "eternal life" to His brethren. "In hope of eternal life, promised before the world began." Life to man could not be promised without an equally firm promise that man's debt should be paid. Men were given to Christ to be saved to eternal life, and His engagement on account of their offenses was accepted. They were in a lost condition, under the curse of the law, and an atonement was promised by a party that could be trusted on their be-"By the blood of Thy covenant I have sent forth Thy prisoners out of the pit wherein is no water." Christ was all in this matter—none but Him could promise, and none but Him could perform. When the fullness of time came, and on coming into the world, He says, "Lo, I come to do Thy will, O God." "I delight to do Thy will, O my God; yea, Thy law is within My heart." He came into the world: for what? to be greatly honored in the world? No; but "to do Thy will O My God,"-to suffer dishonor, and contempt and persecution; to be spit upon, and to die a disgraceful Lo, I come into the land of poverty, and of suffering, it is the will of My Father that I should be found in the way of the wants of My people, and My steps will produce an effect in their

favor. Lo, I am come into Thy viney: work? I will do it-I will finish it, so done by My followers, but obedience as self. I will magnify Thee in Thy com and in Thy curses by suffering, unt glorious, until the righteous Lord is sa unto Thee in reference to every believing going down to the pit: I have found this work; His humanity was all the ! the altar, and His person all the prie entered into the holy place, having ob us." He gave all He was, and all t Himself-He gave all that was wanted What dost thou want? it would ha man; and more than that, I want Go want obedience—I must have it unt Christ. Sufferings were wanted, and was required in all, and all things affe the infiniteness of the demand was met

Christ is a perfect example—He is giver is given to the law. The law in inness, was satisfied in His life; and in it His blood. He was perfect in all. He ing, and His love to God was perfect manifested perfect love on the cross, 'Thou forsaken Me?" O, Father, forgi

He was all in conquering hell; the the contest. He was alone in the wilde of the devil; He alone withstood the t hunger was pressing His humanity to temptation of the possession of the king was suffering the horrors of the deep and in wisdom silenced, the Pharisees, He stood against the gates of hell in "hour" of the enemy was come, and tl then "spoiled principalities and power openly." "I have trodden the wine-p there was none with Me; and I looked, and I wondered that there was none to with Him from earth, or from heaven; and His disciples had left Him; He wa arm brought Him victory; His own feet the head of the serpent; His own person on the cross subdued the power of hell.

Wherever Christ was, there His presence was strongly marked by events: the earth, the sea, and the winds were made sensible of His presence. Who extracted thy sting, O death? Who spoiled thee of thy victory, O grave? Who bruised thy head, O hell? Who satisfied thee, O justice? It was that Jew, a man of Nazareth, called Jesus, that came by, and He had an arm which nothing could resist. His presence manifested the presence of God: He was the power of God, and the wisdom of God.

Christ is all to the sinner to bring him to know and to enjoy God. Without Him there is nothing in the universe that can avail to bring us one step toward a state of peace and salvation. If we are ever brought to God, He must bring us. All that are saved, "them must I bring, and they shall hear My voice." They will not come without Him—He must go after them; the Shepherd must find them, and bring them back on His shoulder; no one ever returned by other means. He brings them back rejoicing. The voice of the Son of God alone quickens the spiritually dead. "You hath He quickened, who were dead in trespasses and sins."

Christ is all as the standard and pattern of holiness. He is the model according to which the Spirit works in all things. As the flocks of Jacob conceived according to what was before their eyes, so the mind's conceptions are according to Christ where He is in view. "We all, with open face beholding, as in a glass, the glory of the Lord, are changed into the same image, from glory to glory, even as by the Spirit of the Lord." Before your eyes Jesus Christ hath been evidently set forth, crucified among you, "my little children, of whom I travail in birth until Christ be formed in you."

Christ is all our righteousness. We have redemption. Where? "In Him." "In Him, through His blood, the forgiveness of sins, according to the riches of His grace." Being justified freely by the grace of God, through the redemption that is in Christ Jesus. He is all our peace. "He is our peace who hath made both one, and hath broken down the middle wall of partition between us; having abolished in his flesh the enmity."

Christ is all for the support of the believer on his pilgrimage. If he wants his heart cleansed, the blood of Christ is all his hope; if he wants strength against his enemies, his resource is "the grace that is in Christ Jesus;" if he hope to triumph over his foes, Christ says to him, "My grace is sufficient for thee;" if he would be fruitful, he must abide in Christ as the true vine. "He that abideth in

Me, and I in him, the same bringeth for Me ye can do nothing."

It is the great consolation of the geness and tempests that all things are themselves are under His care! Then their enemies, nor a plan formed again His control. The care of the soul is the control of the world is committed. "I the Lord of Hosts is His name, and the figure of the whole earth, made all, and He governs all for Himse and of death are appendent to His gird."

Do you live upon Him who is A there is no one that has any thing in But He is "all." What is a creature yourselves? What is the law for you demnation for the guilty? What are are but like the prison allowance to the keeps him alive till the day of execut without Christ: His justice threatens t fully against thee, and His majesty mal has nothing for thee without the Mediat God, Can you do any thing for the tra Nothing but damn him, if he has not t fore, to Him; He is all in this matter, a and willing. Where salvation is, Chri damnation is all for the transgressor.

Christ is in all. In Him all thing the universe; he gave to every creatu and He upholds them all by the word sun, that He may rule the day; and H universe. The sparrows do not fall to 1 sion; He "made a decree for the rain, of the thunder."

He is in all of Providence. There i Lord hath not done it;" that is, the evil sin He forever disclaims. God threate ments those who attribute events to charare no accidents but with men. "I wi in their heart, The Lord will not do go When thousands fall in battle, He cou you to the sword." The keys of the gr

"He telleth the number of the stars; He calleth them by their names —His understanding is infinite." "He healeth the broken in heart, and bindeth up their wounds."

He is in all of justification. It is He that sets the sinner free. "If the Son make you free, ye shall be free indeed." He forgives the trespass, and the fetters speedily fall off. He has righteousness for the ungodly, but He Himself is in that righteousness; it is by his union with Christ, that the sinner becomes possessed of righteousness. It is He that enables him to believe; and it is through His righteousness he becomes possessed of all things, including the very hand to receive the gifts. It is in the justification that He orders the change of raiment. "In the Lord have we righteousness and strength." With His voice He first gave light to His people, and with the same voice He will raise up their bodies from the grave.

He is all of sanctification. To love Him is to be holy. His nature is the nature of holiness, and the sanctified soul only receives of His fullness. To be "conformed to the image of His Son," they were renewed, and in this image they shall be without fault before God. No holiness will be found upon the glorified Church but what proceeded from Christ. That which is the source of holiness on earth, will be forever the source of it in heaven. He begins a good work now, which He will carry on to perfection and forever support.

Christ is all in the means of grace: if He is not there, the means are no means of grace at all. Paul plants, and Apollos waters, and neither does more than this: God in Christ, must secure the growth. Why look we at men, expecting this or that to be done by them? They are but earthen vessels, holding a precious treasure, by means of which Christ works by the excellency of His power. Ordinances have nothing to give without Him. Is he in them? If so, they will answer the purpose. They were not intended but to show Him in them. There was no virtue in the hem of the garment but what it received from the Wearer.

Christ will be all in our triumph in death. He will give us an abundant entrance into His everlasting kingdom. He was the Shepherd, in whom David trusted, when he entered the dark valley. With the keys he carries He opens, and no one can shut. "I will come again, and receive you unto Myself, that where I am, there ye may be also." In an hour we think not He will come. The Son of Man will come—the fever, or whatever event will accompany His approach, is of no importance, He, who is "in all" things for His people, the Son of Man being in it, will make it a glorious and abundant entrance into the everlasting kingdom.

Christ will be all in the resurrection coming, in the which all that are in the and shall come forth; they that have tion of life; and they that have done damnation." Some will be raised un change our vile body, that it may be fas body." He will send His angels, after voice, to gather His saints together. If the souls of His people first; and whit quicken their bodies. In Christ they s

Christ will be all in judgment. usurping His throne. He alone will j very Man that was seen here at the "taking vengeance on them that know the Gospel." He who rode the ass co seen riding the cloud, "revealed from gels." He even now holds the devils i the judgment of the appointed day; and men failed to know Him. "Art Thou fore the time, Jesus, thou Son of God?" the person of the Judge, but the time: t for the assize, but they had no notion bench. When "He shall come to be be admired in all them that believe,"] pearance. "Behold, He cometh with see Him; and they also who pierced 1 earth shall wail because of Him." I s Man, clothed with a garment down to paps with a golden girdle: his head a wool, as white as snow; and his eyes his feet like unto fine brass, as if they voice as the sound of many waters; hi shineth in his strength."

He will be the Judge in His own denied to fallible judges; the great que How did the subjects conduct themselv weight and awfulness of the trial will come made manifest, will throw light or of Man shall come in His glory, and a then shall He sit on the throne of His gl gathered all nations; and He shall separ then shall the King say unto them on His

of My Father, inherit the kingdom prepared for you from the foundation of the world: for I was an hungered, thirsty and naked, and in prison, and ye ministered unto Me. And He shall say also to them on the left hand, Depart from Me, ye cursed, into everlasting fire, for I was with you, and you did not minister unto Me." The behavior of the highest person concerned, is the highest point of the judgment. Many will have passed through the world without knowing that the cause and the people of Christ are present with them, and the light of the judgment day will give them the conviction of their blindness and indifference.

Christ will be all in the punishment of angels and men. The "wrath of the Lamb" will from the entire measure of their eternal misery. He will break them to pieces with His rod of iron. "De part from Me, ye cursed, into everlasting fire:" and they shall wail because of Him. They "shall say to the mountains and rocks, Fall on us, and hide us from the face of Him that sitteth on the throne, and from the wrath of the Lamb."

He will be all in the glory of the saints. His glory will constitute their glory: "The glory, which Thou gavest Me, I have given them. Father, I will that they be with Me where I am, that they may behold My glory, which Thou hast given Me." Their claim to glory is of Him. He enters into His glory-His own glory, existing in the promise of the Father, made to Him when He promised the ransom for His saints; and they enter into His glory. They were raised with Him from the dead in His resurrection, and they sit with Him in heavenly places. Their meekness is of Him. He gave them a proof of His love to them, when He purified them unto Himself, making them His peculiar people. He "loved the Church, and gave Himself for it, that He might satisfy and cleanse it—that He might present it to Himself a glorious church, not having spot or wrinkle, or any such thing; but that it should be holy and without blemish." He gives the right to glory, and the meetness to enjoy it. There will be no more glory in heaven besides what proceeds from Christ, and through Him, than there is light in the world without the sun. To see Him as He is—to be for ever with Him, and to be like Him, will be the whole of heaven's happiness and glory.

If Christ, then, is all, look to Christ in all. If thou art guilty, look to Him for righteousness. There is righteousness in Him for such as thou art, and there is no way of escaping damnation but through Him. To be justified without believing in the Son of God is impossible. He is a fountain of grace to His people. Come to

Him in your wretchedness—He will cle thee to Himself; and He will give thee

If He is all in providence, why do causes? The government is upon His His shoulder sufficient to bear the burd and why should not we? Moses' shou government of Israel without help; by He is Head over all things to His ch church merely, but over all things else, -over the world, and angels, and prin hell, and the grave. Nothing, from the of perdition, moves but by His suffer angel serves Him, and every devil is angel willingly works for Him, and eve Him. He is the Prince of the kings princes rule, and all the judges of the bore the cross, bears the government of work together for good to them that lov-

If Christ is in all, then the way to enc all without harm, is to go to Him. Jos and the first point was to gain his favo great question is, how do matters stan The answer to this, is an answer to all there in providence that affects us? loves you has appointed. Seek to disc faith, and He will be seen as He is in all

Let those, whose concerns are in I sufficiency. Acknowledge Him to be in It shall be with you, not as others wou loves you has ordained. He loves you yourselves; your own love will but dethere is SALVATION.

Have you been shut out from all the No one will come to Him but the man woof all things, shows the value and impose While you have any thing else, you cayou will die in your rejection of Him. our poverty before it is too late. The ciency stands in the way of coming to C

If you have found all in one place, and thither. Go straight to Him who receive. Be frequently examining your lies, and what you think you possess without Christ; whether any thing besides destruction awaits you. Why should your hearts be found any where besides where your treasure is, your ALL? "Abide in Me, and I in you." "He that eateth Me, he shall live by Me." To live on Christ, is to honor the plan of mercy and the wisdom of God. The act of living upon Christ is pleasing unto God. This is the work of God, that ye believe on Him whom He hath sent. By this you honor God's eternal counsel; if you had no opportunity to do any thing besides this for God in the world, He would consider thy falling in with His plan an honor done to Him. Christ is suitable in all that He is to supply our various wants. He is the bread from heaven, and we feed upon Him: He is the fountain for sin and uncleanness: the fountain was opened to cleanse from these, and it must be used. There is no way of being fruitful but by coming to Him: "our fruit is of Him." "Without Him we can do nothing." "I can do all things through Christ which strengtheneth me." Speak not of imperfections and failings while you have Christ at hand. He says, "I am with you always," and He is ALL. I can do all things through Him.

Those that live upon Christ, making Him their all, are desirous of living to Christ—to His glory. The woman of Samaria began to be something for Christ before she was aware of it. "Come, see a man—is not this the Christ?" "He that had been possessed with the devil, prayed Him that he might be with Him," but that was not allowed him at that time, but Christ commanded him at the same time to be in His service. "Go home to thy friends, and tell them how great things the Lord hath done for thee, and hath had compassion on thee." Two things there are, one of which occupies the thought of every one-self and Christ. No one cares for Christ until he has committed himself to Him, until he can say, "I know in whom I have believed." Thou canst never care for thyself to any purpose; it is too great a task for thee—self has wants thou canst never supply, it has guilt thou canst never remove, fears thou canst not dispel, filth thou canst not cleanse, enemies thou cast never conquer, desires thou canst never accomplish. Thou wilt surely fail in all these. "He that seeks his life shall lose it." To whom, then, will you give the care of the soul when you are dying? Stephen committed his soul to Christ. "Lord Jesus, receive my spirit."

Let us see, if Christ is all to us, what we are to Him. The husband is all to his wife, and shall the wife be devoted to another man? Shall Christ be all to us, and we be all to Satan? Let us see what Christ possesses which He withholds from the believer. He possess-

es nothing; His blood is our ranson His victory over death and the grave us a claim to heaven. Have we any t Him? If we have, the proof that when God asked Abraham for his so quired of some their possessions, He is demanded the lives of others, they we

Do not go to judgment and to e suitable for you are within your reach doors—there is no excuse for the etern Every thing that suits the eternal worl Christ is all for His people here, and I them hereafter.

None are so faithful as the subject nal death for its sake. Although devi in flames for thousands of years, on liever in the world loves sin as much a that he will lay down his life for his k without hesitation; they give their s lasting destruction for the pleasures of

DISCOURSE EIGHTY-SECOND.

CHRISTMAS EVANS.

This great pulpit orator was born at Ysgarwen, Cardiganshire, South Wales, on the 25th of December, 1766. His father died when he was only nine years old, and he spent his early years, subsequent to this, as a servant for the farmers in the parish. At the age of seventeen he was so ignorant as to be unable to read a word. He soon, however, became the subject of deep religious impressions, and in an incredibly short time learned to read the Scriptures. At the age of eighteen he joined the Arminian Presbyterians, and began to exercise his gifts in prayer and exhortation. He shortly after preached his first sermon, but feeling the need of more education, devoted himself for some time to study under the direction of his pastor. In the year 1788 he adopted the views of the Baptists, and was received into the fellowship of a church of that faith at Aberduer. In 1790 he was ordained a missionary to several small churches in the vicinity of Leyn. Two years after this he visited South Wales, where his preaching was attended with the most remarkable awakening of the churches, and the conversion of multitudes to Christ. At the age of forty-six years he settled at Anglesca. A powerful revival began under his labors, and continued for several years. He remained here fourteen years and then took charge of the Baptist church in Caerphilly, Glamorganshire, where he preached two years; after which he accepted a call from the church in Cardiff, a neighboring town. During his ministry of two and a half years at this place he wrote about two hundred sermons for the press, many of which have since been published. His last charge was in Caernarvon. On the sixteenth of July, 1838, he preached at Swansea, and said, as he sat down, "This is my last sermon;" and so it proved; for that night he was taken violently ill, and died three days afterward, in his seventy-third year, and the fiftyfourth of his ministry.

Evans's descriptive powers were perhaps never excelled. His imagination was of the imperial order, and absolutely knew no bounds; and his facility in the ready use of language altogether wonderful. Besides this he was a man of the liveliest sensibilities, and always spoke out of a full heart, sometimes storming his hearers with his impassioned earnest-

ness, and sometimes himself overwhelmed veur of his theme. Add to this his pre-cife, and we discover the secret of his as which, according to Robert Hall, entitles first men of his age. The best edition of Joseph Cross. Of course no translator ca wide popularity of those discourses is the merit, though in a foreign dress. Perhawhole, superior to that which is here given passages, which, for originality and brill force of utterance, are absolutely unrivalle

THE FALL AND RECOV

"For if, through the offense of one, many be do and the gift by grace, which is by one man, Jesus C. ROMANS, v. 15.

Man was created in the image of Go holiness were impressed upon the very soul. He had constant access to his Ma munion with Him, on the ground of I But alas! the glorious diadem is broke ness is fallen. Man's purity is gone, an "There is none righteous; no, not one come short of the glory of God." Bu What was lost in Adam, is restored in us from bondage, and His Gospel gives ance. "For if, through the offense of more the grace of God, and the gift by Jesus Christ, hath abounded unto many The corruption and condemnation of a cious restoration to the favor of his offer

I. To find the cause of man's corrupt must go back to Eden. The eating o "the offense of one," in consequence of This was the "sin," the act of "diso death into the world, and all our woe." Itude to the Divine bounty, and the b Divine sovereignty. The royalty of riches of His goodness slighted; and Hi

ferred before Him, as if He were a wiser counselor than Infinite Wisdom. Thus man joined in league with hell, against heaven; with demons of the bottomless pit, against the Almighty Maker and Benefactor; robbing God of the obedience due to His command, and the glory due to His name; worshiping the creature, instead of the Creator; and opening the door to pride, unbelief, enmity, and all wicked and abominable passions. How is the "noble vine," which was planted "wholly a right seed," "turned into the degenerate plant of a strange vine!"

Who can look for pure water from such a fountain? "That which is born of the flesh is flesh." All the faculties of the sou. are corrupted by sin; the understanding dark; the will perverse; the affections carnal; the conscience full of shame, remorse, confusion, and mortal fear. Man is a hard-hearted and stiff-necked sinner; loving darkness rather than light, because his deeds are evil; eating sin like bread, and drinking iniquity like water; holding fast deceit, and refusing to let it go. His heart is desperately wicked; full of pride, vanity, hypocrisy, covetousness, hatred of truth, and hostility to all that is good.

This depravity is universal. Among the natural children of Adam, there is no exemption from the original taint. "The whole world lieth in wickedness." "We are all as an unclean thing, and all our righteousness is as filthy rags." The corruption may vary in the degrees of development, in different persons; but the elements are in all, and their nature is everywhere the same; the same in the blooming youth, and the withered sire; in the haughty prince, and the humble peasant; in the strongest giant, and the feeblest invalid. The enemy has "come in like a flood." The deluge of sin has swept the world. From the highest to the lowest, there is no health or moral soundness. From the crown of the head to the soles of the feet, there is nothing but wounds, and bruises, and putrefying sores. The laws, and their violation, and the punishments everywhere invented for the suppression of vice, prove the universality of the evil. The bloody sacrifices, and various purifications, of the pagans, show the handwriting of remorse upon their consciences; proclaim their sense of guilt, and their dread of punishment. None of them are free from the fear which hath torment, whatever their efforts to overcome it, and however great their boldness in the service of sin and Satan. "Mene! Tekel!" is written on every human heart. "Wanting! wanting!" is inscribed on heathen fanes and altars; on the laws, customs, and institutions of every nation; and on the universal consciousness of mankind.

This inward corruption manifests "The tree is known by its fruit." As chimney show that there is fire within tion" of men, and all "the unfruitful they delight, evidently indicate the po they proceed. "Out of the abundance eth." The sinner's speech betrayeth ceeds from malice and envy. "Fooli evidence of impure and trifling though ing and bitterness, the throat an open under the tongue, the feet swift to shed ery in their paths, and the way of peace clearest and amplest demonstration tha way," "have together become unprofits of the same corruption in robbery, adu extortion, intolerance, persecution, apos in all false religions; the Jew, obstinceremonies of an abrogated law; the impostor, and receiving a lie for a revel worshiping images and relics, praying absolution from sinful men, and trusting meries for salvation; the Pagan, attril of his own hands, adoring idols of w malignant demons, casting his children an offering to imaginary deities, and cl corruptible God into the likeness of the

"For these things' sake the wrath c dren of disobedience." They are unde law; the malediction of Eternal Justic judgment came upon all men unto co lieveth not is condemned already." "I him." "Cursed is every one that cont ten in the book of the law, to do them it shall be ill with him, for the reward of him." "They that plow iniquity, and the same." "Upon the wicked the Lorand a horrible tempest; this shall be "God is angry with the wicked every whet His sword; He hath bent His boy

Who shall describe the misery of fal few, are full of evil. Trouble and sort tomb. All the world, except Noah and

the deluge. A storm of fire and brimstone is fallen from heaven upon Sodom and Gomorrah. The earth is opening her mouth to swallow up alive Korah, Dathan, and Abiram. Wrath is coming upon "the Beloved City," even "wrath unto the uttermost." The tender and delicate mother is devouring her darling infant. The sword of men is executing the vengeance of God. The earth is emptying its inhabitants into the bottomless pit. On every hand are "confused noises, and garments rolled in blood." Fire and sword fill the land with consternation and dismay. Amid the universal devastation, wild shrieks and despairing groans fill the air. God of mercy! is Thy ear heavy, that Thou canst not hear? or Thy arm shortened, that Thou canst not save? The heavens above are brass, and the earth beneath is iron; for Jehovah is pouring His indignation upon His adversaries, and He will not pity or spare.

Verily, "the misery of man is great upon him!" Behold the wretched fallen creature! The pestilence pursues him. rosy cleaves to him. Consumption is wasting him. Inflammation is devouring his vitals. Burning fever has seized upon the very springs of life. The destroying angel has overtaken the sinner in his sins. The hand of God is upon him. The fires of wrath are kindling about him, drying up every well of comfort, and scorching all his hopes to ashes. Conscience is chastising him with scorpions. See how he writhes! Hear how he shrieks for help! Mark what agony and terror are in his soul, and on his brow! Death stares him in the face, and shakes at him his iron spear. He trembles, he turns pale, as a culprit at the bar, as a convict on the scaffold. He is condemned already. Conscience has pronounced the sentence. Anguish has taken hold upon him. Terrors gather in battle array about him. He looks back, and the storms of Sinai pursue him; forward, and hell is moved to meet him; above, and the heavens are on fire; beneath, and the world is burning. He listens, and the judgment trump is calling; again, and the brazen chariots of vengeance are thundering from afar; yet again, and the sentence penetrates his soul with anguish unspeakable—"Depart! ye accursed! into everlasting fire, prepared for the devil and his angels!"

Thus, "by one man, sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned." They are "dead in trespasses and sins;" spiritually dead, and legally dead; dead by the mortal power of sin, and dead by the condemnatory sentence of the law; and helpless as sheep to the slaughter, they are driven fiercely on by the ministers of wrath to the all-devouring grave, and the lake of fire!

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But is there no mercy? Is there no amidst all this prelude of wrath and ruin saying: "much more the grace of God, is by one man, Jesus Christ, hath abound

II. This brings us to our second top to the favor of his offended God.

I know not how to represent to you than by the following figure. Suppose a by a lofty wall, with only one entrance, gate, and that is fast bolted. Within ar human beings, of all ages and classes, by ing to the grave. The graves yawn to s all perish. There is no balm to relieve is the condition of man as a sinner. written, "The soul that sinneth shall di race lay in that dismal prison, Mercy c and wept over the melancholy seene, ex enter! I would bind up their wounds rows; I would save their souls!" An sioned from the court of heaven to som sight, and heaven forgave that pause. they cried:—"Mercy! canst thou not e that scene and not pity? Canst thou pit replied: "I can see!" and in her tears I can not relieve!" "Why canst the heavenly host. "Oh!" said Mercy, " against me, and I must not-can not u Justice appeared, as if to watch the gate wilt thou not suffer Mercy to enter?" H is broken, and it must be honored! Then appeared a form among the angel: God. Addressing Himself to Justice, 1 mands?" Justice replied: "My dema: ignominy for their honor, sickness for Without the shedding of blood th tice," said the Son of God, "I accept wrong! Let Mercy enter, and stay the pledge dost Thou give for the perforn "My word; My oath!" "When wilt T thousand years hence, on the hill of Ca Jerusalem!" The bond was prepared, a presence of attendant angels. Justice

opened, and Mercy entered, preaching salvation in the name of Jesus. The bond was committed to patriarchs and prophets. A long series of rites and ceremonies, sacrifices and oblations, was instituted to perpetuate the memory of that solemn deed. At the close of the four thousandth year, when Daniel's "seventy weeks" were accomplished, Justice and Mercy appeared on the hill of Calvary. "Where," said Justice, "is the Son of God?" "Behold Him," answered Mercy, "at the foot of the hill!" And there He came, bearing His own cross, and followed by His weeping church. Mercy retired, and stood aloof from the scene. Jesus ascended the hill, like a lamb for the sacrifice. Justice presented the dreadful bond, saying, "This is the day on which this article must be cancelled." The Redeemer took it. What did He do with it? Tear it in pieces, and scatter it to the winds? No! He nailed it to His cross, crying, "It is finished!" The Victim ascended the altar. Justice called on holy fire to come down and consume the sacrifice. Holy fire replied: "I come! I will consume the sacrifice, and then I will burn up the world!" It fell upon the Son of God, and rapidly consumed His humanity; but when it touched His Deity, it expired. Then was there darkness over the whole land, and an earthquake shook the mountain; but the heavenly host broke forth in rapturous song-"Glory to God in the highest! on earth peace! good will to man!"

Thus grace has abounded, and the free gift has come upon all, and the Gospel has gone forth proclaiming redemption to every creature. "By grace ye are saved, through faith; and that not of yourselves; it is the gift of God; not of works, lest any man should boast." By grace ye are loved, redeemed, and justified. By grace ye are called, converted, reconciled and sanctified. Salvation is wholly of grace. The plan, the process, the consummation are all of grace.

"Grace all the work shall crown,
Through everlasting days;
It lays in heaven the topmost stone,
And well deserves the praise!"

"Where sin abounded, grace hath much more abounded."
"Through the offense of one, many were dead." And as men multiplied, the offense abounded. The waters deluged the world, but could not wash away the dreadful stain. The fire fell from heaven, but could not burn out the accursed plague. The earth opened her mouth, but could not swallow up the monster sin. The law thundered forth its threat from the thick darkness on Sinai; but could

not restrain, by all its terrors, the child offense abounded, and multiplied as th waxed bold, and pitched its tents on giver to a tree. But in that conflict s The Victim was the Victor. He fell, foe. He died unto sin, but sin and c cross. Where sin abounded to cond abounded to justify. Where sin abo much more abounded to purify. grace hath much more abounded to se abounded to imprison men, grace hath claim liberty to the captives. Wher law and dishonor the Lawgiver, grace repair the breach and efface the stain. sume the soul as with unquenchable fi hath much more abounded to exting wound. Grace hath abounded! It 1 the merit of the Redeemer's suffering and laid hold of the golden scepter, an prince of darkness, and the gates of t open, and there is the beating of a wretched population, and Immorta tombs!

This abounding grace is manifested whose mediation our reconciliation and Him, believers are dead unto sin, an were slain at His cross, and buried in hath opened our graves, and given us "God commendeth His love toward sinners, Christ died for us; much more His blood, we shall be saved from wrawe were enemies, we were reconciled Son, much more, being reconciled, we

"The carnal mind is enmity agains law of God, neither indeed can be." of His Son, by which this enmity is s fected between the rebel and the law! that saved us from ruin; that wrestled away from the devoted head of the sin God attempted to stand between the would have been swept to the gulf of bulls and goats, on Jewish altars slai

could not pacify the conscience. But Christ, the gift of D.vine Grace, "Paschal Lamb by God appointed," a "sacrifice of nobler name and richer blood than they," bore our sins and carried our sorrows, and obtained for us the boon of eternal redemption. He met the fury of the tempest, and the floods went over His head; but His offering was an offering of peace, calming the storms and the waves, magnifying the law, glorifying its Author, and rescuing its violator from wrath and ruin. Justice hath laid down His sword at the foot of the cross, and amity is restored between heaven and earth.

Hither, O ye guilty! come and cast away your weapons of rebellion! Come with your bad principles and wicked actions; your unbelief, and enmity, and pride; and throw them off at the Redeemer's feet! God is here, waiting to be gracious. He will receive you; He will cast all your sins behind His back, into the depths of the sea; and they shall be remembered against you no more forever. By Heaven's "Unspeakable gift," by Christ's invaluable atonement, by the free and infinite grace of the Father and the Son, we persuade you, we beseech you, we entreat you, "be ye reconciled to God!"

It is by the work of the Holy Spirit within us, that we obtain a personal interest in the work wrought on Calvary for us. If our sins are cancelled, they are also crucified. If we are reconciled in Christ, we fight against our God no more. This is the fruit of faith. "With the heart man believeth unto righteousness." May the Lord inspire in every one of us that saving principle!

But those who have been restored to the Divine favor may sometimes be cast down and dejected. They have passed through the sea, and sung praises on the shore of deliverance; but there is yet between them and Canaan "a waste howling wilderness," a long and weary pilgrimage, hostile nations, fiery serpents, scarcity of food, and the river Jordan. Fears within and fightings without, they may grow discouraged, and yield to temptation and murmur against God, and desire to return to Egypt. But fear not, thou worm Jacob! Reconciled by the death of Christ; much more, being reconciled, thou shalt be saved by His life. His death was the price of our redemption; His life insures liberty to the believer. If by His death He brought you through the Red Sea in the night, by His life He can lead you through the river Jordan in the day. If by His death He delivered you from the iron furnace in Egypt, by His life He can save you from all the perils of the wilderness. If by His death he conquered Pharaoh, the chief foe, by His life He can subdue Sihon, king of the Amorites, and Og, the king of Bashan. "We shall be saved by His life." "Because He liveth,

we shall live also." "Be of good c the ransom is effected; the kingdo believers. "Lift up your heads a hope!" There is no debt unpaid, no within your own hearts that has a "Thanks be unto God, who giveth u Jesus Christ!"

DISCOURSE EIGHTY-THIRD.

JOHN ELIAS.

ELIAS was born in 1774, in the parish of Aberch, county of Caernarvon, and was awakened at the age of seventeen, under a sermon by the celebrated Rowlands. He was introduced into the ministry of the Calvinistic Methodist church in 1794, and began to itinerate and declare the tidings of salvation with great acceptance. Some years after this he became resident minister at Anglesea, where his labors were attended with the most marked results, in the moral elevation of the people. His fame as a preacher went throughout all Wales, and wherever he appeared, multitudes flocked to hear the word from his lips. His health, however, had been seriously impaired by repeated attacks of disease, and at length he departed this life on the 8th of June, 1841.

Elias's chief characteristics were a clear and masculine understanding, great tenderness of feeling, a discriminating judgment, strong reasoning faculties, and a spirit of genuine, unpretending piety. For compass and vigor of language, in his preaching, he is said to have been almost unrivaled. As a pulpit orator he has been placed along side of Evans and Whitfield; but his sermons do not discover the creative genius and force of conception seen in those of Evans. His power consisted more in his oratory and in his electric energy. The discourses of Elias, however, possess very great merit, abounding in good, solid instructions, bearing the traces of a vivid and chastened imagination, and containing passages of rich and simple eloquence.

The following sermon, translated from the Welsh, at our request, is said to be an excellent portraiture of Elias as a preacher. It was taken down in short hand at the time of its delivery before an Association or Synod of the Calvinistic or Whitfield Methodists, held at Holyhead, Anglesea, in the year 1837.

THE TWO FAMILIES.

"And we know that we are of God, and the whole world lieth in wickedness."—1 JOHN, v. 19.

There are two prominent deficiencies in the character of Christians in the present age. One is, a deficiency of knowledge that

they are "of God," combined with a vehement desire, for the attainment c is, a want of compassionate and ago plorable and pitiable state of the "w Christian churches of our day, and investigation into the nature of the discover the predominancy of these

A sure knowledge that they are individuals who are of God. doubted evidences, feelings of certa godliness. I do not assert, that eve in possession of piety; but what I m knowledge is attainable by Christian by God. Whatever is involved in t ple, is certainly attainable by them. so many good bills, payable to the be office of Free Grace. Some Christi because of their infancy in religion. of their acceptance with God throu proneness to spiritual declension, a Holy Spirit. Now, inasmuch as an of God is attainable, Christians ough indeed, an awfully serious thing, that profession of religion for years, w whither his pilgrimage will end. the Romish church is, their belief in a certainty respecting our real state destined condition in the world to pardon of sins, the doctrine of purgs etc., are founded upon this glaring e that Protestants should bear an assi respect. I am really afraid that an e Christians touching the non-importa their second birth, and that they h effected. Should you solemnly appear inferring your doubts concerning the ing out at the same time to them, this give rise to your fears, they would 1 "How do you know?" Well, O m thou, thyself, art destitute of knowl thou find fault with them who enter real state? O Christian professor!

will be your home and portion. Methinks to hear you say, How do you know? Well, dost thou know them? If thou thyself art ignorant of thine everlasting destiny, how canst thou blame me, for expressing my fears regarding it. Thousands run the risk with the all important and all-absorbing concern of their soul's salvation. One man, the other day, on his entrance into eternity, said, I have only to venture upon chance. God has never designed that His people should be in such a doubtful state of mind. He has provided strong consolation for them, and He has appointed the means whereby they may acquire a full enjoyment of them. It is mortifying to the feelings of eminent Christian men, to behold a numerous church, with only a handful of its members capable of discerning that they are "of God," while the great majority appear to be entirely insensible to the vast importance of obtaining such an assurance.

And, besides, there is a great amount of dormancy, carelessness, and inconsideration among professed Christians, with respect to the miserable state of the "whole world." Very few, indeed, comparatively speaking, feel deeply and compassionately for the deplorable condition of mankind in general. We mourn a little over the impiety, wickedness, and misery of the few; but insignificant, indeed, is our mental distress in reference to the deep depravity, delusion, idolatry, and wretchdness of the many, or the universal condition of the world.

Far, indeed, am I from adopting the opinion of some, who say, "that outward reformation is of no value whatever; nothing," they say, "short of internal piety is worth a straw. Vain are all the efforts to ameliorate the morals of mankind. All will be of no avail whatever, unless we can change their hearts." Such an idea is far from being correct. It devolves upon Christians to put forth every exertion within their power, to reform the outward conduct of men. Even external amendment of life will be productive of some degree of happiness to the man himself, and of some measure of honor to his Maker.

Nevertheless, we ought not to rest here, without solemnly reflecting upon the lost condition of the human family—mourning deeply over it—praying fervently, and employing our wealth and talents for its conversion. The outward morals of that man there, are certainly very plausible; but still, we can discover symptoms upon him of his destitution of acceptance with God. That woman, that young girl, are truly commendable in many things; and yet we can discern marks upon their character of their exposure to the wrath that

is to come. How is it, there is not a deand sympathy on their behalf? Why God" can really know and feel for the The words of our text may be read the God; and we know that the whole wo world itself is ignorant of the awfulne Hypocrites in the church are also in deals who are "of God" alone have seen an of the world is.

The inspired apostle writes the work Christian brethren, as well as that of h

In this passage mankind are divid some who are "of God," and "the w which he makes will stand immovat consequence. Some distinctions are would not be of much moment if I she Methodist or a Presbyterian; that m other is an Independent or Baptist, etc will, one day, be buried in eternal ob tendency, in the various sections of th to condemn and censure one another. communion; another attaches vast in while nearly all religious men are prej peculiarities of their own sect and 1 and his brethren apprehended no in the sentiments of the text, "We know whole world lieth in wickedness."

The text naturally divides itself in I. The happy and exalted state of —and some of them "know" it.

II. The wretched and deplorable control whole world lieth in wickedness." B dently meant, all who are not "of Good

All the inhabitants of the world ar pass of the text; and the distinction n But let us notice,

I. The happy, exalted state of the we are of God." Here let us inquire, "of God." The verse preceding the t There the godly man is denominated Thus to be "of God" means to be born

Now, my dear hearers, do you bear

as absolutely necessary in our days, as it was when our Lord was conversing with Nicodemus? Do you seriously consider that a second birth is as indispensable this year as it was some fifty years ago, when none should be admitted into church fellowship without hopeful and noted signs of their having been regenerated. Regeneration is as necessary and important now as it ever was. a man be born again, he can not see the kingdom of God," this year as well as any previous year; and he can never enter into it. To be born of God is essential to the possession of true religion. Independent of it there can be no genuine piety. Would to God that a general feeling of self-examination should pervade the vast assemblage before me, "Are we born again?" You need not inquire so much concerning the mode, the time, and the place in which the change was effected, as to the character of the effects produced. You may deceive yourselves in looking for evidences in the circumstances of the change. But you should examine yourselves, whether you have realized the benefits accruing therefrom. Search your hearts and conduct minutely and impartially, whether you can discern symptoms of a thorough change in your principles, dispositions, and motives, divinely wrought by the life-giving influences of the Spirit of God. Remember, it is a birth of God: God is the great author of it. He has implanted something of a spiritual and heavenly nature within all regenerate persons: "For his seed remaineth in him." He has communicated living water into their hearts, which shall abide in them, "a well of water, springing up into everlasting life." There is a holy principle existing in the regenerate of which all others are utterly destitute. They are influenced by a spirit to which "the whole world" besides are perfect strangers. "That which is born of the Spirit is spirit."

Again, to be "of God," imports to be on God's side—to be a member of His family—to be a soldier in His army, fighting the battles of the Lord—to be a workman in His vineyard, carrying on His work on earth, and aiming at His glory in the performance of every social, relative, and Christian duty.

Furthermore, all the excellencies of the Christian are to be entirely attributed to His being "of God." Whatever superiority pertains to a godly man, it is wholly ascribable to his God. None of the glory is due to himself. All the praise must be returned to God. "Who maketh thee to differ from another? And what hast thou, that thou didst not receive? Now, if thou didst receive it," glorying, on thy part, is altogether excluded. "We are of God," says the Apostle John: and to this accords the testimony of the great Apostle of the Gentiles, "But of Him are ye in Christ Jesus,

*

who of God is made unto us wisdom, a cation, and redemption: that according lorieth, let him glory in the Lord." mentioned by the Apostle, fully constitution; they involve in their own nature time and eternity; and the godly mention wisdom to us, who are foolish; righte sanctification to us, who are polluted have been "sold under sin." It is ut any good, which is not embodied in the believer receive them? Of God. all merit, and give all the glory to the

There is no monster so deformed c fesses to be a godly man, and who still Such a character somewhat resemble was composed partly of a fish, and p who pretends to be a godly man, oug condescending man. And, indeed, the most humble. The declaration i dust, "We are of God." Believers, privileges; revive them, and recollec "Not unto us; not unto us; but to T

2. Some believers "know" that adopt the language of the apostle, and of God." I hope you have taken spe ready said. I do not say, that all who certainty: but they may know, and t and perseveringly for the attainment have acquired it, "We know hat we (1.) By consulting watchfully the testin spirit. "If our heart condemn us," i bar of conscience, as being guilty of sin, "God is greater than our hear "Beloved if our heart condemn us not that we are free from the love of sin. ward God." "The Spirit itself bearet we are the children of God" Our own with the Holy Spirit of God, that we the enemies of the Christian are so c cuser of the brethren" is so cunningl their evidence against us; and throug the spirit of the feeble Christian is fr Spirit itself," who is an irresistible witness, comes forth, testifying by undeniable evidences, and in sweet accents, that he is a child of God. His testimony prevails, and all the accusers are put to flight.

- (2.) The genuine Christian may "know" that he is "of God," by carefully observing the fruits which he bears. The Christian may, by a solicitous investigation, discover principles in his heart and fruits in his life, which could not have emanated from any other source than of God. He may discern his love to God, and love to the brethren. And these fruits alone, constitute a conclusive evidence, that he is of God. "We know that we have passed from death unto life, because we love the brethren." Now, mark, passing "from death unto life" is the cause; and loving the brethren is the effect produced by that cause. Brotherly love forms one of the operations of that heavenly life, which we received in our translation from death unto life. We know that an irreconcilable hatred of sin exists in our hearts. Let men and devils present it in the most plausible colors; let them invest it in the most gorgeous robe; let them place a most embellished crown on its brow; let them put in its hand a most splendid scepter, and furnish it with a most magnificent throne, and thus give it a most imposing appearance, we can not help loathing and abhorring it with perfect detestation. We know that we ardently desire to walk as the Son of God walked to copy His example in all things. We know that we are hungering and thirsting to be pure, as Christ is pure. From fruits of this kind, the believer may know that he is "an heir of God, and joint heir with Christ."
- 3. The true Christian may know that he is of God, from the character of his communion with God. Believers enjoy frequent communion with God, and through its medium may know that they are "of God." The Holy Spirit, as the spirit of adoption, dwells within them, "whereby they cry, Abba, Father." They are admitted into the presence of their Father, as dear children. They are sometimes capable of saying, "our fellowship is with the Father, and with His Son, Jesus Christ." And whenever they are able to utter such language, they know that they are of God.

Well, my Christian friends, how do you feel in the face of this weighty, and important truth? I should not like to discourage the feeblest believer; but I should wish to rouse the minds of all who are of God, earnestly to seek an indisputable evidence of their interest in Him, that they may redound more to His glory, and enhance their own comforts. O! that my God would enable me to utter a word, which would terrify that dormant Christian, without discour-

aging that feeble and trembling Chris to survey your state, in order to fin Judge standeth at the door. My dedesire of you; will you, before you slumber to your eyelids" this evening, am I? Sinner: it is useless for thee bush, imagining that no eye perceives the face of the heart-searching God. deeds may be made manifest; be dethou art.

Let us proceed to consider:

II. The deplorable and miserable of not of God, "the whole world lieth in

Some are of opinion that the term one; and others, the wicked thing. T evil that exist in the Divine governiviews.

1. The whole world is in the pov learned Mr. Leigh, in his "Critici Sacr the whole world lieth between the ja lamb in the jaws of the wolf, or a pr borne by him to his den. What a pai The wicked lie between the jaws of the to his infernal den. The Bible decla the whole world lies in the power of S was converted unto the faith of the preach the Gospel to sinners, he was should find them, "From the power o by nature are represented as being in captive by him at his will." Our Lor ing Jews, says, "ye are of your fathe your father ye will do." The devil world;" and sinners are described as I children are more submissive and obec of God are to their heavenly Father: unregenerate. Christ, in expounding clares that the tares were "the childre dently they were professors of religion the wheat; and they had been sown " children of the wicked one, even in the in while the servants are asleep.

Thus men, by nature, lie in the po

his guidance; they uphold and further, obediently and faithfully, the interests of his kingdom in the world. Can you be at ease, my dear hearers, while listening to this heart-rending truth? Whom do you say, is in the power of the wicked one? Is it the immoral and the profligate? Yes, and you too, though you may be decent and moral in your outward deportment, if you be unregenerate. My dear hearers, can you pass over this solemn and weighty truth without being alarmed? What I have advanced are the words of God, and His declarations are of the highest importance. You are sure to feel them as such. Fall prostrate before the throne of grace, whenever you get an opportunity, and implore the Holy Spirit of God to show you clearly whether you be of God, or in the power of Satan.

The state of the world, under the dominion, and in the possession of the wicked one, is most pitiable. "O! that my head were waters, and mine eyes a fountain of tears, that I might weep day and night" over the miserable condition of mankind. Satan, whither dost thou take ungodly men? Ah! he takes them to the dark and awful den of hell. Those solemn words of our Lord, struck my mind very forcibly the other day: "Depart from Me, ye cursed, into everlasting fire, prepared for the devil and his angels." Having served the devil in your life, depart to him—enter his den—let your portion be in that flame which was kindled for him-Having labored diligently for him, go and suffer with him. Depart, ye cursed, to the abode of the devil. Some of you may feel at ease now, though in his power; but how will you feel in that day, when the great Judge of the universe shall address you and say, Depart, to suffer forever, with that master whom you have been serving.

We observe, in the second place, that the whole world lieth in the evil thing; in sin.

The expression, "lieth in wickedness," implies,

1. That unregenerate persons lie in sin as their natural element. They are like a fish in the water. The immense weight which the fish sustains, would prove fatal to us. But the fish is in his element; it is his delight to remain therein. Moreover, he is frequently boiled in the very element, wherein he was wont to play and swim. The ungodly man lies, and delights in sin as his customary element. Some lie in drunkenness and intemperance. Blessed be God! such characters are not so numerous in Wales just now, as they have been. A drunkard would be an awful sight in these days of total abstinence. I detest the appearance of a drunkard as much as if the devil should present himself before me. Some sinners lie in adult-

ery and fornication; some in injustice coveteousness, and an inordinate love some one, godly men are so. What! a aters. No, no, the miser is so ungodly drunkard—so detestable as the proud erer. "The whole world lieth in wellevity, in thoughtlessness, in unbelief, of God and His ways.

2. Lying in wickedness implies to in the lowest state of uncleanness and a represented as "wallowing in the mire the character of the sin in which you than the mire itself; and you are wallo ing state to which man has been reduce

3. Lying in wickedness imports to in derangement; in prison. This is the men. They are subjected to the ravagatie under the condemnation of death. through the dire effects of the former; God have mercy upon them! they are the awful effects of both together. I most fatal disease, and at the same time demned to die forever. Thus you so means.

I shall not multiply any more wo the world; but shall conclude this dis marks by way of application.

1. I would address myself to the gr dear hearers, what is the character of y Do the majority of you lie in wickedr so quietly and reposedly in such an a Ah! the people are infected with a le They are deaf; they can not hear—blir the tremendous thunders of the law do

2. I would address myself to those desire to exclaim upon you: Do you reat the pitiable state of the world? None their condition, more than from hell, exworld themselves are unconscious of state of insensibility. But you, who as the misery and obnoxiousness of their thou know anything about the state.

hear some one say, O! yes, I do, I have been in that state; but have been rescued by divine grace. I remember being in the jaws of the roaring lion; he would have devoured me, had not my spiritual David come to my deliverance. I recollect well the time when I was laboring under the same fatal disease; and I would have died, through its ravages, had not the great Physician of souls taken compassion upon me.

Well, thou who art of God, let me entreat thee to remember the world that still lieth in wickedness. The man who was with Joseph in prison, and was restored to liberty before him, is truly faulty in forgetting him, in not praying with the king for his deliverance. Yea, thou hast, perhaps, left behind thee thy parents, thy wife, thy children, thy neighbors, etc.; they are actually dying in prison. O! how is it that thou dost not feel more deeply and pray more earnestly for them. Children of Zion: forget not in your prayers the ungodly world. Frequently approach the King in their behalf. Always thank Him warmly for your freedom, and implore Him fervently to have mercy upon those who are imprisoned. Cry out, Lord, save those who are perishing; save them speedily; according to the greatness of Thy power, deliver the children of death.

- 3. I would address myself to those who are dying in wickedness. What words to employ I am at a loss to know. O! my God, do Thou assist me. Let me divide you into two different classes.
- 1. Those of you who are utterly thoughtless, without any concern at all about your state before God. Perhaps you are ready to tell me, "Mind your own business; we are right enough." Hear, O sinner: there is a solemn period before thee, when thy feelings will be widely different from what they are now. Soon the opinion which thou entertainest of thyself, will undergo a thorough change. Thy trial before the tribunal of heaven is not far distant. Unless thou art delivered from thine insensibility in this, thy day of grace, I should not at all like to visit thy dying bed, lest thou be a source of terror to all around thee. Unfeeling sinner: you will be touched to the quick shortly. Thoughtless sinner: listen, there is an eternity of intense feeling before thee—thou wilt feel thy sins, and thy misery, under the infliction of the Divine wrath, unless thou art speedily delivered by the free grace of God.
- 2. Let me speak a few words to those of you who, I hope, are in some degree sensible of the danger and misery of your state; and ready to cry out, what must we do? We know that we are with the world: we doubt not the truthfulness of the declaration contained in your text, "The whole world lieth in wickedness:" and

we are among them. What shall we No, my fellow-sinners, there is hope ye the world be condemned? Yes, the "That ye may not be condemned with The world will be damned. Why, bel die in despair. No, no, there is hope What is your ground for saying so? V that the Lord redeems sinners. It is draws sinners after Him. The world God digs up stones for the erection of is the only forest in which he obtains : lars in His holy temple. O! myriads sing one day, "He hath redeemed us fr does God save sinners? Out of th take Saul of Tarsus? From the world who are now glorified in heaven? In The Gospel proclaims a deliverance fro Who is it that dares to attack the roari David: He is not afraid of the strong many a lamb out of his mouth, and b Who will undertake to open the priso Who will break asunder the chains of This is the great design of His mediato: est say to the prisoners, Go forth; to the yourselves." He descended from heave to the prisoners, Go forth-He lived in died in agony and shame-He rose from the barriers of the grave-He trampled of the old serpent, even the devil, that I Go forth. O! glorious and heavenly Je He has authority to say, Go forth. Th throne of God is forever satisfied; deat quered. Having completed these great a now He needs only to speak from Hi prisoners at liberty. Blessed Jesus! all-powerful voice. The prison doors v from Thee will cause the iron and bra Through the power of Thy word sini demption. Amen.

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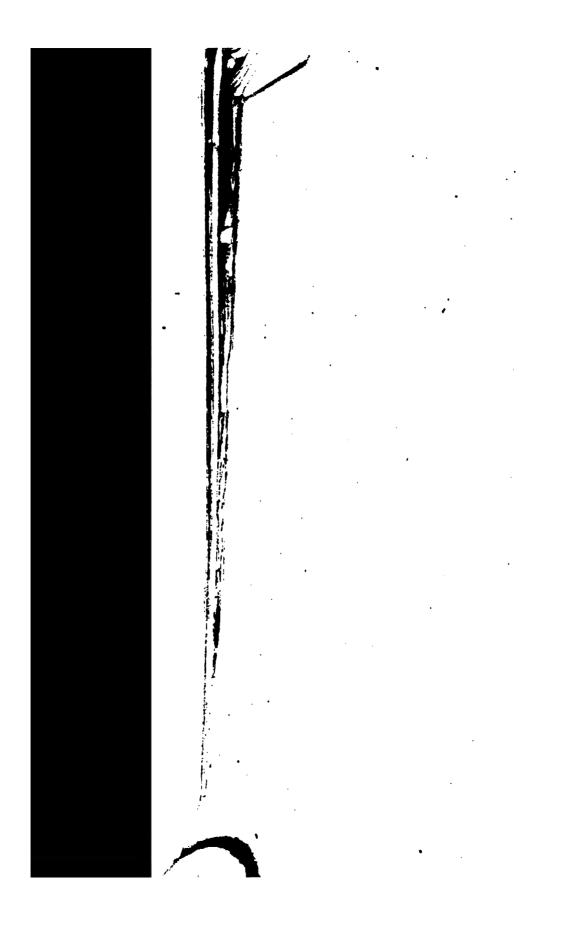
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